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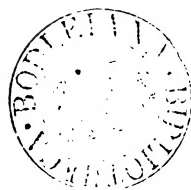
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THE
CHURCH OF ENGLAND
QUARTERLY REVIEW.

VOL. IV.



Πύλαι ἔδου οὐ κατισχύσουσιν αὐτῆς.—*Matt. xvi. 18.*

LONDON:
WILLIAM PICKERING, CHANCERY LANE.
DEIGHTONS, CAMBRIDGE; PARKER, OXFORD; MILLIKEN, DUBLIN;
LAING AND FORBES, EDINBURGH;
AND ALL OTHER BOOKSELLERS.
M DCCC XXXVIII.

LONDON:
PRINTED BY H. CLAY, BREAD-STREET-HILL.

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THE
CHURCH OF ENGLAND

Quarterly Review.

JULY, MDCCCXXXVIII.

ART. I.—1. *Christologie des Alten Testaments, und Commentar ueber die Messianischen Weissagungen der Propheten*, von E. W. HENGSTENBERG, der Philosophie und der Theologie Dr. und der Letzteren Ord. Professor an der Universität zu Berlin. Berlin, bei Ludwig Oehmigke. 1829: 1835.*

A Christology of the Old Testament, and a Commentary on the Predictions of the Prophets which relate to the Messiah. By E. W. HENGSTENBERG, Doctor of Philosophy and Theology, and Professor of Theology in Ordinary at the University of Berlin. Berlin: Ludwig Oehmigke. 1829: 1835.

2. *Lectures on the Criticism and Interpretation of the Bible, with two Preliminary Lectures on Theological Study and Theological Arrangement; to which are added, two Lectures on the History of Biblical Interpretation.* By HERBERT MARSH, D.D. F.R.S. and F.S.A., Lady Margaret's Professor of Divinity in the University of Cambridge, and Bishop of Peterborough. New Edition. London: Rivingtons. 1838.

THE first of these works is one of the most valuable which have appeared in proof of the divinity and predicted character of the Messiah, but one of the least known in this country: it is not tainted with the speculative and sceptical tendency of those theological productions, which disgrace the intellect of the German school, nor does it contain any thing which we may justly denominate heterodox. The opinions of the rationalists are reviewed and censured: they are fairly stated and summarily refuted; and demonstration is added to demonstration, that the prophetic page could not have possessed a meaning repugnant to that which the orthodox church has ever attributed to it. In the Commentary there is a great treasure of learning; in it a critical know-

* This is one of the books against which Strauss inveighs with a peculiar acrimony.

ledge of the Hebrew is displayed, and authorities are collected from the fathers and the best writers, who have attempted to elucidate the several passages.

To the whole a General Introduction is prefixed, in which God's gradual preparations of lapsed men for the elevated doctrines of the Messiah, and the reconciliation effected by him between them and God, are exhibited; and in which God's merciful leadings of the heathen world to receive the Gospel of Christ are ably treated. "The self-constituted religions had outlived themselves; . . . the self-constituted systems of the philosophers had completed their career: one system had thrust out the other, till at last, through the multiplicity of human systems, men became mistrustful of their truth, and doubtful on all points of human knowledge, and, consciously or unconsciously, panted after a higher certainty." The knowledge of the original revelations, though greatly obscured, was not entirely lost among the pagans, as Eckhard has shown in his "*Non Christianorum de Christo Testimonia*:" many testimonies may also be seen in Clemens Alexandrinus; although unfortunately, actuated by an undue zeal, he has pressed into his service several which will not stand the test of criticism. These, in a great variety, Hengstenberg has discussed, at the same time advertng to the doctrines of the ancient Persians.

That the most ancient people of God had some idea of a Restorer, is clear from the prophecy of Jacob, and inferable from many parts of the early Scriptures; but the title of Messiah—or the Anointed One—seems to have been derived from the second Psalm, and fixed by the book of Daniel. The prophets had a luminous insight into the object of the Divine proceedings: they viewed the theocracy, not according to its apparently restricted nature, but according to its real tenor: the insulation, as it were, of Israel from the rest of the world, they regarded as a temporary dispensation; foreseeing that, at the advent of the Redeemer, all nations, as well as the Jews, would become participants of his great salvation. Not only was the divine government vindicated in this view, but the hope of the Messiah was exhibited as an incitement to steadfastness in religion; for on this the prophetic consolations were founded: it was admixed with existing political events, and was embodied in all the allegories and imagery, amidst which many of the prophetic oracles were delivered. In the time of David, the inspired knowledge of the coming Messiah acquired a clearer and more distinct character; it was then revealed, that the Messiah should belong to his line, and sit on his throne; and until the captivity, notwithstanding the many periods of idolatry which intervened, an accession of prophetic light continued increasingly to flow upon this national expectation. Nor, when the prophetic volume was sealed, and the last lingering light had disappeared from the

returned exiles, was the influence lost : on the contrary, this great national hope, though encumbered by strange traditions, and as in Philo disfigured by the vague speculations of the Gentile philosophy, increased in vigour as ages rolled onwards, and perhaps had attained its climax when the Saviour actually appeared. But he appeared not as Jewish tradition and philosophic notions required him to appear : he was a man of sorrows, not a desolating conqueror,—a spiritual, not a temporal king of the house of Israel :—he mortified their pride, destroyed their super-erogatory appendages to the law, and taught that the true worshippers must worship God in spirit and in truth ; therefore he suited them not, and they would not have this man to reign over them.

The prophecies respecting Christ began in the first age ; in the promise made to our first parents we discover them. This promise must have been understood by them more distinctly than some are apt to imagine, from the clear references to it which occur in the patriarchal history : if it were not so understood, it would be difficult for it to have conveyed any consolation. Unless it had been so understood, whence are we enabled to discover a sort of interpretative allusion to it in the name of Seth ? But in the following ages, particularly in that of Noah, it acquired a certain distinctiveness, which cannot be mistaken ;—one, in which several * have seen the restriction of the Messiah to the line of Shem.

In the promises which were made to Abraham, Isaac, and Jacob, reiterating that in their progeny all the nations of the earth should be blessed, the final object, namely, the evangelization of all nations in consequence of the advent of Christ, as the

* Some have conjectured that God, not Japheth, was predicted to inhabit the tents of Shem ; thereby understanding the adoption of Christianity by the race of Japheth. Others, among whom are Gesenius and Winer, have insidiously endeavoured to detract from the prophecy, by denying Shem to be an appellation, and affirming the words to mean *tents of name* ; i. e. splendid or illustrious habitations. This last requires not the answer which our author has given to it ; it is too contemptible for serious notice. The idea, however, that אֱלֹהִים is the nominative to יִשְׁכֵּן, is comparatively old ; for Theodoret, after assigning to Shem the blessing of εὐσεβεία, and to Japheth that of πολυγονία, says, τὸν γὰρ Θεὸν ἐν τοῖς σκηνώμασι τοῦ Ζῆμ κατοικήσειν προείρηκε κατῴκησε δὲ . . . ἐν τῇ σκηνῇ πρότερον, καὶ ἐν Ἱεροσολύμοις ὕστερον. Ἀκριβὲς δὲ τέλος εἶχεν ἡ προφητεία τὸ τῆς οἰκονομίας μυστήριον, ὅτε αὐτὸς ὁ Θεὸς Λόγος ἐσαρκώθη καὶ ἐνηνθρώπησε. To which interpretation Psalm cxxxii. 13, 14, is compared. But it is urged on the other hand, that if אֱלֹהִים, God, were the nominative, the word would have been repeated after יִשְׁכֵּן. A stronger argument would have been, that Japheth was the nominative, from Canaan having been decreed to be his servant. And it is to be remembered, that the Japhetidæ actually dwell in the tents of

descendant of these patriarchs, has been so repeatedly shown, that on this point we must not detain ourselves with the arguments of Dr. Hengstenberg. Like Herder, he supposes, that the mode in which all nations should thus be blessed, was also made known to Abraham; and conceives the fact not to have been merely implied in Gen. xviii. 17, but to have been advanced to a positive certainty by our Saviour's words in John viii. 56. Ignatius, in his Epistle to the Philadelphians, indulged the same idea, stating, αὐτὸς (scil. Christus) ἦν ἡ θύρα τοῦ Πατρὸς, δι' ἧς εἰσέρχονται Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ οἱ προφῆται, καὶ οἱ Ἀπόστολοι, καὶ ἡ ἐκκλησία.

The blessing of Jacob to his sons has received as many assailants as interpreters: the German theological magazines, repertoria, and bibliothecæ abound with speculations on the text, and attempted illustrations of its meaning. The advocates and impugnors of its authenticity have been equally wild in search of something new, which might be applied to it; and dogmatism, as usual, has not been sparingly used. On this subject our author's matter is peculiarly excellent; in many respects it is highly illustrative: and the futile objections, which the Neologians in particular have made to the chapter, are exposed with vigour. For instance, the objection which respects the possibility of a man on his death-bed uttering such a poetical and extemporaneous effusion, is disproved by incontrovertible examples of the practice among the Arabs. The authors of the Moallakat are adduced in evidence of this extemporaneous facility; and Lebid, on authorities cited by Reiske and De Sacy, is shown to have attained the age of 157 years, and, whilst dying, to have composed a poem. Hareth, also, when he recited *improvisatorially* his Moallakah, was 135 years old. In the same clear manner Dr. Hengstenberg proves by historical examples, the correct transmission of far longer poems than the blessing of Jacob, before the invention of writing, from father to son, through a series of generations; which fact Sale has equally corroborated. Evidence of this description is always valuable, and particularly so in cases where the defence of the Scriptures against carping dogmatists is concerned: indeed, we know none stronger than that which coinciding manners and customs will supply. Accordingly, availing himself of Teller's previous labours, the writer has but little difficulty in demonstrating the authenticity of the 49th chapter of Genesis, and from thence in passing to a consideration of the proofs which it exhibits of a prophetic annun-

the Shemidæ,—that among the latter God was manifested in the flesh,—and that the true religion has passed to the former. Thus Jerome and Augustin understood the words; and the Targum of Jonathan, and the Commentary of Calvin may be consulted to the same effect.

ciation of the Messiah. Here it is most perceptible, that an advance had been made beyond the previously recorded revelations; for Jacob fixes the locality of the tribes descending from his sons in Canaan, and notifies the character of the Redeemer in the name Shiloh. The prediction, which related to the tribe of Judah, shows that the particular branch of his descendants, from which Shiloh should spring, was known to the patriarch: and the minute fulfilment of these prophetic words has been illustrated by Hengstenberg, in a manner far more copious than by those who had previously devoted their studies to the inquiry. The evidence is indeed complete.

Examining the oracular pre-notifications of the Messiah, he fixes his attention on those portions of the Pentateuch which undeniably disclosed similar revelations. Here the legal and typical nature of the books prevents their frequent recurrence in exactly the same form, but portrays them under ordinances and institutions which, analyzed and compared with their historical fulfilment, maintain in equal vigour, though under a more obscure imagery, this grand national expectation. The prophecy of Balaam, and that of Moses respecting the appearance of a prophet similar to himself, whom we shall not err in calling a *legislating* prophet, are those to which the writer applies his critical care. The various conjectures to which these passages have given rise, require not a detail; but concerning the latter the words of Nathaniel (John i. 46), *ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ εὐρήκαμεν Ἰησοῦν*; and the acknowledgment of those who had been miraculously fed, *ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* (John vi. 14), are very appropriately quoted. The prevalence of the idea, that the predicted prophet would appear about this time, may be collected from John i. 21; vii. 40; and is strengthened by the words of the Samaritan woman, in John iv. 25; for *ἀναγγελεῖ ἡμῖν πάντα* are expressions evidently taken from the prophecy.

From the Pentateuch Dr. Hengstenberg passes to those Psalms which treated of the Messiah. The race, and its particular branch, from which the Messiah should proceed, had been already defined; but now additional criteria were vouchsafed. The promise of individual descent was fixed in the family of David; this was probably revealed by Nathan to David, when the divine word assured to him the perpetuity of his throne (2 Sam. vii. 16—29); for although he referred to it in his directions to Solomon (1 Chron. xxii. 7, *sqq.*), and though Solomon himself (1 Kings v. 5; viii. 18, 19; 2 Chron. vi. 7, 8, 9,) had it in view, when he caused the temple to be erected, the words *עַלְמָא* extended into long futurity, and are to be accepted in the strongest sense, as the amplification of them in Ps. lxxxix. 28, 29, 34—37; lxxii. 17, sufficiently demonstrates. It is consequently certain, that David looked beyond Solomon and his descendants, who successively

filled the throne of Judah, to the days of that Restorer,* who had been promised to our first parents and the patriarchs; to him who was removed from earthly and mortal decay, as the passages in the Psalms imply; to him, in short, whom he mentions as Adonai and Jehovah. Nor, when we consider the analogy which subsists between the names of Shiloh and Solomon, will it appear strange, that the latter should have been rendered prophetically typical of the former. From this increased knowledge, and this still further restriction of the line from which the Messiah should spring, the prophetic enunciations took a determinate character, and not unfrequently mentioned him as David, in ages when David had long been gathered to his fathers.

The Psalms, which had this relation, are divided by this writer into two classes; the first describing the Messiah's glory and dominion under figures taken from the earthly theocracy, the second depicting his passion. Although it is not our plan to enter on the scholia, beyond their general character, we will remark, that Hengstenberg has written much and determined little on the difference between *לִי מָשִׁיחַ* and *σῶμα δὲ κατηρίσω μοι* in the fortieth Psalm. Schoettgen endeavours to show from the Hexapla, that the present Septuagint reading is corrupt, and that *ῥῥια* originally stood for *σῶμα*; and Ludovicus Cappellus says, "*σῶμα δὲ κατηρίσω μοι*—in Hebræo autem est, *aves perforasti mihi*, hoc est, *mancipasti me tibi* in perpetuum, nempe juxta legem, quæ est Exod. xxi. 6. Videntur autem LXX. scripsisse, *σῶμα δὲ με κατηρίσω σοι*, hoc est *mancipasti me tibi*; nam *σῶμα* Græcis interdum *mancipium* significat, unde illud,

‘σώματα πολλὰ τρέφειν, καὶ δώματα πολλὰ γεραίρειν.’"

This conjecture is, however, overstrained. The existence of *aves* in the Vulgate renders it, indeed, probable that *ῥῥια* was the original reading of the LXX; and Lambert Bos supposes that the preceding *ἠθέλησας* having been joined to the word in the *continua series* of MSS., the true reading thus stood,

HΘEAHCACΩTIA,

whence the corruption into

HΘEAHCACCΩMA

would easily have arisen, the T and I having been resolved to M by a careless transcriber, and the other C added by way of correction by the Librarian. This Hengstenberg has not noticed, contenting himself with affirming, that the sense of the Hebrew and Greek is the same; but as a literal translation would have been barbarous in Greek, that the LXX. and author of the Epistle to the Hebrews modified the expression, as we now find it.

* The common Samaritan name of the Messiah was *הַתְּהַב* or *הַשְּׁהַב*, the Restorer, which Gesenius has interpreted *Conversor*.

Without resorting to Schoettgen's mere guess respecting the word, which the LXX. *might have read* for קָרִיף, *karnpríow*, in its application to *ῥῥα*, or *ῥρα*, with reference to the particular law in the Psalmist's mind, was consistently employed.

The book of Psalms forms a distinguishing epoch in the history of prophecy: the divinity of the Messiah, his passion, and his everlasting priesthood were first brought to light by them; whilst the universal extension of his salvation to the Gentile world, and the final subjugation of his enemies were more clearly and accurately detailed. In them we in a great measure see the groundwork of subsequent prophecies, the foundation on which the glorious superstructure was raised. Although the oracular revelation of the Divine purposes began with Samuel after the anarchical times of the Judges (for we can hardly otherwise call them), no express prophecies of that period have been preserved to us. The book of Psalms, at least those of which David was the author, fill up the chasm between this period and the splendid burst of divine light which broke forth in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah: yet, reading the Psalms with critical care, we cannot doubt that those oracles which have not reached us were fraught with descriptions of the fulfilment of the primitive promise. The early vicissitudes of David's life—especially during his persecution by Saul, his wars and his victories, the rending of the sceptre from Benjamin and the everlasting assignment of it to Judah, though in a spiritual sense—were pre-eminently fitted to render his reign the Augustan period, as it were, of prophecy: for though Isaiah was more brilliant, Micah, Zachariah and Malachi more particularizing, still in the predictions of David may be found the rudiments of those which they uttered. As the nation was not sufficiently elevated in mind to conceive a Messiah divine and glorious, yet suffering and atoning for sins, the prophecies relating to these doctrines were frequently admixed with individual and national histories; yet so advanced in some points beyond any thing that could have been applicable to these, that the diligent student of the Scriptures might have perceived their scope. As God never left the world without a witness of himself, so he never left the Jews without a witness of his Son. We may conceive how the prophets might have described the Messiah in his glory, but we cannot conceive how, without a divine revelation, they could have imagined him in his humiliation, passion, death, and re-exaltation to glory; how they could have specified the mode of that death; how they could have formed any idea of his vicarious office. It is absurd to infer that they argued to these things from the alternately depressed and exalted state of the national affairs; and almost as absurd to pronounce, that they arrived at these conclusions from the mere types of the Levitical law. Jeremiah's exact definition of the

period of the Babylonian captivity, and Daniel's seventy weeks, are proofs never to be refuted, that prophecy was dictated by the Spirit of God. Another extraordinary evidence of this assertion is, that prophecy did not proceed in clearness after the days of Isaiah; he had as distinct notions of the Messiah as Malachi; and the oracles which he and Micah pronounced, had nicer traits of Christ's character and life, than those which Jeremiah and Ezekiel uttered. Therefore, as the latter prophets were nearer to the period when that fulness of time, on which the completion of their oracles depended, was about to arrive, if the comparatively earlier prophets were more distinct, we must perforce impute their particular perspicuity not to prophetic studies, in which case the later prophets would probably have been the most clear, but to the influence of divine inspiration. The argument is good, and we fear not any assault which neologico-rationalists may make upon it. Our religion is founded on a rock, and we dread not the waves, which vent their boisterous rage against it.

The prophets under Uzziah, Jotham, Ahaz, and Hezekiah, were Hosea, Amos, Isaiah, Micah, and Joel, too, in all probability. Those who were before and during the Babylonian exile, were Zephaniah, Jeremiah, Ezekiel, and Daniel; those after it, Haggai, Zachariah, and Malachi. But, after this succession of the prophets, it will be necessary to show, in proof that the assertions of the writers of the New Testament were supported by those of the Old, that they promulgated the divinity of the Messiah.

It is clear that Christ appealed to the Old Testament in substantiation of this doctrine, in his polemical discourses with the Scribes, Pharisees, and Sadducees. In Matt. xxii. 41, *sqq.* he cited to the Pharisees, who expected a merely human Messiah, the 110th Psalm, where the only object of the citation could have been, the evidence that his divinity had been predicted. Unless the prophets had been aware of his combined divine and human natures, names, properties, and actions assignable to God alone would not either have been joined in their writings with descriptions of his humanity, nor would there have been that antithesis between the human and the divine, which we sometimes discover in passages which related to him. In the second Psalm the Messiah is called the Son of God in a proper, not in a figurative sense; in the 45th he is openly denominated God; and in the 110th, Adonai, who was David's Lord and God. So Isaiah, in one place, with reference to his humanity, names him the Branch from the root of Jesse; in another, with reference to his Divinity, the Branch of Jehovah: as man, he announces him to be about to be born of a virgin; as God, he declares him to be Immanuel. Nor can we disapprove of Hengstenberg's amplification of the title,—*Deus in terrâ*,—the man become God. Following up the revelation, the prophet surnames him *אֱלֹהִים*; him, whose being

and actions are elevated beyond the ordinary course of nature; **אֵל גִּבּוֹר**, the Mighty God; with other cognomina, which could not have been applied to a human being;—yet, that he was a human being, the words, “*for unto us a child is born,*” are positive evidences. Omnipotence, eternity, the future judgment, the reception of all nations into his church are ascribed to him, amidst epithets and figures, which are solely attributable to the Most High.

Micah, too, particularizes his birth at Bethlehem, but in the same context asserts his pre-existence. Hosea, Daniel, Zachariah, and Malachi also abound with passages, from whence similar doctrines may be inferred. These, compared with the many parts in which the Angel of Jehovah is emphatically introduced, the one participant of the Divine name (**שְׁמִי בְּקִרְבִּי**, Ex. xxiii. 21), and of the Divine nature, Dr. Hengstenberg has largely and luminously discussed; and the arguments which he has used to demonstrate, that a hypostatical distinction was made in the Hebrew scriptures, are very conclusive. In secondary proof that this distinction was understood from the most ancient times, he appeals to the theology of the Persians before the Mohammedan irruption into the empire; and as their religion approached more closely, than any other now known, to the patriarchal, we are bound to concede some degree of authority to the traces of parallelism which it displays. In this we find an equal distinction between Zervane Akerene, the invisible God and origin of all things; and Ormuzd, the head of the Amshaspands, who, as the first-begotten of creation, is the creator of all other created things, possesses a majesty equal to God, and makes divine communications to man. He appears in two different views: in the one, as created, as having his body and *ferver* (i. e. attendant spirit), and as proceeding from Zervane Akerene, like the other Amshaspands; in the other, he is described as the Almighty Creator of the heavens and the earth, as the Creator and God of the six remaining Amshaspands, over whom he is eternally exalted. These notions, Hengstenberg conceives, must have flowed from the manner, in which the **מְלֹאכֶה יְהוָה** was understood; and as Orvazeshte—the mightily operating fire, the primordium of things—is depicted as the ground of union between Ormuzd and Zervane Akerene, he imagines this idea also to have proceeded from traditions circulated concerning **רוּחַ אֱלֹהִים**, the Holy Spirit. A strong argument in favour of this opinion is derivable from the Jewish traditions of the **מַלְאֲכֵי-יְהוָה**, as Metatron, the only intercessor between God and the world, and the impartor of all revelations. No one, who has read the very ancient book Zohar (where he is called *the pillar of meditation*), and who has noticed the many attributes assigned to Metatron in the different rabbinical works, can justly doubt, that

the various texts, which related to the Messiah, furnished the Jews with ideas of mediation, which they think proper to deny in their controversies with the Christians. We have no intention of wading through the rabbinical mass of fictions; but, to complete the analogy with the ancient Persians, we must remark, that there was a superior and an inferior Metatron,* whose distinct grades nearly harmonized with those which we have cited. Thus, the doctrine seems to have been originally Jewish.

All the things which the Old Testament imputes to Jehovah and the Angel of Jehovah, the New imputes to Christ. The Jews are styled in the one, the heritage of Jehovah; in the other they are called Christ's own, to whom he came, but his own received him not. According to John xii. 41, Isaiah saw the glory of Christ, and spake of him; but in Isaiah's text Jehovah was he whom he saw, and of whom he spake. According to the Pentateuch, the Jews were led through the desert by the Angel of Jehovah, and tempted Jehovah. According to St. Paul, in 1 Cor. x. 9, they tempted Christ. The prophets professed to derive their oracles from Jehovah; but according to 1 Pet. i. 10, 11, they derived them from the Spirit of Christ, which was in them. According to Heb. xi. 26, Moses preferred reproach on Christ's account to all the treasures of Egypt; but, according to the Hebrew narrative, he endured it for the sake of Jehovah. According to Heb. xii. 26, Christ's voice at the delivery of the Law shook the earth: according to the Pentateuch, it was the voice of Jehovah. How, then, are these things to be reconciled? Simply and solely, because Christ himself was Jehovah: nor can a stronger proof be required, that such was the persuasion of the writers of the New Testament, than these passages, which have been brought into contrast. To the same effect all the early Fathers have written.†

Neological authors, however, affirm, that the Old Testament exhibits no evidence of a suffering and atoning Messiah, and

* The titles in Col. i. 15; Heb. i. 3; 2 Cor. iv. 4, are also given to Metatron in the Jewish writings. The following passage in Zohar according to Sommer's translation, "*Metatron hic est, sicuti diximus, futurus ut conjungatur corpori (i. e. corpus humanum adsumat) in utero materno,*" with others quoted by Edzard from the Talmud, shows plainly, that as by Metatron the Messiah was intended, so the Jews occasionally read their Scriptures in the sense, which we attribute to them.

† The Fathers of the first synod at Antioch, in an epistle to Paul at Samosata, speaking of the Divine appearances to Abraham, Jacob, and Moses, refer them to Christ in these words—ὁ ἄγγελος τοῦ πατρὸς αὐτὸς Κύριος καὶ Θεὸς ὢν, μεγάλης βουλῆς ἄγγελος—κ.τ.λ. Justin Martyr, arguing against Trypho, asserts the same; and words to the same import are found in almost all the ecclesiastical works. Theodoret, too, expressly says, that he who appeared was ὁ μονογενὴς υἱὸς, ὁ μεγάλης βουλῆς ἄγγελος.

rank the passages of the New, in which an appeal is made to the Old on these points, among the misapprehensions or accommodations of the speakers, or of the writers. In Matt. xxvi. 24, the death of the Son of Man is mentioned, as a thing recorded of old; and at ver. 54, it is stated to be in fulfilment of the Scriptures; as also at ver. 56, with which Luke xviii. 31 may be aptly brought into comparison. In Luke xxiv. 25, 44—46; Acts iii. 18; xvii. 3; xxvi. 22, 23; 1 Cor. xv. 3; 1 Pet. i. 11, the same assertion is repeated; and authorities for this assertion will be found in Isa. xlii., xlix., l., liii.; Zach. xi., xii., xiii.; Ps. xvi., xxii., xl. If we inspect the Old Testament, the different offices and each various point in the character of Christ will appear accurately displayed. In the Prophets he is described as a king, and as such David is the *substratum* of his character, whose name is even transferred to him; for, in the various events of David's public life, the prophets found a clearly typical analogy to the revelations which they had received concerning the Messiah and his kingdom. When they described him as a divine teacher, the prophetic institutions and fortunes were the foundation of their descriptions; poverty, persecutions, incarcerations, and death, were the allotment of that life which they devoted to God; in deserts and caves they often concealed themselves, and had not where to lay their heads; "they were stoned, they were sawn asunder, were tempted, were slain with the sword;" to which Matt. xxiii. 29, *sqq.* appears directly to allude. The third theocratical office which was combined with the character of the Messiah, was the priestly; and in this the expiations and sacrificial offerings of the law typified the oblation and death of Christ. What was figuratively predicated of the legal removal of sin, of restoration to God, of the communication of purity and holiness, was individually made a characteristic of the times of the Messiah, and applied in a real sense to the mediation which they expected him to effect, "when he should make himself an offering for sin."

The passages in the ancient Scriptures which relate to the sufferings and death of Christ, are divisible into three classes. The first consists of those which, in general terms, mention his humiliation and passion; the second, of those in which his death is announced; and the third, of those in which the object of his passion and death is distinctly set forth. Nor are passages wanting, in which the causal connexion between his sufferings and the forgiveness of sins, *e. g.* Ps. xxii., Isa. liii., is accurately exhibited. The opinion that the Jews, in the time of Christ, possessed the doctrine of an atoning and suffering Messiah, has found both its supporters and opponents; nevertheless, it is manifest from the New Testament, that the prevalent popular expectation was, that he would come in pomp and unparalleled splendour. To the Jews the cross thus became a stumbling-

block: in it the Scribes and Pharisees sought an evidence that Jesus was not the Messiah: "He saved others, himself he cannot save. If He be the king of Israel, let him now come down from the cross, and we will believe him." In John xii. 34, we perceive that the populace imagined that the Messiah would remain perpetually; and even the disciples, for a considerable period, had no comprehension of a dying and suffering Redeemer, and hesitated in admitting the fact, after the most express and the most unambiguous explanations of their Master.* But although such carnal notions occupied not only the mass, but the dogmatizing partizans of particular sects, a better part of the Jews in that age was assuredly aware, as we may even collect from the oldest rabbinical writings, that the Messiah would both suffer, and atone for sins. The words of Simeon, *καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται* † *ρόμφαλα* (Luke ii. 35), were expressive of intense sufferings; and taken in connexion with the description of the speaker, as one who was waiting for the consolation of Israel, and with the presentation of Christ in the temple, must be accounted prophetic of the crucifixion, whence these sufferings would arise to Mary (cf. John xix. 26, 27); at the same time they show what were Simeon's ideas respecting the advent of the Messiah. To what, but to the atonement, could the words of the Baptist ‡ (John i. 29), "Behold the Lamb of God, who *taketh away the sins of the world*," have referred? in what sense removed from an allusion to the Paschal Lamb, and the other expiatory lambs of the law, could they have been understood? If the Jews had in no degree deduced this doctrine from their scriptures, what means the expression *חבלי המשיח* in their early writings? For that the notion of the two Messiahs was of a later date than Christ,—that, according to many, it arose from a misapprehension of the prophetic passages, which mentioned Christ's divine and human natures,—that Zach. xii. 10 was in a great degree its foundation, as a comparison of the Gemara of Jerusalem with the Gemara of Babylon proves,—has been fully shown by Hengstenberg, and many other authors. Also, that the Jews believed the preexistence of the Messiah, and his appearance to have been delayed by human sins, at a time closely approaching to our Saviour's day, is manifest from Justin Martyr's Dialogue with Trypho.

We have now reached the point at which we must bring before our readers the Lectures of the Bishop of Peterborough; as the

* Cf. Mark ix. 32; Luke xviii. 34; Matt. xvi. 32. Compare also Luke xxiv. 21, 25—27.

† Cf. Psalm xlii. 10; lxxiii. 21.

‡ Cf. LXX. Is. liii. 4, *τὰς ἀμαρτίας ἡμῶν φέρει*. Ver. 11, *ἀνοίσει*. See also vers. 7, 5, and 12. 1 Pet. i. 19; Apoc. v. 6, 12; vii. 14; xii. 11; xiii. 8.

remaining parts of Dr. Hengstenberg's work, which are adapted to our review, approach in some measure to one of their branches. The classification of theological * studies which Bishop Marsh has given, is the most perfect that has been offered to our acceptance; and the branches which he has discussed, are completely *sui generis*, masterpieces, scarcely possible to be rivalled. The only regret is, that all the subjects are not brought before us,—a task which the advanced age of the writer renders hopeless; nor know we to whom we would entrust the completion, unless it be to the Bishop of Lincoln, Professor Turton, or Amiraux Jeremie, of Haylebury College.

But in this standard work, the former edition of which has been repeatedly reviewed, which in its brilliant remarks on the Criticism and Interpretation of the Bible, is *omnium facile princeps*, we must, in a great measure, confine ourselves to those departments, which have some connexion with the leading points of this article. Yet there are bright remarks which, connected or unconnected with our discussion, force themselves upon us by their very splendour. Such are those on the quotation from the *first* chapter of St. Matthew in Clemens Alexandrinus and Origen, and the reference to the *second* by Celsus, the Epicurean philosopher. From hence the Bishop argues, that as Celsus lived but little more than one hundred years after St. Matthew, and yet found the first two chapters of St. Matthew in *his* manuscript of St. Matthew's Gospel, they must either have been *original* parts of that Gospel, or have been added at a time so little antecedent to the age of Celsus, that one so keen and hostile to Christianity as Celsus was, could not have failed to detect the imposture;—in which case, he would not have quoted them as parts of St. Matthew's Gospel: consequently, the fact is established, that they are *authentic*. So also with respect to the churches of England and Rome, as to the possibility and impossibility of erring, the writer's remarks are as searchingly true as they are luminous; and the nicety of distinction which he has drawn discloses a depth of thought, which is as well adapted to the profundities of literature, as to the task of tracing the motives and intricacies of the human mind. Incontrovertibly showing, that similar causes will conduce to similar effects, and that the infallibility assumed by the Romish Church under the plea of the influential operation of the Holy Spirit, (which, by

* 1st, The Criticism of the Bible; 2d, the Interpretation of the Bible; 3d, the Authenticity and Credibility of the Bible; 4th, the Evidences for the Divine Origin of the Religions recorded in it; 5th, the Inspiration of the Bible; 6th, the Doctrines of the Bible, subdivided into (a.) Doctrines deduced by the Church of England, (β.) Doctrines deduced by other Churches; 7th, Ecclesiastical History.

denying the possibility of right to those who dissent from its doctrines, occasions persecution and intolerance,) is in a great degree parallel to that enthusiasm which imagines itself under the guidance of the Holy Spirit; and which would be equally intrusive, persecuting, and intolerant, were the temporal power so conceded to it,—he proves, that “it makes no difference in this respect, whether such especial guidance is supposed to be vouchsafed to a *general council*, or to an individual *in his private apartments*.” For, “the *result* in either case is the *same*; in either case, the persons who believe themselves *so gifted* . . . will deem it impious to *tolerate* what the Spirit, as *they* imagine, has *condemned*.” The inquisitorial acts of these people rank them among the ἀλλοτριωπισκόποι mentioned by the Apostle, and complete the analogy which the Bishop remarks.

The distinction drawn between an *allegory* and a *type*,—the first being a *fictitious* narrative, the latter an *historic* fact,—should be borne in mind by every student of divinity; as the errors which have arisen from the confusion of the two in the interpretation of the Scriptures have been great, and have exposed the truth to the shafts of infidelity. The observation of this distinction is peculiarly necessary; because these types or *historic* facts, by their close correspondence to their antitypes, form one of the most striking, and one of the most powerful evidences of Christianity. In them lies a body of proof that Christ had been prefigured both by the institutions of the Levitical law, and by historical events; and the parts of the type are so fitted to the parts of the antitype, that the design of the Almighty in the coincidence is everywhere apparent. The truth which is conveyed in an allegory being *moral*, not *historic*,—and the narrative which imparts the *moral* being *fictitious*, wherever a narrative that is *historical* is treated as one purely allegorical, the history must be abandoned. We thus defeat the purpose for which the history was written. St. Paul, in his Epistle to the Galatians, where he instances the two sons of Abraham, has been cited in authority for the allegorical interpretation of the Scriptures, because we read in our version, “which things are an *allegory* :”—but St. Paul never pronounced the history an allegory, merely stating, that it was *allegorized*—ἀτινά ἐστιν ἀλληγορούμενα. It is one thing to say that a person allegorizes a history, and another to say that the history is an allegory. Christ's parable of the sower, and Nathan's parable to David are examples of *real* scriptural allegories.

A fanciful and allegorizing spirit prevailed among the Greeks and the Jews; and thus it passed onwards to the Fathers. In the mystical meanings which the Greek philosophers applied to Homer, and in the writings of Philo-Judæus, are instances which verify the remark; and among the Fathers, Origen may be especially adduced as addicted to the practice. The principles which

had been exercised with respect to heathen mythology, they too often injudiciously transferred to the Bible; yet, whilst by this popular method they silenced their opponents, they degraded the word of God to the level of the fables which they assailed;—for if one thing was written, but another thing was intended, they took away from it the security and authority which they claimed for it. It must indeed be evident that, if by means of allegorical interpretations the Scriptures be involved in perfect ambiguity, it may assume as many forms, and disclose as many doctrines, as the fancies of interpreters are multifarious. To this origin we may retrace the Mystics of the twelfth century. “These Mystics had an utter contempt for human reason and human learning; they supposed themselves especially guided by the *Spirit*; and hence they compensated by a kind of *spiritual* interpretation, for that *grammatical* interpretation which they had never learned . . . They appealed . . . to that passage in St. Paul’s Second Epistle to the Corinthians, which in the Latin Vulgate is translated “*littera occidit, spiritus autem vivificat*,” and in our own Authorized Version “the *letter* killeth, but the *Spirit* giveth life.” In this passage the Mystics imagined that St. Paul was drawing a parallel between two different kinds of *interpretation*—the *literal* interpretation, and . . . the *spiritual* interpretation; . . . that the Apostle had *condemned* the former, and recommended the exclusive employment of the *latter*. . . . He was drawing a parallel between the *Law of Moses* and the *Gospel of Christ*:—the former does *not* afford the means of salvation; the latter *does* afford the means of salvation. It is true that he applied the term Γράμμα to the former, the term Πνεῦμα to the latter; but then he added *explanations* of those terms, which remove all ambiguity. The law of Moses he called Γράμμα, as being Διακονία ἐν γράμμασι, as being Διακονία ἐντετυπωμένη ἐν λίθοις. The Gospel of Christ he called Πνεῦμα, as being Διακονία τοῦ Πνεύματος ἐν δόξῃ.

Thus the Bishop shows, that the Mystics acquired a contempt for every thing that was not spiritual or allegorical, and regarded the plain and literal meaning of a passage as a sort of *husk* or *chaff*, fit only for the carnally-minded, and not suited to the taste of the godly. From these he glances at the Mystics of every age, and the mystical expositions of these *latter* times; rightly observing, that our modern practitioners require no grammatical analysis, no knowledge of Hebrew or Greek, no knowledge of antiquity, no knowledge of the situation and circumstances either of the author or of his original readers, for their purpose.

After having critically assigned the limits within which the search for types should be confined, Bishop Marsh proceeds to prophecy, and thus comes immediately to our subject. Types may, in fact, be considered as prophetic; as the analogy of the Paschal Lamb to the death of Christ demonstrates by divine

authority: which is equally the case with every type that is established *as a type* in the New Testament. In connexion with this inquiry the writer makes the most just observations on regeneration, as attached to baptism; and by learning and sound argument vindicates the *true* doctrine of the Church; and neither his learning nor his arguments can be shaken by those to whom the comparatively novel and contrary opinion is a delight. No man has in a greater degree directed the current of biblical criticism, and no one has been more unjustly assailed by men in every way disqualified to compete with him, than the Bishop of Peterborough; and he has lived to an age when the prognostics about the effects of the Bible Society, in which he indulged at the commencement of these Lectures, have been fully and lamentably fulfilled.

The author rightly denominates the prophecies which relate to the Messiah, more important than all other prophecies put together: they affect the very truth of our religion, and include the consideration of almost every thing that relates to prophecy in general. They include the question of *primary* and *secondary* senses of prophecy, and that which passes under the name of *accommodation*. Before the composition of the New Testament our Saviour referred to the Old, in evidence of his rightful claims (John v. 30; Luke xviii. 31; xxiv. 25, 44); and the same appeals that he made were made by his Apostles (John i. 45; Acts iii. 18; x. 43; 1 Peter i. 10); but those made by St. Paul are the most numerous. From these and others it is manifest, that the predictions in the writings of the Hebrew prophets were esteemed as the principal argument for the divine mission of Christ. Our Saviour also appealed to his miracles: these evincing a power of suspending or counteracting the laws of nature,—which the Author of nature alone could have had, alone could have exerted,—formed a legitimate proof that He was armed with divine authority; and, considered in connexion with the antecedent testimony of prophecy, fully substantiated his inherent and inalienable divinity, and by the strongest of all demonstrations exhibited him as a teacher sent from God, as Immanuel or God manifest in the flesh.

Prophecy formed the link between the Mosaic and Christian covenants. The prophetic books are the Scriptures which fully testified of Christ; for the Levitical types only shadowed him, until the full light of the Gospel revealed the substance. But these mentioned him as God, as the Son of Man, disclosed his vicarious offices, and pre-announced characteristics of him, which nothing but wilful bigotry or utter infidelity could have denied at his advent. Verily, to use the words of the Evangelist, the Jews hid their light under a bushel.

For when we reflect, that if we be enjoined to search the old Scriptures respecting Christ, there must be something respecting

Christ to be found in them,—that the apostles have declared him to be the person of whom the prophets wrote, to whom they gave witness,—we must be convinced, that in the exact proportion that Christ's divine claims are established, so must be established the authenticity and inspiration of prophecy. These strict, direct, and literal predictions of Christ, his divine nature, his human life, and vicarious act, are infinitely beyond that which schoolmen call *accommodation*; they are as descriptive as they are predictive, and bear in them the impress of having been derived from that Spirit which cometh from the Father of lights." Well, therefore, observes the Bishop (*qui vir et quantus!*), that it must have been something beyond the *remote*, *secondary*, or *mystical* sense of prophecy, by which the preaching of Christ was made *manifest*. If we involve prophecy in *this mystical uncertainty*, we deprive it of the character which St. Peter, who could judge better of it than ourselves, gave it, when he called it the *sure* word of prophecy. Here the *secondary* sense attributed to prophecy is qualified, not denied; as we shall shortly show.

The Bishop's critical rules for the interpretation of prophecy are very accurate. Though the words of a Hebrew prophet may be *applicable* to a certain event, yet if they were not originally written *with reference* to it, they cannot be esteemed prophetic of it. No *accommodation* of the Old Testament from *accidental* similitude can, therefore, be ranked among those passages which *testified* of Christ. Nor can we so apply the *secondary* senses of prophecy, unless those *secondary* senses have been stamped with a *prophetic* character by Christ or his apostles.

Bishop Marsh's illustration of the prophecies selected by Bishop Chandler is very satisfactory. Without entering into them, it is sufficient to state, that the *full* and *literal* accomplishment of ancient prophecy in our Saviour has been most perspicuously proved. From the hypothesis of those defenders of the *secondary* sense of prophecy, who contend that the *remote* meaning was unknown to the prophets themselves, the writer well argues, that if the prophet who wrote the words did not perceive the sense, the same divine authority which communicated the prophecy must interpose to explain it. For it is contrary to sound sense, that we should be expected to discover a meaning which the prophet himself was unable to find out. Those, who affect to make such a discovery, proceed unconsciously from a *petitio principii*. When indeed we advance beyond the *primary* to a *secondary* sense, we exceed the natural guidance of the words; and in seeking for a remote or mystical signification, which they do *not* convey, undertake that which we, *of ourselves*, have not the means of performing. It cannot be urged, that because every allegory has two senses, the *literal* and the *allegorical*, and because the knowledge of the first leads us to the knowledge of the second; so, if

a prophecy has a double sense, we may argue from the one to the other, as it is commonly pretended, because the notion is founded on a supposed analogy between the double sense of allegory and the double sense of prophecy; whereas the two things, instead of being analogous, are totally dissimilar. In prophecy of this description, the same words which according to one interpretation are applied to one event, are, according to another, applied to a different one; but in an allegory, our first care is the interpretation of *words*, and our next of *things*; and the moral is learned by an application of the things signified by those words, to others which resemble them, and which the former were intended to *suggest*. In the interpretation of prophecy we are concerned with *historic*, in that of allegory, with *moral* truth; but the narrative which conveys allegory is commonly *fictitious*, whereas in prophecy we are occupied with *real* events. In allegory there is, and *must be*, a clue which leads us from the one sense to the other; in prophecy, there is none between the *primary* and the *secondary*, the latter being neither suggested by the words nor by the things intended by the words; but being *so* hidden, *so* remote from the literal sense, as to have occasioned the belief that it was *unknown* to the prophet himself. But we have made sufficient remarks on this system, which derived its strength from the plausible, but untenable, propositions of the author of the Divine Legation of Moses; the deep biblical critic will therefore hesitate to admit the *secondary* sense of any prophecy, unless that *secondary* sense is established by divine authority. *Independently* of this practice, we have ample prophecies in their *literal* acceptation, to avouch the divine authority of Christ and his apostles.*

With respect to this department of sacred criticism, Dr. Hengstenberg has continually erred; throughout his Commentary he has been a needlessly sedulous seeker of *secondary* senses. He has often wandered from his point into all the arid tracts of dogmatism, and mixed up with the illustrations of passages controversial disputations on the opposite opinions of some of his countrymen. These, according to our ideas, should rather have formed appendices to the several books. There are also many instances, in which we cannot assent to his Hebrew criticisms; in others, like too many biblical scholars, he has laid too great a stress on the vowel-points—a stress which can only be sanctioned when it shall have been proved that they existed, or existed in their present state and with their present influence on the grammar, at the time when the books were written. But, as

* In evidence of the very fanciful manner in which the Fathers interpreted the Scriptures (to which we have before alluded), the readers are referred to the Bishop's Eleventh Lecture on the Interpretation of the Bible.

such a proof is impossible, their critical rank must be only of a secondary order.

We must not, however, close this article without noticing the Doctor's remarks on the constitution of prophecy, and the evidence of the application of certain prophetic passages to Christ. In the disputes with the Montanists, the ecclesiastical writers in general maintained, that the scriptural prophets had a perfect consciousness, whilst they were delivering their oracles; but that the false prophets of the Gentiles were always in an ecstasis. In fact, according to Eusebius's Ecclesiastical History, Miltiades wrote a book, *περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν*. Epiphanius likewise affirmed, that this state of consciousness was the surest criterion of a true prophet.* But the Doctor disputes the allegation; and infers from 1 Sam. x. 5, and 2 Kings iii. 15, exactly the contrary fact, and supports his inference by various passages, in which the Spirit of God is stated to have come powerfully upon the prophets. Among those he ranks Jer. xx. 7, as the most unanswerable. Nor does he fail to appeal to 2 Pet. i. 21, *ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι*, which Knapp has compared to the classical expressions, *κατέχεσθαι ἐκ Θεοῦ—Deum pati*, &c.† To the extent that may be fairly deduced from the passages quoted, Hengstenberg is right; but he immediately begins to involve himself in mysticism, to affix a certain degree of credit to the reverie of Philo on the subject, to subscribe to Tertullian's distinction between *ecstasis* and *furor*, to quote Lucan and Lycophron's Cassandra, and become himself as mysterious as the topic which he discusses.

From the partial description of the Messiah in certain places, and the admixture of national circumstances with other pro-

* Jerome, in his preface to Isaiah, writes, "Neque vero, ut Montanus cum insanis foeminis somniat, prophetæ in ecstasi loquuti sunt, ut nescirent quid loquerentur, et cum alios erudirent, ipsi ignorarent quid dicerent." So in his preface to Nahum: "Non loquitur propheta ἐν ἐκστάσει, ut Montanus et Priscilla Maximillaque delirant, sed quod prophetat liber, intelligentis est quod loquitur." Likewise in that to Habakkuk; "Prophetæ visio est, et adversum Montani dogma perversum intelligit, quod videt, nec ut amens loquitur, nec in morem insanientium foeminarum, dat sine mente sonum."

But Chrysostom, in his Twenty-ninth Homily on the Epistle to the Corinthians, exhibits most clearly the distinction: *Τοῦτο γὰρ μάντεως ἴδιον, τὸ ἐξοστηκέναι, τὸ ἀνάγκην ὑπομένειν, τὸ ὀθεῖσθαι, τὸ ἐλκεσθαι, τὸ σῦρεσθαι, ὥσπερ μαιόμενον. Ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ διανοίας νηφούσης καὶ σωφρονοῦσης καταστάσεως, καὶ εἰδῶς ἃ φθέγγεται, φησὶν ἅπαντα ὥστε καὶ πρὸ τῆς ἐκβάσεως κἀντεῦθεν γινώριζε τὸν μόντιν καὶ τὸν προφήτην.*

† Cf. Gen. xv. 12. Numb. xxiv. 4. Ezek. i. 28. Dan. viii. 27; x. 8—10. Apoc. i. 17, &c. &c.

phesies respecting him, Hengstenberg seeks to explain ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύουμεν, in 1 Cor. xiii. 9, than which no explanation can be more unduly applied. The manner in which he, notwithstanding, vindicates the prophetic oracles, is of a much higher grade than that in which he endeavours to show us how the prophets received the divine communications. He rightly illustrates their use of the aorist or the preterite, by the supposition that the revelations made to them were as clearly exhibited, as if they saw the occurrences; from whence, to use Iken's words, "Non potuerunt non præsenti aut preteriti tempore uti, cum naturalis dicendi ordo id flagitaret:"—and this observation is useful, as the mode in which these tenses are employed in the Hellenistic dialect has not been properly elucidated by the grammarians of the language of the New Testament. On a similar principle he vindicates the Prophets from the charges which have been brought against them on the score of chronology. After a long but valuable discussion, which we cannot here adduce, he proves, that although different materials often appear to be admixed in one and the same prophecy, there are generally criteria which enable us to separate the parts: thus in Isa. viii. ix. the times before the Messiah and those belonging to the Messiah, are distinguished at the first verse of the ninth chapter; and in Daniel, the period that should elapse from the termination of the exile to the Messiah is clearly defined. This canon Dr. Hengstenberg likewise extends to the opposition between πάντα ταῦτα and τῆς ἡμέρας ἐκείνης, in Matt. xxiv. 34—36. Thus may we separate the liberation which Isaiah foretold, by means of Cyrus, from that which he foresaw, by means of Christ. But the prophets often fixed on some circumstance, from which they contemplated the future; such as the Babylonian captivity; and hence arose that admixture, which commentators have not always analyzed with a sufficient care. In the fifty-third chapter of Isaiah, the sufferings of Christ were the point from whence the prophet extended his contemplations: thus, as these were the causes of his glorification, to which Isaiah directed his vision, these sufferings, according to the rule which has been illustrated, are described in the preterite, but his glorification in the future. In this plan there were, doubtless, a design and an advantage; for the fulfilment of the one part would naturally be a voucher for the fulfilment of the other: so where the redemption by the Messiah was admixed with predictions of the deliverance from Babylon, the real accomplishment of the latter deliverance must have been to many of the returned Jews an ἀρραβὼν, or pledge, that the former would be equally verified; and we perceive, that in the few prophetic works which we have after the Captivity, there is a great distinctness on the subject. The same observation is valid respecting Christ's prophecy of the destruction of Jerusalem—the fulfilment of

which must have guaranteed in the minds of the Christians the certainty of the accomplishment of those parts which related to his second advent.

The kingdom of the Messiah is represented by the prophets under figures taken from the Theocracy, in which persons and things are typically made to denote persons and things in the later economy. This still becomes an evidence, that the Mosaic* dispensation was, in those times, accounted prefigurative of the Messiah. The Theocracy, in the times of the prophets, afforded a threefold foundation, on which the descriptions of the Messiah were raised. On the first, they represented him as a king, and attributed to him the name of David;—on the second, as a prophet, in the fullest degree endowed with the Spirit of God—not merely as a prophet circumscribed within the narrow bounds of Palestine, but as a prophet who should teach, reprove, reward or punish all the nations of the earth;—on the third, they established his character as a high priest, who should actually perform that atonement for sins, which the high priest of the Old Testament only typically executed. Thus, his kingdom appears not as one torn and separated from the Theocracy, but as that which fulfilled it—that which resolved its “*shadowy*” import into the substance; and Jerusalem or Zion, accordingly, is in this sense used to denote it. In this point of view Joel predicted, that in Mount Zion and in Jerusalem shall be deliverance; and both Isaiah and Micah, that out of Zion should go forth *תורה* a law, —evidently not *the* Mosaic, *even* *יהוה יברך* Jehovah’s Word (*ὁ εὐαγγελικὸς λόγος*, the gospel, as Theodoret says)—from Jerusalem. Thus, these two prophets, and Ezekiel, represent the elevation of the mount of the temple above that of all the mountains accounted sacred by the Gentiles; and the reception of the Gentiles into the christian church is described by Isaiah under the figure of their flocking to Mount Zion—by Jeremiah, as a vast enlargement of Jerusalem. Under varying figures, but all connected with the Theocracy, the other prophets depict the same event. The period which they select to compare with the glory of the Messiah, is the reign either of David or Solomon: the peace and unity of his time they describe in images expressive of the cessation of the division of the two kingdoms of Judah and Israel; and the enemies of the Messiah are called after the names of their enemies, such as Moab and Edom, or Magog, in Ezekiel. It is on these figurative expressions, that the later Jewish commentators and the expositors of the Neolo-

* The result of a comparison between the two Eusebius (Hist. Eccl. i. 3) sums up in these words: *Ὡς τοὺτους ἀπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἐνθεὸν καὶ οὐράνιον Λόγον, ἀναφορὰν ἔχειν, μόνον ἀρχιερεῖα τῶν ὅλων, καὶ μόνον ἀπάσης τῆς κτίσεως βασιλεία, καὶ μόνον προφητῶν ἀρχιπροφήτην τοῦ Πατρὸς τυγχάνοντα.*

gical school have made their stand against the orthodox interpretation of the prophecies; we, therefore, have been somewhat diffuse in the preceding remarks, and shall now epitomize Dr. Hengstenberg's rules for criticizing prophecy.

Since the prophets often represented events separated by a long interval, such as the weak beginning of the Messiah's kingdom, and its glorious end, as a *continuum*, we must carefully inquire if a prophecy has been entirely, or how far it has been, fulfilled. Here, the declarations of the New Testament, respecting the future development of the kingdom of God, will be of the greatest service to us; for the Apocalypse has incorporated the yet unfulfilled parts of the prophecies of the Old Testament, and describes the fulfilment of them as yet lying in futurity. But with respect to those parts of the prophecies which can be proved to have been already fulfilled,—partly by the simple comparison of the prophecy with history, partly by the assertions of Christ and the apostles,—we have a full right to make use of history for the purpose of separating the figurative from the real. Yet must we accurately distinguish between two questions—the first, what sense the prophets found in their prophecies? and the second, by what sense God intended them? Both questions would be proved distinct, if the evidence could be established that the prophets spoke in an ecstasis. In this manner, however, no answer can be found to the first question; nor is it very important; but in this manner the second can well be answered. The same God who opened to the prophets a view into futurity, afterwards produced the completion. The hermeneutical rule, that we must always seek the sense intended and seen by the author, is not hereby offended. The difference between us and the opposite party rather lies in the different reply to the question, Who is to be accounted the proper author of the prophecies? Our opponents insist on a human instrument: we raise ourselves to a divine cause. History conducts us to the right way of interpretation. Thus, we might have considered probably, for example, the partition of the clothes, the piercing of the hands and feet, in Ps. xxii. as a mere imagery, had we not again discovered these individual traits in the history of Christ: thus, in Zach. ix., we might have deemed the Messiah riding on an ass a merely figurative denotation of his lowliness, humility, and peaceableness, had not the real history of the occurrence necessarily rendered a mere reference to these qualities a symbolizing affair. So also with respect to the thirty pieces of silver, in Zach. xi., and many more.

Nor are criteria wanting to enable us to define the limits between the figurative and the real.

We may recognise as figurative, those descriptions of futurity, in which there is a manifest reference to earlier events in the history of the Israelites. Here the general groundwork, which connects the occurrences of the future and of the past, is always to

be abstracted: for example, when, in Isa. xi. 15, 16, God is stated as again designing to dry up the Red Sea, and to smite the Nile in its seven streams, that his people may go over dryshod, the real matter relates to the redemption of the covenanted people, which the prophet has expressed under the figure of the liberation from Egypt.

In many other instances we are forced to admit a figurative composition, if we would not make the prophets contradict themselves. For instance, in those places where Christ is described as David, if we literally take the words, we must suppose that David will rise again; which will contradict those passages where the Messiah is called the *Branch* of David, or David's *Son*. If we would literally accept Jer. xxxiii. 18, respecting the continuance of the Levitical ordinances in the time of Christ, we shall directly be at variance with chap. xxxi. 31—33, where a new covenant is promised and described, and also with chap. iii. 16.

Other passages contain inherent evidences that they are figurative. Thus, we cannot understand Malachi's prediction of Elijah as implying, as the Jews think, the reappearance of Elijah, but that of a prophet like to Elijah. This observation may be applied to several parts of Isaiah and Ezekiel.

But, in separating the figure from the reality, we must not lose sight of the general character of each particular prophet. Occasionally a description will expressly draw our attention to the figure, and point to the fact which lies at the bottom of it. Thus, Zach. x. 11, in the words "he shall pass through the sea," shows his allusion to the miraculous passage of the Israelites; and, in the words "with affliction," discloses his meaning. In like manner, Ps. cx. cannot have referred to worldly wars, because it introduces the Messiah as a high priest; nor can Ps. xlv. have intimated earthly beauty, because it immediately represents it as the cause of the divine blessing.

In those prophecies which are yet unfulfilled, the analogy of faith must determine the distinction between figure and fact; for, as the same Spirit spake in the prophets and the writers of the New Testament, no contradiction can exist between them. But, as the prophets and their cotemporaries were not always placed, by the criteria given, in a condition to separate from each other the figurative and the real; so we also, in the unaccomplished prophecies, are not always in a condition to make this separation with certainty. Here we must not indulge ourselves in determining the criteria. For, as history has shown, in that part of the prophecies which has been already fulfilled, that much was real, which without it would appear to be figurative,—and that another part, which would appear to be real, was only figurative,—we must in many cases, in the parts yet unfulfilled, expect the solution only from history.

Our readers will not, we are persuaded, regret these observa-

tions, nor deem them a merciless infliction on their patience; for in general they disclose a keenness of criticism, and certainly have the advantage of originality. We must, however, omit all examination of the remaining parts of the essay, and briefly notice the author's means of proof, that particular passages related to the Messiah: and must bear in mind, that the difficulties, which were presented to the author in the treatment of his subject, were considerably increased by the infidel system of interpretation which was and is still prevalent in Germany,—the basis of which, in many instances, is that which is adopted by the Jews. Without a chapter, therefore, devoted to this especial purpose, the *Scholia*, notwithstanding the controversial remarks which are interspersed in them, would not have been complete.

As positive grounds for the application of particular passages to Christ, Dr. Hengstenberg urges, that a prophecy is rightly referred to the Messiah, when it can be shown that the most special minutiae in it find their perfect accomplishment and confirmation in the history of Christ, whilst anything similar is not merely not to be demonstrated in the history of any other person, but is in the highest degree improbable; or when traits are found, which, in the nature of things, cannot be fulfilled in the history of any other person. The first is found in Ps. xxii., where the criteria are most minutely discovered in the history of Christ, and in a manner which could not have been applied to David; and the second, in all those places where divine dignity is attributed to the subject. The preindication of Christ's vicarious and mediatorial office, of his atonement and glorification, in Isa. liii., is of this description; and that the apostles made use of this sort of proof, we see in Acts ii. 25—36; xiii. 34—36.

Parallel passages likewise support the argument; and these are of two sorts. 1. We often find in later prophecies, in which the character of the Messiah is more distinctly stamped, a manifest reference to earlier, in which the Messiah is portrayed in the more general outline. Thus, Ezekiel (xxi. 27,) emphatically uses the words of Gen. xlix. 10, in a prediction which demonstrably relates to the Messiah. On this point we need not dwell, since Pareau has given many examples, p. 501, *sqq.* The weight of these two arguments will be still further increased, if it can be shown that a prophecy was applied to the Messiah by the more ancient Jews, whose exegetical views were not fixed by polemics with the Christians. When, for instance, they referred to the Messiah, Ps. xxii. and Isa. liii. the weight of evidence was considerably greater, than when they referred to him prophecies which mentioned him in his glory. But the examples are too well known to require a citation. The New Testament, however, takes the most important place among these grounds, by the explicit testimony which it affords to us: but here we must

above all things distinguish, whether a passage of the Old Testament be explained by Christ, or by the apostles properly and exclusively respecting Christ. Very frequently this distinction is not difficult; but when a passage from the Old Testament has been quoted, we must not lay too certain a stress on such formularies as *καθὼς γέγραπται, — καὶ ἐπληρώθη, — τότε ἐπληρώθη, — ἵνα ὁ δὲ πῶς πληρώθη*; because they describe a great extent of meaning. Besides showing the proper fulfilment of a personal prophecy, they stand in the following cases:—1. Sometimes merely when a repetition of the type occurring in the history is denoted in the history of the antitype; here there is certainly in some measure a fulfilment in the proper sense, as far as the agreement in the circumstances of the type and of the antitype has been one ordained by God:—of which we have a very clear instance in Mark ix. 13, where the history of Elijah is treated as a prophecy of the history of his antitype, St. John the Baptist. Olshausen has rightly quoted in this light, John xix. 36, which is not taken (as many have conjectured) from Ps. xxxiv. 20, but from Exod. xii. 46, Numb. ix. 12; for in the Psalms only something similar, but in the Law a perfectly typical correspondence is found. Of the same nature, probably, is Matthew's (ii. 15) reference to Hosea xi. 1, 2. These formularies are likewise sometimes used, when a sentence of the Old Testament is indeed general in a proper sense, so that it can be applied to all the particular circumstances contained under it; yet so that the ideal circumstance comprised in the history of Christ, shall immediately appear as one that may be easily and naturally combined with the reality. Let the quotations from Psalm lxix. serve as examples. In all probability David here describes the circumstance of a pious man suffering for God's sake with relation to the ungodly, which ideal relative circumstance was in the fullest manner realized in that of Christ with relation to the traitor Judas. Thus, in John ii. 17; xv. 25, passages of this Psalm were correctly applied to Christ, and one in Acts i. 20 to Judas. There are various other parts of the New Testament to which this rule may be referred; and as the writers knew that the authors of the Old Testament were inspired, they were justified in this mode of quotation. 3. The sacred writers sometimes use these formularies when a sentence of the Old Testament does not indeed, in its individual definitiveness, but according to its fundamental idea, extend to the persons and events of the New Testament. Thus, in Matt. xiii. 14, Christ cited the words of Isaiah with reference to the unbelieving Jews of his time; which, however, refer *immediately* to the prophet's cotemporaries, as St. Paul, again quoting them in Acts xxviii. 25, expressly says.—4. Sometimes these formularies are used where a sentence indeed directly and properly extends to the person to whom it is applied, yet in a wider and higher relation; of which the more contracted

and lower relation, in reference to which the sentence is quoted, is only a partial, certainly a necessary, efflux, or a partial consequence, or a representation. Thus, after Christ's healing of the sick, Isaiah is quoted in Matt. viii. 17, although the passage from the fifty-third chapter of the prophet related to Christ's removal of sin, which was indeed typified by his cures, as St. Peter (1 Ep. ii. 24) rightly interpreted it. Of the same sort is the quotation in John xviii. 9. — 5. In some few places they are used where only something *similar* is intended, such as in Matt. ii. 17; xiii. 35; and are often merely confirmatory, or, as the rabbinical writers say, לקיים מה שנאמר.

The utility of these critical observations is our apology for the length of the article; and the whole will be a fair specimen of Dr. Hengstenberg's work. The Scholia, although abounding in information, are necessarily unfitted for our purpose, beyond the general expression of an opinion; since the references in them are very frequently to German authors, whose books are unknown or scarcely known in England. On the Seventy Weeks of Daniel the Doctor is particularly luminous, and particularly long. We have, however, derived no inconsiderable pleasure from our task; not only because the perusal has enabled us to propose to our readers another theological writer deserving of a place in their libraries, but to recommend one as valuable for his orthodoxy, as for the solid learning which he will communicate.

As to the Bishop of Peterborough, his well-deserved fame can receive no addition from us. Suffice it, that we account him the deepest and the most critical theologian of his age; of whom it may justly be said,

Quando ullum invenient parem !

ART. II.—*Select Sermons of Bishop Taylor, &c. &c. &c.* London. 1834.

THE history of secular eloquence is the history of the passions; the history of sacred eloquence is the history of their subjugation. To the former alone have the researches of biography, or the lights of criticism, been directed or applied. Cicero has delineated the complete orator, with inimitable grace and decision of outline, propriety of costume, and mellowness of colouring. Never has the MASTER delivered the laws of his art with a more solemn authority, or a more captivating elocution. The beauty of the illustrations, the melody of the style, and the lustre of the language, impart a deep and absorbing interest to his pages. Nor can we pass over unremembered the milder graces of Quintilian, a writer who has, indeed, declared his right of judgment by his power of performance, and in whom all the faculties of the

accomplished rhetorician are chastened and disposed by a presiding taste of the purest order. It is impossible to mention Cicero without recalling that mighty orator whom he delighted to reverence and to honour. Cicero sat at the feet of Demosthenes, yet never did a wider limit exist between two illustrious individuals, than between the authors of the Orations for MILO and the CROWN. In the Greek, it is not the orator whom we behold, but the man, the wrestler for freedom, the Athlete in the political arena, shining with all the muscular vigour of mature adolescence. He grapples, by turns, with his auditors, his judges, and his antagonists, and overthrows them all with facility.* In his invectives against Philip, he is at once a general, a king, a prophet, and the tutelar angel of his country. His marvellous simplicity deepens the impression of his earnestness. He uses language, said Fenelon, as a modest man uses a garment; to cover, not to adorn him. The fury, the impetuosity, the inflammation, of his indignation is never impeded for a moment by any attempt at brilliance of thought or expression. When Robert Hall was asked how the speaking of Fox affected him, he answered, as that of Demosthenes would; his words were like darts of fire. Longinus requires for the rapid operation of eloquence upon the feelings of the hearer, that the emotion of the orator should wear the appearance of unpremeditated nature. "Αγχι γὰρ τὰ παθητικά τότε μᾶλλον, ὅταν αὐτὰ φαινέται μὴ ἐπιτήδευεν αὐτὸς ὁ λέγων, ἀλλὰ γεννᾶν ὁ καιρὸς. (*De Sub.* cap. 18.) Such was that noble attestation by which the Athenian patriot summoned the heroes from their graves at Marathon and Platæa, to the presence of the awe-stricken multitudes of Athens; such the impetuous appeal of Cicero to Catiline in the Senate-house; such the prayer with which Chatham invoked the Genius of the Constitution; such the withering rebuke inflicted by Lyndhurst upon the Agitator of Ireland. The emotion of the orator arose out of the occasion, and the impulse with an electrical rapidity communicated itself to every spectator. Coleridge thought that a prose style consisted of words in their best places,—poetry of the best words in the best places; a puerile distinction without a difference. Addison supposed fine writing to be composed of sentiments which are natural, without being obvious; a definition than which, in the opinion of Hume, nothing can be more just or concise. Proper words in their proper places, was the more brief explanation of Swift, himself one of the purest writers in our language. It would be inexpedient, in this place, to construct any parallel between the two mighty orators, who, in the language of Milton, "fulmined" over Athens and Rome. The distinction between them, indeed, seems resolvable into this—that Demosthenes was the most effective popular *speaker*, as Cicero was

* Manry.

the most accomplished *orator*. The benches of the House of Commons were often crowded during an harangue of Fox; they were generally empty during the magnificent declamation of Burke. The illustrations of the Athenian were usually obvious and intelligible to the humblest capacity; the illustrations of the Roman were frequently drawn from the recondite stores of learning, or the poetic treasury of imagination. The Athenian citizen might throw down his handicraft work, and rush to listen to the first in perfect confidence of understanding him; it frequently demanded the reflective mind of the scholar to follow the involved argument, and the many-coloured images of the latter. We abstain from carrying out these principles of criticism, although we hope to make it appear that the eloquence of the Bema or the Forum is not entirely dissociated from the subject of our present inquiry.

A disposition has long existed, and continues to exist, which desires to exclude the eloquence of the pulpit from the general circle of literature; to transfer, indeed, with a very slight alteration, Johnson's strictures upon sacred poetry, to sacred oratory. The simple enunciation of the awful truths and warnings of the Gospel has been considered amply sufficient to effect the purposes of the preacher. The example of our Saviour himself has been appealed to, to confirm and attest the assertion. What Paley has observed of our Lord's manner of teaching in general, may be quoted upon the subject. He produced himself, as he well remarks, a messenger from God. He put the truth of what he taught upon authority; but with the apostles the case was different. Although enlightened and inspired by the overshadowing PRESENCE of the SPIRIT and GRACE of GOD, with the voice of their LORD still sounding in their ears, and the Gospel-light still reflected, as it were, from his countenance upon them, they, nevertheless, strove to be all things to all men, that they might win some. St. Paul is an impressive and conclusive example. That illustrious apostle fought the battles of the faith in the complete armour of intellectual power; and while wielding the mighty Sword of the Spirit, he did not hesitate to attack and overbear the antagonist by the weapons of human ingenuity. He did not even omit the comic poets of Athens, as we discover from the quotation of an iambic line, attributed to Menander, in the fifteenth chapter of the first epistle to the Corinthians:—*Μὴ πλανᾷσθε· Φθίρουσιν ἡθὴ χρῆσθ' ὀμίλῳι κακῶι*. Wheelwright, in the preface to his translation of Aristophanes, concludes from the remarkable use of the verb *μνίσθαι*, which occurs eleven times in the surviving dramas of Aristophanes, that St. Paul was not unacquainted with his works, which were, indeed, known to Chrysostom, Clement of Alexandria, and Gregory of Nazianzum.

The great Fathers of the Church followed in the footsteps of the apostles;—the whole of the Fifth Book of St. Chrysostom's Treatise upon the Priesthood is devoted to the consideration of

the advantages to be derived by a minister from learning and power of utterance, manner, method, speech; nothing is passed over. He inculcates the necessity of these accomplishments in the Christian Pastor, not for the sake of acquiring popularity, but of arresting attention. "So compose your discourses," he says, "that they may please God, (for the rule and sole end of their composition should be this, not applause nor popularity;) if, however, you should be pleasing to men also, reject not their encomiums; but if your hearers do not bestow them, seek them not, nor grieve for their absence."

Upon the character and talents of Chrysostom we propose to speak more at large upon a future occasion. He adds another to the illustrious list of men whose genius was early developed. "Happy," was the exclamation of his tutor Libanius, while reading a composition in praise of the Emperor, "happy the panegyrists who have such emperors to praise; and happy the emperors who have found such a panegyrist to praise them."

In contemplating the youthful effusions of a Chrysostom, a Milton, a Tasso, or a Cowley, we are reminded of the elegant reflection of Cicero,—"*Volo enim, se efferat in adolescente fecunditas; nam facilius sicut in vitibus revocantur ea, quæ sese nimium profuderunt, quam si nihil valet materies, nova sarmenta cultura excitantur; ita volo esse in adolescente unde aliquid amputem. Non enim potest in eo esse succus diuturnus, quod nimis celeriter est maturitatem assecutum.*" This fertility of youth Chrysostom never lost;—the tree might have gained in strength by a vigorous lopping of the luxurious foliage. But no one can deny the brilliancy of his fancy, the liveliness of his imagery, or the general coherency of his argument. Take a single instance—*ἵνα μὴ πλημύρα τὸν ἐν ἡμῖν καταποντίσῃ λογισμὸν εἰς τὸν τῆς ἀμαρτίας βύθον*—"Lest the tumultuous crowd throw the reason within us over the bridge into the gulf of sin." "What a vivid idea!" exclaims Coleridge (although his translation is not entirely accurate), "it is enough to make any man set to work to read Chrysostom." But he did not escape altogether the errors of his age.

Speaking of the efficacy of prayer he indulges in a form of expression very open to censure. "The potency of prayer hath subdued the strength of fire; hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged disease; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt. In a word, it hath destroyed whatever is an enemy to man." Again, in the following very singular comparison—"Let us proceed to the service of the poor. This place may be called the Mount of Olives. The poor are olive trees planted in the house of the Lord, distilling that precious oil which feeds the lamp of our salvation;

that oil which the five virgins had." We have given a slight specimen of false taste in this eminent writer; we will now offer one of false imagination. He is alluding to the Holy Sacrament, and the consecration of the elements. "In that hour the angels surround the priest; each marshalled host attunes the note of gratulation; and all the sanctuary, and all the altar is thronged with heaven's radiant tenantry, in reverence of Him who lies there! This might easily have been accredited from the nature of the rites which are then performed. But I have heard a man relating that an aged person, an admirable saint, and one who was in the habit of beholding visions, informed him that he was once blessed with such a sight. He assured him, that when the sacrifice was offered, he beheld instantaneously a multitude of white robed angels encompassing the altar, and bowing down their heads, as soldiers do homage to their prince. And I, at least, believed it." Graver and more obvious instances of incorrect and extravagant metaphor might be produced from the writings of Chrysostom. Longinus has noticed the proneness of a great mind to fall into the most trifling inadvertencies; and he asserts, that the most daring efforts of sublimity are inconsistent with accuracy of imagination. Quintilian advances a similar opinion, and carries it to a greater extent,—"*Nec invenisse quidem credo eum qui non judicavit.*" Cicero, not very differently, alludes to the quality which we call taste,—"*Omnes, enim, tacito quodam sensu, sine ulla arte aut ratione quæ sint in artibus ac rationibus recta ac prava dijudicant.*" It was the want of this Silent Sense which suffered Shakspeare, and the choir of Elizabethan poets, to rush into such violent exaggerations of sublimity and pathos; to substitute so often the grotesque postures, for the imposing attitudes, of mental grandeur; and to display, in the words of Parr, the contortions of the Sybil, without her inspiration. But it may be desirable, at the present moment, when a republication of the select works of the Fathers is in contemplation, to offer a succinct estimate of the character of one of the most eminent among them, drawn up, with considerable skill, by a writer whose prejudices were certainly not in favour of Chrysostom.

"There is no ecclesiastical writer from whom so much general information can be obtained as from Chrysostom: the manners and customs of the day are frequently introduced into his orations; the superstitions and elegant follies of the times are made subjects of his reprobation; he enters into domestic society, and shows us how it was formed and regulated; the sports of the low and the amusements of the high, are made fruitful themes for instruction; contemporaneous history frequently receives light, and there are few events of even a trifling nature from which he does not show instruction can be derived. His morality is not of that ascetic cast which rendered the manners rough and the religion revolting of too many of the holy men of

those times; so long as there was a pure heart and an upright life, Chrysostom did not teach that the soul would perish because sackcloth was not worn, and that it could not grow in grace unless the body was emaciated, and that it could not hold converse with its God unless amid the bleak air of a mountain top, or the burning desolation of an arid desert: self-denial he considered as an exalted virtue, but total abstemiousness from the use of allowed pleasures he did not regard as absolutely necessary.

“He is a strenuous supporter of strict ecclesiastical discipline, and though a high favourer of monkish establishments, he does not represent them as entirely essential to the prosperity of Christianity: most things referring to discipline, or doctrine, or occurrences in the Church, are in some places noticed, from the decrees of Councils and words of an established Liturgy, to the oft-repeated interruptions occasioned by the noisy plaudits of a delighted audience.

“As a Commentator, Chrysostom is peculiarly valuable; he has no allegorical flights, nor petty conceits, but he confines himself to literal interpretation, and practical advice; important passages are proved to have a full signification by strong reasoning enforced by powerful eloquence, and portions of apparently less moment are made advisers of high and holy things; a word will sometimes be shown to add unspeakable force, and a common event will evidently contain matter for astonishing and deep consideration. Intricacy is entirely avoided, and curious questions of unprofitable speculation are not so seductive to Chrysostom, as to lead him from plain interpretation, puzzling the head when the faith should be built up, and the heart should be pierced with conviction or excited by the pleadings of love. Everywhere does he show that the only bound of God’s mercy is man’s unwillingness to be blessed; and the passages in some of the Epistles, &c. which have been twisted and tortured by the crooked reasonings of bigoted men, and the gloomy misconceptions of an exclusive theology, are interpreted consistently with the nature of the God of Love, and the Redemption wrought out by the universal Saviour: God’s mercy is declared, the necessity of his help proved, and the proofs for assertions follow quickly from Scripture. Critical questions he seldom meddles with, nor much with mere doctrinal points, excepting the grand essential doctrine of the Trinity: with reference to the works of the hands and thoughts of the heart he chiefly writes, so explaining Scripture as to make men in love with holiness and its Author, and willing followers of that which is good.

“The style of this Father is exactly characteristic of his manner of thinking,—clear, and full, and ornate: the diction never shocks the ear by rugged progress, nor by abrupt nor harsh conclusions of sentences; it is flowingly majestic, and singularly

suited to the majesty of his thoughts; the sentences do not fatigue the ear by length, nor puzzle the mind by involution, and great vividness and interest are given to the subject in discussion by frequent and unexpected interrogatories, which some of his clumsy imitators affecting, they have discovered themselves by their overloaded disguise: the chief imperfection may perhaps be a sameness of language upon all subjects; the torrent still sweeps along, whether a mountain or a mole-hill have opposed its course. The fertility of his imagination is one of the commanding excellencies of Chrysostom's writings; he abounds in imagery, and none of it too powerful for the control of the summoning enchanter; nor does it overstep the circle which should keep it from breaking in upon the knowledge that is to guide it. His pathos is too much expanded to be effective; nor is there the forcible simplicity of unstudied language which nature acknowledges as her own, by involuntary approbation and heart-felt pleasure. The orator is apt to appear where art should be entirely shrouded; hence the secret source of tears seems to have been hidden from Chrysostom; nor is he frequently successful in exciting the gentle, or pleasing, or mournful emotions of the soul; his march is that of a victorious monarch, splendid in retinue and gorgeous in attire, but amid the whole of the pomp are to be discovered the instruments of power and conquest; under the gold and purple of the robe are seen the panoply of polished proof; and his dominion is the result of force, and not of persuasion."

It may well excite a natural feeling of astonishment and regret, that amidst all the restless and inquiring industry of modern learning, the eloquence of the altar should have been neglected or forgotten. POETRY has found its Warton, and ART its Winckelman; the one, in the metaphorical terms of Ben Jonson, to lead her forth from the thorny and entangled recesses of antiquity into the pure and glowing light of day; the other, to repair the mouldering structures of classic ingenuity; the first, to revive the faded colours of the rich allegory, whether in the page of Sackville, or of Spenser; the second, to restore the mutilated beauty of the Parian marble, whether in the Jupiter of Phidias, or the Venus of Praxiteles. The GRACES, indeed, after wandering over the world in search of a home, might be said to have found it in the bosom of English Criticism. Since the glow of Sir Philip Sidney's defence of poetry shone out anew in the commentaries of Addison, zealous and devoted spirits have never been wanting to protect the ashes and proclaim the glory of departed Genius. To every poet an altar has been erected; to every poet the sacred rites of love and veneration have been paid, whether we turn to Milton and Shakspeare, Spenser and Jonson, or to the humbler names, though scarcely less endeared, of Thomson, of Collins, and of Gray. Nor have the MUSES of

History, Philosophy, or Science, been left without a temple.—Why has the Oratory of the Pulpit been alone abandoned? Certainly the subject itself cannot be destitute of interest, even to the understanding of the mere philosophical or literary inquirer; it abounds in pictorial effects of startling beauty, and in groupings which might challenge the utmost skill of the pencil. Whether we go back to contemplate the Divine Founder of our religion upon the Mount of Olives, or the great Apostle of the Gentiles upon the Athenian hill in that attitude of majestic dignity in which he inspired the genius of Raphael; or penetrate into the glimmering caves and the moon-lit thickets, where the orisons of the persecuted Christians ascended to heaven; or listen to the thunder of the swarming circus; or plunge into the solitary dungeon; or catch the note of praise through the “long-drawn aisle and fretted vault;” or muse in the “dim religious light” of the solemn cathedral; or hang upon the lips of Latimer at Paul’s Cross; or, finally, repose with tranquil and delighted eye upon an English landscape, with its cottages embowered in trees, its verdant villages remote, its teams slow-moving, and the white steeple of the hamlet church shining in the distance;—under all these aspects the Eloquence of the Pulpit presents itself to the imagination. But the history of sacred oratory is properly an episode in the history of Christianity, and that history remains to be written. The chapter in Gibbon is the weakest in that splendid monument of human prejudice and learning. The spirit of Christianity seems to have oppressed and crushed the philosopher of Lausanne. Other and better hearts have, indeed, laboured at the great enterprise; but their labours are only fragmentary; they possess neither the epic unity nor the embellished action which the narrative demands. The history of Christianity, we repeat, remains to be written. But every year fresh stores of curious illustration are accumulating under the hands of acute and anxious investigation; the crumbling record is being unrolled, the dark places brightened, the rough places made smooth. Prophecy, too, which Bishop Newton called a growing testimony, continues to grow and to put forth fresh verdure. The pilgrimage of the lonely traveller brings additional evidence and confirmation of our faith; and even the very stones may thus be said to declare the omnipotence of God.

These materials cannot continue to be unemployed: some one, in the lapse of time, may arise to bless and to ennoble his country and his race—one, who to the quick sagacity, the vivid perception, and the unbounded erudition of Gibbon, shall unite the apostolic fervour, the meek enthusiasm, and the mild humility of Heber; together with the accurate revision, the transparent style, and the illuminating fancy of Southey. Even now, when the horizon is overcast, and the thunder rolls in the distance, we do not despair of beholding such a history, lofty and opposite as the qualifications may be. It may be nurtured into beauty and

strength in the retirement of a country parsonage, like the Polity of the venerable Hooker; or fostered in the shade of those antique cloisters—the high and lettered retreats of a noble hierarchy—from whence so many champions, in full equipment, have already descended, to fight the battles of the Cross.* Who would not be content, with Milton, to “live laborious days” for the completion of such a task? Who would not count every thing dross that he might rear so resplendent a temple for the Genius of Christianity? There is something majestic and inspiring in the thought of this sequesterment from the tumult, the pleasures, the honours of life,—this journey into a far country,—this transmigration, so to speak, into an earlier century, only to return into our own, to purify and adorn it.

To such a genius the History of Christianity, involving, as it does, the decline and fall of a gorgeous superstition, and the overthrow of all that costly apparatus of mythology which shed a lustre over the Greek and Latin literature, will present a theme of absorbing interest; nor will its splendour be diminished by approaching it through the mysterious glories of the Hebrew Polity. “I have often thought,” observes a very ingenious writer, “that the beautiful passage in which our Saviour compares himself to a hen gathering her chickens under her wings, and the sublime one in Deuteronomy, where Jehovah’s care and guardianship of the Jewish nation is likened to an eagle stirring up her nest, fluttering over her young, spreading abroad her plumes, bearing them on her wings, and making them ride on the high places of the earth, may be regarded as symbolical of the peculiar character of the two dispensations. The earlier was the manifestation of the power of God, and shows him forth in his kingly majesty; the latter is the revelation of the love of God, full of all gentleness and household tenderness, and more than fatherly or motherly kindness.” The calm benignity of the Christian Dispensation will beam with a peculiar beauty through the awful clouds and gloom of the Apocalypse; and the voice of the beloved Disciple fall with delightful melody upon the soul after the denouncing trumpet of Ezekiel.

If there be a strange and delightful charm in treading upon ground consecrated by Piety or Learning; in meditating over the memorials of the philosophers, who have increased the fund of human enjoyment; or the scholars, who have traced the footsteps of Providence in his works,—the Newtons, the Bacons, and the Boyles; or in keeping green the poetic graves of those who, in early days, conducted our minds “through nature up to nature’s God;” if such be our sensations, surely they will deepen into an intenser interest and a more solemn delight, when the ashes by which we linger belong to the Nurses of our spiritual

* Chalmers.

life,—when the tombs we dress are those of a Donne, a Taylor, a Hall, and a Hammond. The memories of Spenser, of Shakspeare, and of Milton, have been enshrined in the most precious and enduring Criticism: but in wandering through the Burial Ground, if we may so speak, of the great masters of Sacred Eloquence, the thought involuntarily forces itself upon us, how few of their sepulchres are beautified with the offerings of love and veneration; how many are overgrown and hidden by the rank fertility of successive ages; how many want even a pillar of remembrance—even a *siste viator!* to arrest the footstep of the passer-by; but we may expect, at least, the sympathy of our readers in taking upon ourselves, for a season, the office of Old Mortality. Nor is this labour one of love only; it is also one of gratitude and of duty. What Goldsmith said of poets is true in every particular of the preachers of the Gospel—living to the public only in their works, they glide away unregarded; and when their fame is enlarged by distance and by time, we seek in vain to investigate the peculiarities of their dispositions. We have, indeed, as he said of the poets, a meridian splendour to guide us, but the traces of their footsteps have vanished with the dews of the morning. Who does not regret our absolute ignorance of the private life, the manners, the feelings, the conversation of Shakspeare and of Spenser? How many treasures of beautiful thoughts might we unlock with that key!

It will be our endeavour to show that while the composition of a sermon demands the utmost plenitude of intellectual endowments, it presents at the same time the widest channel for their employment and transmission. “Undoubtedly,” writes the eloquent South, “God does not only give the power, but also vouchsafes an active influence and concurrence to the production of every particular action, so far as it has either a natural or a moral goodness in it; and, therefore, in all acquired gifts or habits, such as are those of philosophy, oratory, or divinity, we are properly *συνεργοί*, ‘co-workers with God;’ and God ordinarily gives them to none but such as labour hard for them. They are so far his gifts that they are also our own acquisitions: his assistance and our own study are the joint and adequate causes of these perfections; and to imagine the contrary is all one as if a man should think to be a scholar barely by his master’s teaching, without his own learning.” A highly-educated clergy, Dr. Chalmers declared, in his concluding Lecture at Hanover Square, to be, in his opinion, the most insurmountable, impregnable bulwark of orthodoxy. And here we may mention an anecdote related by Burnet, in “the History of his own Time,” of Archbishop Sharpe. Dr. Mangey, who married his daughter, informed the Speaker Onslow that he advised all young divines to combine the reading of Shakspeare with the study of the Scriptures; and Dr. Lisle, bishop of Norwich, who had been

chaplain to Archbishop Wake, assured Onslow that Sharpe's declaration that the Bible and Shakspeare had made him Archbishop of York, was frequently repeated at Lambeth Palace. Sharpe divided with Tillotson the popularity of the day; but Burnet acknowledges that he neither knew the world so well, nor was so steady as his excellent contemporary. Sharpe possessed, we are told, a peculiar aptness and elegance of elocution, which, doubtless, contributed largely to his success. Wesley recommended the poetry of Spenser. The Fathers we have seen treading in the footprints of the Apostles; the theological authors of England have followed the track of the Fathers. Our great divines, is the observation of Coleridge, were not ashamed of the learned discipline to which they had submitted their minds under Aristotle and Tully; but brought the purified products as sacrificial gifts to Christ;—they baptized the logic and manly rhetoric of ancient Greece;—they made incursions into every province of learning, and returned laden with the choicest plunder;—the scheme of the philosopher, the narrative of the historian, the vision of the poet, were all rendered subservient to the one predominant object of their researches;—the gold of idolatrous shrines was transmuted into a purer ore by their spiritual alchemy. What Milton accomplished in poetry, Taylor performed in prose; if, indeed, that appellation can be applied to some of the loveliest effusions of the intellect ever nurtured by erudition or decorated by fancy. We shall not hesitate to place the "Holy Living" by the side of "Paradise Lost," and pronounce them the two noblest poems which the christian religion has inspired. It did not, indeed, come within the boundaries of his task to invent the characters of his poem; but he has supplied the machinery and the embellishments—a diction flexible, abundant, and musical—similes of remarkable aptness and beauty—metaphors of Oriental grandeur. In the figure of amplification, which Longinus defines to be the completion of a sentence with all its parts and members, giving a vivid conception of the object described, by causing the mind to dwell upon it, he is surpassed by no writer in our own or any other language. Well might it be said that the prose of the seventeenth century was poetry.

Our location of Taylor by the throne of Milton has been anticipated by one of his ablest advocates and warmest admirers: Coleridge numbered him with Shakspeare, Bacon, and Milton,—one of the four great geniuses of our nation. Warburton preferred him to Barrow, because, to his abundance and solidity, he added a ray of lightning of his own; never did the dews of the spirit drop from lips more gentle or persuasive:—

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλῦκιον ῥέειν αὐδῇ.

The eloquence of Barrow is essentially that of an orator; the

eloquence of Taylor that of a poet. Lord Chatham formed his own style upon Barrow, and could repeat, it is related, his most elaborate sermons by heart. Robert Hall said that, with the close logic of Aristotle, he combined the amplifying power of Plato. But while he amplifies, he condenses; a remark which will not be esteemed a paradox by those who are familiar with his manner. He is to Taylor what Demosthenes was to Cicero; or Ben Jonson to Spenser; or Poussin to Rubens. The mathematician guides the pen of the orator. A single specimen from a sermon upon Easter Day, (Acts ii. 24,) will elucidate our meaning, and display his intense, energetic, and lofty style:—

“First of all these, the hypostatical union of Christ's human nature to his divine, rendered a perpetual duration under death absolutely impossible. For how could that which was united to the great source and principle of life be finally prevailed over by death, and pass into an estate of perpetual darkness and oblivion? Even while Christ's body was divided from his soul, yet it ceased not to maintain an intimate, indissoluble relation to his divinity. It was assumed in the same person; for, according to the Creed of Athanasius, ‘As the soul and body made one man, so the divine nature and the human made one Christ.’ And, if so, is it imaginable that the Son of God could have had one of his natures sent wholly from his person? His divinity (as it were) buoyed up his sinking humanity, and preserved it from a total dissolution; for, as while the soul continues joined to the body, (still speaking *in sensu composito*,) death cannot pass upon it; for as much as that is the proper effect of their separation; so while Christ's manhood was retained in a personal conjunction with his Godhead, the bands of death were but feeble and insignificant, like the withes and cords upon Samson, while he was inspired with the mighty presence and assistance of God's Spirit. It was possible, indeed, that the divine nature might for a while suspend its supporting influence, and so deliver over the human nature to pain and death; but it was impossible for it to let go the relation it bore it. A man may suffer his child to fall to the ground, and yet not wholly quit his hold of him; but still keep it in his power to recover and lift him up at his pleasure. Thus the divine nature of Christ did for a while hide itself from his humanity, but not desert it; put it into the chambers of death, but not lock the everlasting doors upon it. The sun may be clouded, and yet not eclipsed; and eclipsed, but not stopped in his course, and much less forced out of his orb. It is a mystery to be admired, that any thing belonging to the person of Christ should suffer; but it is a paradox to be exploded, that it should perish. For surely that nature which, diffusing itself throughout the universe, communicates an enlivening influence to every part of it, and quickens the least spire of grass according to the measure of its nature, and the proportion of its capacity, would not wholly leave a nature assumed into its bosom, and what is more, into the very unity of the divine person, breathless, and inanimate, and dismantled of its prime and noblest perfection. For life is so high a perfection of being, that, in this respect, the least fly or mite is a more noble being than a star; and God has expressly declared himself not the God of the dead, but of the living, and this in respect

of the very persons of men ; but how much more with reference to what belongs to the person of his Son ; for when natures come to unite so near as mutually to interchange names and attributes, and to verify the appellation by which God is said to be man, and man to be God, surely man so privileged and advanced, cannot for ever lie under death, without an insufferable invasion upon the entireness of that glorious person, whose perfection is as inviolable as it is incomprehensible."

Our remark upon the poetical faculties of Taylor should be supported by examples. He wishes to enforce the virtue of contentment ; and after showing that a contented spirit can be obtained only by the measuring of our desires by our fortune and condition, not our fortune by our desires, he proceeds to illustrate his position :—"Is that beast better that hath two or three mountains to graze on, than a little bee, that feeds on dew and manna, and lives on what falls every morning from the store-houses of heaven—clouds and Providence ? Can a man quench his thirst better out of a river than a full urn ? or drink better from a fountain, when it is finely paved with marble, than when it swells over the green turf ?" The painting by epithets, which characterises the work of every true poet, is very apparent in this beautiful description : the *swelling* of the fountain over the encircling turf has the picturesque grace of Spenser. Cowley, in his "Essay upon Greatness," indulges in a similar train of thought and imagery. He has been contrasting the pleasures of the opulent and the merely independent man, who will not, he admits, possess garments so rich, but quite as comely and healthful ; not whole woods cut in walks, nor fountains, nor cascade gardens ; but herb, and flower, and fruit gardens, which are more useful, and the water every whit as clear and wholesome as if it darted from the breasts of a marble nymph, or the urn of a river god. Cowley wanted, indeed, the golden panoply of Taylor's erudition ; but in beauty of fancy and idiomatic raciness of expression, he might challenge a comparison. There was a further point of resemblance between them :—the Muse forsook Cowley in the *Davideis*, and Taylor in his Hymns. Another specimen of the expressive richness of his language occurs in the same chapter, where he demonstrates the futility of great riches :—"Corn from Sardinia, herds of Calabrian cattle, meadows through which pleasant Liris glides, silks from Tyre, and golden chalices to drown my health in, are nothing but instruments of vanity or sin, and suppose a disease in the soul of him that longs for them, or admires them." It is not alone to the exquisite propriety of the diction that we direct attention ; but to the *associations* connected with the imagery. The words expand into a delicious landscape, and the harvest waves and shines before the eyes of the reader. The introduction of the Liris carries the memory back to Virgil and to Horace. Taylor was partial to these splendid combinations. In another place he speaks of

coveting after houses of the frame and design of Italy, or costly jewels, or our neighbour's field, or horses from Barbary, or the richest perfumes of Arabia, or Galatian mules, or eunuchs from Tunis, or rich coaches from Naples. In passages like these, he exemplifies the canon of the Greek Critic upon the Beautiful, that a selection of appropriate words diffuses over a composition the mellowness which the hand of time imparts to a picture or a statue. The thoughts of Taylor, like those of Milton and Homer, are suggestive:—turn to his glowing and freshly-coloured portrait of a young man in the pride and vigour of existence, when “he dances like a bubble nimbly and gay, and shines like a dove's neck, or the image of a rainbow, which hath no substance, and whose very imagery and colours are phantastical”—or to those equally striking and dramatic sketches of human life under its remaining aspects, so thickly scattered through his voluminous writings. Ariosto and the Italian poets, not to mention the courtly Waller, or greater spirits among ourselves, have adapted the rose to some of the most affecting and delightful incidents of existence. Taylor, following in their track, compares the gradual decay of the full eyes, the sprightfulness, and the fair cheeks of childhood, to the fading of this flower. The passage has found its way into popular selections, and will therefore be familiar to many who have not yet given their days and nights to the study of Taylor. “So have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven, as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds, and out-worn faces.” Does any sunrise more refulgent than the following ever break upon the Paradisiacal Garden of our epic poet? “But as, when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses, when he was forced to wear a veil, because he himself had seen the face of God; and still, while a man tells the story, the sun gets higher and higher, till he shows a fair face and a full light, and then he shines one whole day, and under a cloud often, and sometimes weeping great and little showers, and sets quickly.” Every person accustomed to rural scenery will recognise not only the poetical beauty of this picture, but the accuracy of its combination and arrangement. For Taylor, whose pencil delighted for the most part in

the brilliant effects of Italian landscapes, not unfrequently breathes over his delineations the quiet and changeful hues of our home-scenery. The peeping of the sun over the eastern hills, is hardly so vivid or picturesque as Shakspeare's representation of day, "standing tip-toe on the mountain-top;" but the gilding of the cloud is a touch of peculiar sweetness. Henry More, a writer not dissimilar to Taylor in the enthusiasm of his character, or the fantastic graces of his imagination, has one exquisite thought in his usually rugged and uninteresting verses:—

" Fresh varnished groves, tall hills, and *gilded clouds*
Arching an eyelid for the glowing morn ;
 Fair clustered buildings, which our sight so crowds
 At distance, with high spires to heaven yborne,
 Vast plains with lowly cottages forlorn,
 Rounded about with the low wavering sky."

Taylor's Sunrise wants nothing but a thick wood, or grove, to render it perfect; but we miss the vivid streams of glory which blaze along the waters, or glimmer through the trees of Claude. In all the pictures of Taylor, we may, however, notice the warm golden colour which the pencil of Domenichino or of Rembrandt shed over eastern scenery.

From considering what appearance the prose of Taylor *might* have taken in a rythmical dress, let us proceed to examine the aspect which it *has* assumed. We will select one of the most beautiful of his many exquisite metaphors:—"For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain expense of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit." Let us see how Southey has versified what he calls the Bishop's unimprovable language in a stanza of his oriental romance of Thalaba. The Wanderer is sitting in the sun at the door of an aged dervise, who had offered him a shelter for the night, and thus endeavours to console him in his affliction:—

" Repine not, O my Son ! the old man replied,
 That heaven hath chastened thee. Behold this vine !
 I found it a wild tree, whose wanton strength
 Had swoln into irregular twigs
 And bold excrescences,
 And spent itself in leaves and little rings,
 So in the flourish of its wantonness
 Wasting the sap and strength
 That should have given forth fruit.

“ But when I pruned the plant,
Then it grew temperate in its vain expense
Of useless leaves, and knotted, as thou see'st,
Into these full clear clusters, to repay
The hand that wisely wounded it.
Repine not, O my Son!
In wisdom and in mercy heaven inflicts
Its painful remedies.”

Book VIII.

The verse of the Laureate is, indeed, verse only to the eye; but how sweetly would these words have flowed in the majestic metre of Milton, or the simpler harmony of Wordsworth.

There is not any stanza in the Castle of Indolence more poetic in conception, or fervent in expression, than that in which Thomson pours out his love for Nature, and his veneration for virtue:—

“ I care not, Fortune, what you me deny;
You cannot rob me of free Nature's grace,
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face.
You cannot bar my constant feet to trace
The woods and lawns by living streams at eve.
Let health my nerves and finer fibres brace,
And I their toys to the great children leave:
Of fancy, reason, virtue, naught can me bereave.”

It is curious to mark, in the following burst of christian philosophy, how completely Taylor anticipates the sentiment of the amiable author of the Seasons, and expands it into a noble ode of thanksgiving. He had fallen upon evil tongues, and evil days, and drank the very dregs of sorrow; he had been persecuted, and tossed, and driven to and fro, by the tempests of political agitation; but, amid all the tumult and dissolution of the moral elements of society, he preserves the serenity of his mind unclouded. “ I am fallen,” he cried, “ into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve; and I can still discourse, and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat and drink; I read and meditate; I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that which God delights; that is, in virtue and wisdom, in the whole creation, and in God himself.” It is very beautiful to behold the poet and the Christian escaping from the surrounding gloom of an adverse fortune

into the verdant solitudes, and the cheerful light of nature; and, while gazing upon all the resplendent works of heaven, to hear him exclaim, almost in the words of one who inherited his piety and his sensibility, though not his eloquence, "my Father made them all."*

Let it not be imagined that in Taylor the imaginative predominated over the practical. Wisdom, indeed, in his writings, always shines with the raiment of Beauty. But he pleases, only to improve. The Syren sings, not to beguile into error, but into virtue. His description of the christian character, in its maturest comeliness, may be adapted to his own genius. For although these flowers of poetry and the graceful sportings of fancy cannot but gratify his eye and delight his taste, yet he chooses to gather honey, and drink the dew of heaven, and feast his spirit on the manna; not lingering idly among the alluring sweetnesses which dwell at the gates of the intellectual senses, but labouring to extract from them the essence of a healing and a saving balm.† Coleridge affirmed that his works would be more beneficial to an English barrister than those of Demosthenes, Æschines, and Cicero, combined. What, then, ought to be their value to the christian student! Even his controversial writings, with all the defects which the most microscopic investigation can discover, are, perhaps, unrivalled in the entire range of theological literature. No one, before or after him, has concentrated such affluence of learning, or poured out, in so abundant a measure, the wisdom of ages. The obscurest page brightens under his criticism. In particular, his refutation of the doctrine of transubstantiation is a splendid specimen of polemical disputation; full of subtlety, erudition, and the most piercing sagacity; although the spear of the enemy may find some weak joints in the armour. A few interesting, though occasionally shadowy and inconclusive, remarks upon the argument may be read in the third volume of Coleridge's *Literary Remains*. He has been charged with entertaining too exalted a view of human perfectibility. Read his *Considerations upon Christ's Sermon on Humility*, where, speaking of our own merits, he expressly pronounces them "nothing but the innumerable sins which we have added to what we have received. For we can call nothing ours, but such things as we are ashamed to own, and such things as are apt to ruin us. Every thing besides is the gift of God; and for a man to exalt himself thereon, is just as if a wall on which the sun reflects should boast itself against another which stands in the shadow." A more convenient season will presently arise for inquiring into the allegations which have been hazarded against the consistency of Taylor; to examine whether he be indeed, and in truth, a rigorist

* Cowper.

† See his sermon—OF GROWTH IN GRACE. Part II.

concerning the authority of the Church, but a latitudinarian in the articles of its creed;* secretly inclining to the heresy of Socinianism on the one hand, and the exaggerated pretensions of Papal domination on the other. These questions, sufficiently bold in themselves, demand a patient and earnest investigation. Meanwhile we will resume the chain of poetical analogies which we have attempted to form from the writings of our early divines.

And from none of these can we derive more powerful or convincing testimony than from the antique and massive folios of Donne, a selection from whose works is at length about to appear under the superintendence of a Fellow of Trinity College. To Mr. Coleridge is due the merit of having recalled the learned attention to the extraordinary excellencies of this great and good man, who enjoyed the friendship and admiration of all the eminent individuals of an epoch fruitful in intellect. Day after day, year after year, the press has sent forth its gilded swarm of buzzing authorlings; hour by hour the minute piles of their insect-architecture have been growing up, interrupting the flow of purer waters, and gradually forcing in a wrong direction the entire current of our literature. The mention of Donne, in the Table Talk, attracted the notice of two or three inquisitive scholars, and his sermons, after sleeping for a century upon the shelves of the University Library at Cambridge, were taken down to gratify a newly awakened curiosity. A similar circumstance happened, we believe, at another great national establishment. We hail with delight the dawn of a better and a more salutary taste. The Roman citizens adorned the vestibules of their dwellings with the images of their ancestors; so that in their in-comings and their out-goings, the faces of the patriot, the warrior, and the philosopher, were ever present, to remind them of their exploits, and to stimulate them to their imitation. The design was crowned with success. The virtue of one generation was transfused, by the magic of example, into several; and heroism was propagated through the commonwealth.† May we behold a corresponding veneration for our mighty ancestors in the faith! Let us consult the Oracular Dead for an answer to our difficulties; let us descend into the sepulchres of these holy teachers of the truth; and whatever may be the weakness of our mental frame, whatever the organic debility of our imagination, we shall, like him who was cast into the tomb of Elisha, be revived and strengthened, and made to stand upright.‡ Donne is, in the broadest, truest, and most comprehensive signification of the name, an evangelical preacher. Robert Hall dwells earnestly upon the want of unction in the great divines of the preceding centuries: he admits the copiousness, the purity, the exactness of their moral instruction, and the general propriety and accuracy of their

* See THE FRIEND, Vol. II. p. 108.

† Bolingbroke.

‡ 2 Kings xiii. 20, 21.

decisions; he admires the splendour of their genius, the illumination of their learning, the exuberance of their invention; but he complains of their viewing moral duties too much apart from the light of revelation, of their omission to inculcate the great and pressing truth, that by the deeds of the Law no flesh living shall be justified. The agency of the Spirit he considers to be insufficiently honoured or acknowledged; the doctrine of the atonement too negligently and weakly enforced. Hence he arrives at the conclusion, from the general character of their works, that they deemed a belief in the evidences of revealed religion, united to a correct deportment in social life, a satisfactory fulfilment of the demands of Christianity; and, as a natural and irresistible corollary of the proposition he has constructed, he pronounces them to be unsafe guides in matters of faith.*

We entertain the hope of reversing this decision upon the theological and scriptural merits of the illustrious writers whose cause we are advocating. But however strongly, for the sake of argument, we may admit these objections to bear upon his contemporaries or successors, they are totally inapplicable to Donne, of whom we suspect the able critic just quoted to have known very little. Whether or not the Cross of Christ be dimly seen through the exhortations of the Bishop of Down and Connor, its shadow lies broad and deep upon every page of the Dean of St. Paul's; the agony of Gethsemane is always present to his remembrance; the darkness of the Crucifixion breathes a solemn gloom over his feelings; Jesus is the name before which he delights to prostrate his genius. The extension of these remarks will only allow us to adduce two instances of the imaginative manner in which an obvious thought presented itself to his apprehension. The first is a simile:—"But as a thoughtful man, a pensive, a considerate man, that stands still for a while, with his eyes fixed upon the ground before his feet, when he casts up his head, hath presently, instantly, the sun, the heavens for his object; he sees not a tree, nor a house, nor a steeple by the way, but as soon as his eye is departed from the earth where it was long fixed, the next thing he sees is the sun in the heavens; so, when Moses had fixed himself long upon the consideration of his own insufficiency for this service, when he took his eye from that low piece of ground, himself,—considered as he then was,—he fell upon no tree, no house, no steeple, no such consideration as this.—God may endow me, improve me, exalt me, enable me, qualify me with faculties fit for this service; but his first object was that which presented an infallibility with it," &c. &c. The second is a metaphor:—"The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high or how large that

* Remarks upon Gisborne's Sermons. Works, ed. Gregory. Vol. IV. p. 137.

was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too,—it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince, whom thou couldst not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of a churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, *This is the patrician—this is the noble flour; and this the yeomanly—this the plebeian bran?*” Coleridge adds a brief and expressive “very beautiful, indeed!” to the passage; and his editor compares it with Hamlet, Act V. Sc. 1. The sermon was preached March 8, 1628-9.

Even writers, gifted by nature with no general poetical apprehension of objects, were often imbued with this pervading principle. Mark the picturesque grace of the following passage, from an author of very great talents, extent of knowledge, and logical acuteness—Bishop Hacket. “By this it appears how suitably a beam of admirable light did concur in the angels' message, to set out the majesty of the Son of God: and I beseech you observe—all you that would keep a good Christmas as you ought—that the glory of God is the best celebration of his Son's nativity; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must so be managed without riot, without surfeiting, without excessive gaming, without pride, and vain pomp; in harmlessness, in sobriety, as if the glory of the Lord were round about us. Christ was born to save them that were lost; but frequently you abuse his nativity with so many vices, such disordered outrages, that you make this happy time an occasion for your loss, rather than for your salvation. Praise him in the congregation of the people! praise him in your inward heart! praise him with the sanctity of your life! praise him in your charity to them that need and are in want! This is the glory of God shining round, and the most christian solemnizing of the birth of Jesus.” The sermons of Hacket present much that is objectionable, both in sentiment and language. They abound, as it has been affectedly, but not unjustly, observed, in a humour for points, quirks, and quiddities, and a sort of religious gossip, neither consistent with the nature of the subject, nor the dignity of the priesthood; while at the same time, an innocency of heart, and a security of faith are manifested, even in the overflow of wit, and the play of fancy. How few modern preachers could have invested so familiar a subject with so beautiful and novel an illustration.

When Boswell requested Johnson to point out to him the best specimens of English Pulpit eloquence, the Doctor replied, “We have no sermons addressed to the passions, if you mean that kind of eloquence.” We shall presently examine the justness of this

assertion. Sir John Hawkins attests Johnson's obligations to the divines of the sixteenth and seventeenth centuries. But we are certainly not impressed with the sagacity of a critical judgment which could admire Taylor for his "amazing erudition," or Sir Thomas Browne for his "penetration," to the exclusion of their more characteristic qualities. Nor is it very easy to comprehend his declaration respecting the Holy Living and Dying—that he found in it little more than he had brought himself. If Johnson intended to say that the imagination, the decorations, or the arguments, were his own importation, he must have been labouring under a delusion: he could have brought nothing but the piety; and even his religion differed from Taylor's in many particulars of practice. But to return: Voltaire described an English sermon to be a dissertation read without action or elocution to the congregation—and his description is a fair one. Nothing can be more opposite to the fiery, rapid, and interrogatory style of French eloquence; in which, as it were, the passions are put into action; and the sermon itself is not so much an address, as a gesticulation. No English preacher would prepare himself for the pulpit, like the celebrated Massillon, by a preparatory tune upon the violin.* It has been observed, that the rhetorical figures of the French divines vanish like the flourishes of a band—brilliant, animated, noisy, and quickly forgotten. They resemble true eloquence, for the most part, as much as a musical composition, adapted for the display of a rapid mechanical execution, resembles the solemn and intricate harmony of Mozart—the soul is wanting.

The English sermon has been usually constructed upon the principle of Aristotle's definition of rhetoric, namely, the selection of topics most fitly adapted to the objects of persuasion. His words are—*ἔστω δὲ ἡ ῥητορικὴ δύναμις περὶ ἕκαστον τοῦ θεωρῆσαι τὸ ἐνδεχόμενον πιθανόν.* (Lib. i. cap. 2.) Upon this passage, if we rightly remember, Browne founds the solution of eloquence into a species of poetry applied to persuade. And undoubtedly this is the kind of appeal most calculated to be beneficial.

That ardent and impetuous temper which, in threatening attitude, stands waving the sword of vengeance at every avenue of hope; or that enthusiastic love and tenderness of nature which address themselves only to the kindlier and more susceptible emotions, are equally dangerous in their unbalanced supremacy; while they are equally salutary in their careful adjustment. As the cloud and the sunshine chase and succeed each other upon the external world of nature; so would we see the terror and the mercies of religion passing over the internal world of the understanding. The beauty and, as we believe, the efficacy of

* See Spence's Anecdotes.

a discourse will depend, under the blessing and the inspiration of Providence, upon the happy and harmonious connexion of very discordant and different elements. The chain requires not only a sufficiency, but a variety, of links. But the assertion of Johnson, that our theological literature is destitute of any sermons peculiarly addressed to the passions, may be immediately refuted by a reference to South. This extraordinary writer, who possessed some of the most striking features of eloquence, will deserve a more extended notice and examination in a subsequent article. He is only introduced incidentally upon the present occasion. Cecil, who cannot be suspected of any partiality towards him, said that he tells the truth with the tongue of a viper, but that every now and then he darts upon us with an unexpected and incomparable stroke. His sermons have been wittily called, not Sunday, but week-day discourses; and undoubtedly they are frequently kindled by the breath of the most impetuous satire and indignation. He wielded the iron scourge of Juvenal, with a more relentless arm and a fiercer personality. He is too often girded for the battle by the Spirit of Controversy, instead of the Spirit of Meekness; and in ruffling his plumes, and waking his thunder, he forgot that it was the Dove that rested upon his MASTER. South's addresses to the political passions of his hearers we abandon, and cast out of the argument; but his addresses to the nobler passions of his hearers are abundant enough for our purpose. We give up the invective against the Puritan, but we retain the appeal to the Infidel; we pass over the ridicule of Milton and Cromwell, but we hold fast the contemptuous scorn of profligacy, and the judgments denounced upon the leprosy of vice. The declamation of South is not the artificial thunder of the rhetorician. A very ingenious and accomplished critic has noticed the linked succession of his ideas, and his transition to others by consequence from the preceding; and he proves that, while his language is full of the eloquence of passion, the train of his reasoning is never forgotten, but that the argument is worked out in fire.*

His sermon upon Genesis i. 27—"So God created man in his own image, in the image of God created he him,"—contains passages equal to any in English literature for vigour, originality, and eloquence. The textures of South's mind, while they often glow with the colours of a vivid and lively fancy, are also remarkable for their strength—it is almost impossible to rend them; they retain their beauty in the hands of the most hostile criticism. Having taken a rapid glance at the formation of the world, and the vain dreams of the ancient philosophy, he proceeds to show what the image of God in man is, and wherein it consists. His argument is twofold: negative, by showing

* See Foster's character of Hall as a preacher.

wherein it *does not* consist; positive, by showing wherein it *does*; these two great divisions are subdivided into others, which are again resolved into minuter trains of reasoning. By the image of God in man, he understands the universal rectitude of all the faculties of the soul, by which they are disposed to their respective offices and operations. He then descends to a particular examination of the soul in the faculties of the Understanding, the Will, and the Passions, or Affections. His sketch of the Understanding in the morning of the creation, is admirable; to borrow his own image,—the light of his invention irradiates the whole subject—"And first for its noblest faculty, the Understanding: it was then sublime, clear, and aspiring, and as it were, the soul's upper region, lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty; all the passions wore the colours of reason; it did not so much persuade, as command; it was not Consul, but Dictator; discourse was then almost as quick as intuition; it was nimble in proposing, firm in concluding; it could sooner determine, than now it can dispute. Like the sun, it had both light and agility: it knew no rest, but in motion; no quiet, but in activity. It did not so properly apprehend, as irradiate the object; not so much find, as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination; not like a drowsy judge, only hearing, but also directing their verdict. In man it was agile, quick, and lively; open as the day, untainted as the morning, full of the innocence and sprightliness of youth; it gave the soul a full and bright view into all things, and was not only a window, but itself the prospect." He goes on to display the intellectual eye-sight of Adam,—viewing Essences in themselves, and reading Forms without the comment of their respective properties; Principles unfolding into remote discoveries; ignorant of nothing but sin; with the Creation for his Catechism; and Reflection in the place of study. From the Intellect and Will he passes to the Passions. He commences with Love, which he calls the grand and leading affection of all. "This is the great Instrument and Engine of Nature, the bond and cement of society, the spring and spirit of the Universe. Love is such an affection, as cannot so properly be said to be in the Soul, as the Soul to be in that. It is the whole power of man wrapt up into one desire; all the powers, vigour, and faculties of the Soul, abridged into one inclination. And it is of that active, restless nature, that it must of necessity exert itself; and, like the fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results, and unavoidable emanations—so that it will fasten upon an inferior, unsuitable object, rather than none at all. The Soul may sooner leave off to subsist, than to love;

and, like the vine, it withers and dies if it has nothing to embrace. Now this affection, in a state of innocence, was happily pitched upon its right object; it flamed up in direct fervour of devotion to God, and in collateral emissions of charity to its neighbour. It had none of those impure heats that both represent and deserve Hell. It was a vestal and a virgin-fire, and differed as much from that which usually passes by this name now-a-days, as the vital heat from the burning of a fever." He then with great ingenuity characterises the Passion of Hatred and Anger, venting itself in the measures of Reason. The mind, unagitated by the transports of malice, the bitterness of revenge, the violence of injuries, was unacquainted with the sentiment of Anger as known to ourselves. He compares it to the sword of Justice—keen, but righteous; not sanctifying Fury under the name of Zeal, nor kindling any thing but sacrifices to God. He then proceeds to speak of the lightsome Passion of Joy, which is painted with a life, a beauty, and a poetic colour of expression, that almost transport us into the Paradise of Milton. "It was not," he exclaims, "that which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirit, the exultation of a tickled fancy or a pleased appetite. Joy was then a masculine and a severe thing, the recreation of the Judgment, the Jubilee of Reason. It was the result of a real good, suitably applied. It commenced upon the solidity of truth, and the substance of fruition. It did not run out in voice or undecent eruptions, but filled the soul, as God does the universe, silently and without noise. It was refreshing and composed, like the pleasantness of youth tempered with the gravity of age, or the mirth of a festival managed with the silence of contemplation." We have been unintentionally seduced into anticipating, though briefly, our analysis of South, but from such a production of genius it was not easy to turn away; and we venture to hope, that this slight taste of the fruit will incline the reader to break with greater readiness and courage through the thorny hedges of controversial difficulty, which surround the gardens where it is to be gathered. But while we confidently advance the sermons of South against the dictum of Johnson, we have no intention of proposing them as models either of temper or of composition. Some drops of Polemical bitterness too often mingle with and pollute the waters of comfort; the biting epigram of the Satirist too frequently lends a sting to the vehement exhortation or appeal of the Pastor. For a specimen of an address to the passions, constructed, carried out, and applied with wonderful skill, energy, and appropriateness, we refer to the following extract from a sermon by one, who departed too soon for the world, though not for himself; who, to the sweetest

vein of poetic sentiment, united the mildest humility of a christian disposition, and the patient endurance of a martyr. We allude to the author of the "Elegy upon the Death of Sir John Moore;" he died a curate in a remote parish of Ireland, bequeathing his name and his virtues to the admiration and the love of the accomplished and the good:—

"Such is *our* yoke and *our* burden. Let him who has thought it too hard and too heavy to bear, be prepared to state it boldly, when he shall appear side by side with the poor and mistaken Indian, before the throne of God at the day of judgment. The poor heathen may come forward with his wounded limbs and weltering body, saying, 'I thought thee an austere master, delighting in the miseries of thy creatures, and I have accordingly brought thee the torn remnants of a body which I have tortured in thy service.' And the Christian will come forward and say, 'I know that thou didst die to save me from such sufferings and torments, and that thou only commandest me to keep my body in temperance, soberness, and chastity, and I thought it too hard for me, and I have accordingly brought thee the refuse and sweepings of a body, that has been corrupted and brutalized in the service of profligacy and drunkenness—even the body which thou didst declare should be the temple of thy Holy Spirit.' The poor Indian will, perhaps, show his hands, reeking with the blood of his children, saying, 'I thought this was the sacrifice with which God was well pleased:' and you, *the Christian*, will come forward, with blood upon thy hands also—'I know that Thou gavest thy Son for my sacrifice, and commandedst me to lead my offspring in the way of everlasting life; but the command was too hard for me, to teach them thy statutes and to set them my humble example: I have let them go the broad way to destruction, and their blood is upon my hand, and my heart, and my head.' The Indian will come forward and say, 'Behold, I am come from the wood, the desert, and the wilderness, where I fled from the cheerful society of my fellow mortals, because I thought it was pleasing in thy sight.' And the Christian will come forward and say, 'Behold, I come from my comfortable home and the communion of my brethren, which thou hast graciously permitted me to enjoy, but I thought it too hard to give them a share of those blessings which thou hast bestowed upon me; I thought it too hard to give them a portion of my time, my trouble, my fortune, or my interest; I thought it too hard to keep my tongue from cursing and reviling, my heart from hatred, and my hand from violence and revenge.' What will be the answer of the Judge to the poor Indian none can presume to say. That he was sadly mistaken in the means of salvation, and that what he had done could never purchase him everlasting life, is beyond a doubt: but yet the Judge may say, 'Come unto me, thou heavy-laden, and I will give thee the rest which thou couldst not purchase for thyself.' But to the Christian, 'Thou, who hadst my easy yoke and my light burden; thou, for whom all was already purchased'—Thank God! it is not yet pronounced—begone, and fly for thy life."—*Wolfe's Sermons (Remains)*, Sermon x. pp. 371—373.

Appeals so diligently elaborated, and so heightened by the touches of a lingering pencil, were not common among our elder

divines. They spoke to the passions rather in abrupt invective against general or particular sin, and in roughly drawn, but fearful, sketches of human depravity and everlasting Vengeance. They imparted a dramatic life to their descriptions. We may refer to a preacher of the Elizabethan age for the confirmation of our observation; a preacher whose name we have only seen twice mentioned, and whose works, we suspect, are unknown even to the most accomplished ministers of our Church. We mean Henry Smyth, who in his own day obtained the appellation of "the silver-tongued." His discourse, entitled "*The Trumpet of the Soul sounding to Judgment*," contains thoughts which might have flashed upon the inward eye of Dante, while brooding over the gloomy mystery of the *INFERNO*. "When Iniquity hath played her part, Vengeance leaps upon the stage. The black guard shall attend upon you; you shall eat at the table of Sorrow, and the crown of Death shall be upon your heads, and many glittering faces shall be looking upon you." Such is the vivid picture of the destiny of the unrelenting sinner. Again: "When God seeth an hypocrite, he will pull his vizard from his face, as Adam was stripped of his fig leaves, and show the anatomy of his heart, as though his life were written on his forehead." Ben Jonson, in his admirable comedy of "*Every Man in his Humour*," has not rent off the mask with a severer indignation. Once more: "*The kingdom of heaven is caught by violence*. So soon as we rise in the morning, we go forth to fight with two mighty Giants, the World and the Devil, and whom do we take with us but a traitor?" But it is not in detached sentences, or epigrammatic turns, however brilliant, that Smyth's excellence alone resides, although, like all his illustrious contemporaries, he was frequently entangled by the prevailing habitude of the times. His sermon upon the gradual decay of religion in the soul, is conceived and executed in a spirit of terrific power. He portrays its condition when the Graces drop away, like leaves in a boisterous wind, when the eclipse of the spirit is not less melancholy or effectual than the eclipse of the sun. With every talent is given the command to put it out to usury, till the Master come. Year after year, the Lord visits his vineyard and finds no fruit. At length the tremendous curse goes forth, "*Never fruit grow on thee more*." Then the blasted fig-tree becomes a dreadful type of the abandoned servant: his knowledge loses its relish; his judgment rusts like a sword unused; his zeal trembles; his faith withers, and the image of death is upon all his religion. But this is only the beginning of sorrows: a more terrible precipice lies before him; a profounder gloom is to be encountered. The temple of the soul is abandoned by the guardian angels of heaven, to be occupied by the ministers of darkness. The spirits of Blindness, of Blasphemy, and of Fear, take up their abode with him; and all this that the Scripture might be fulfilled, "*Who-*

soever hath not, from him shall be taken away that which he hath." The preacher, in a strain of unequalled vigour, proceeds to paint the progress of the sinner through the remaining stages of existence, until the soul bleeds to death under the sword of its spiritual and victorious enemy. Smyth possessed what South called a fluency of sacred rhetoric: his mind was saturated with the Scriptures, embued with all the gorgeous colours of prophecy, and enlightened with all the rays of the Sun of Righteousness. He sheds his Bible knowledge over every page. How ingeniously, for example, and with what fertility and beauty he shows the usual course of God's mercies towards us. He compares them to the rain which descends from heaven: first, he says, it rains small drops, and after that great drops, and the small are signs of the great. First you see Elisha with a single spirit, and afterwards you see him with a double spirit. First you see Paul sitting at Gamaliel's feet, and then you behold him in Moses' chair. You see Timothy a student, and then an evangelist; Cornelius praying, and Peter instructing; David repenting, and after that Nathan comforting. When you have beheld the disciples worshipping, you see the Holy Ghost descending. The wise men seek Christ, before they are found together with him. First you see the eunuch reading; then understanding; then believing; and, after all, you see him baptized. Such is the manner of Smyth, one of the robustest intellects of a hardy and muscular generation. We have been accustomed to read him in the old edition of 1593, and know not if his works have ever been reprinted. No copy, we believe, is to be found in the British Museum.

We are informed by Strabo, that the eloquence of the ancients was only an imitation of poetry, divested of its measures; and Lord Bacon, carrying out and enlarging the definition, observes, that in all persuasions wrought by eloquence, or by any impressions of a similar nature, which paint and disguise the true appearance of things, the chief recommendation unto the reason is derived from the imagination. But herein we discover a distinction of very great importance between the oratory of the Pulpit and the oratory of the Senate. The Christian advocate will employ colours, indeed, but not disguises. He will array Virtue and Vice in the most attractive and the most repulsive attitudes, with all the charm of hue, and all the gloom of shadow; but the features will be only drawn larger than nature, so to speak, not beyond nature. Hence his most magnificent pictures are usually historical; his portraits copied from the living or the dead; his situations suggested and authorized by a familiar acquaintance with the workings of the human mind, in all its varying positions of dignity, piety, folly, and degradation. He thus speaks as one having authority, so that his opinions wear the aspect and the gravity of the results of conviction, and are

received by the listener as the offspring of truth. Even the hideous grouping, the fearful contortion, the ghastly expression, which frequently animate the designs of our early preachers, may be traced to their diligent and courageous anatomy of the soul and the passions. They had hung over the convulsed agony of the suffering sinner, and recorded all the deepening throes of the spiritual dissolution. They had sat by the pillow of the expiring Christian, and beheld with the eye of faith the ANGELIC CLOUD * descending upon the chamber of death. What they had seen and heard, they declared with uncompromising hardihood and sincerity; but, like some of the Italian painters, the vigour of their feelings, and the sublime energy of their genius, often hurried them into a grotesque and offensive audacity of sentiment. Their imagery is not seldom discordant. Sir Joshua Reynolds relates, that upon the first inspection of Poussin's wonderful picture of Perseus and Medusa's Head, he turned away in disgust; every principle of composition seemed to be violated, that the stormy agitation of the story might be deepened. A closer examination enabled him to discover the characteristic beauties of the Master. We are often affected in a similar manner by the contemplation of some of the most striking delineations of the contemporaries of Smyth; and the momentary disgust is usually succeeded by the same admiration. The graceful transition, the polished and balanced diction, the artful interrogation, or the metaphor carefully preserved and fitted in all its parts, belonged to the refining process of a later age. In these arts of composition, no writer has surpassed Ogden, whose sermons abound in masculine sense, and chastised, yet vigorous, feeling. Speaking, for example, of the gradual expansion of personal interest into social affection, he says that the harshness of the original seed may wear out by cultivation, and the root of selfishness yield the fruit of love. Atterbury and Seed excelled, also, in what we will call the literature of the pulpit. The following passage from the last writer is a curious specimen of his dexterity in varying and appropriating the same figure. He is describing the advantages and delights of a life uniformly religious, and thus proceeds:—"How would this settle the ferment of our youthful passions, and sweeten the last dregs of our advanced age. How would this make our lives yield the calmest satisfaction, as some flowers shed the most fragrant odours at the close of day. And, perhaps, there is no better way to prevent a deadness and flatness of spirit from succeeding, when the briskness of our passion goes off, than to acquire an early taste for those spiritual delights, whose leaf withers not, and whose verdure remains in the winter of our days."

Neither Smyth nor the divines of the succeeding century maintained this unbroken harmony of metaphor, with the exception

* See Addison's criticism on *Paradise Lost*.

of Barrow, who found a powerful restriction in his severe habits of reasoning, and Taylor, whose luxuriance, nevertheless, frequently flowed over the boundaries of the metaphor. He has, however, a simile in his "Considerations upon the Epiphany," possibly suggested by a stanza in the now almost forgotten poem of Sir John Davies, which is worked out with a complete unity of sentiment. Davies, in order to illustrate the Memory, had employed the ingenious comparison of the circles made by a stone flung into the water :—

" Here Sense's apprehension end doth take,
As when a stone is into water cast,
One circle doth another circle make,
Till the last circle touch the bank at last."

Taylor, on the contrary, transfers the image with exquisite address to the operations of the grace of God upon the soul of man. "But as a stone," he says, "thrown into a river, first moves the water, and disturbs its surface into a circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight, so is the grace of God the first principle of our spiritual motion; and when it moves us into its own figure, and hath actuated and ennobled our natural power by the influence of that first incentive, we continue the motion and enlarge the progress. But as the circle on the face of the water grows weaker, till it hath smoothed itself into a natural and even current, unless the force be renewed or continued, so do all our natural endeavours, when first set on work by God's preventing grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence."

The writers of the 16th and the earlier portion of the 17th century, failed, as we have seen, in the general singleness and individuality of their images through their fertility and overabundance. When they are dark, it is commonly through excess of light. Instead of saying of Daniel, with the gentle and poetical Ken, that the love of God presented him with a clearer landscape of the Gospel than any other prophet ever had,* they would have been seduced into an elaborate expansion of a picture beautiful in its simplicity. They gilded the gold, and perfumed the violet.

The Reformation, like all mighty revolutions, was accompanied with fearful tumults and disorders. We, who breathe the serener air of a later age, must go back to the history of the time to hear of the terrific tempests and the hurricanes, by which the moral atmosphere was shaken and purified. Institutions, cemented and hallowed by the veneration and the superstition of years, could not be overthrown without a terrible and often a melancholy convulsion. It seemed, also, as if the blood of wounded Papistry

* Sermon preached at Whitehall, 1685.

engendered a deadly and a numerous progeny. Fanaticism glared by the side of Irreligion, amid the general anarchy of principle. Predestinarians, despising works; Antinomians, glorying in internal sanctity; Anabaptists, laughing to scorn all temporal distinction; Unitarians, denying the Trinity; Davidians, with their blasphemy and their ignorance;—these, and others, grew up with a baneful fertility. Nor was the Church capable of gathering up for the burning this harvest of error, which waved in rank luxuriance over the land. A few arms there were of might and energy, but they were altogether disproportioned to the labour. Mr. Blunt has collected from the sermons of Latimer a frightful picture of the religious desolation and abandonment of the nation. Courageous spirits had arisen to inspire and lead the revolt against the tyranny of superstition, but workmen were wanting for the machinery which they had constructed. “I think,” was the complaint of Latimer, “there be at this day ten thousand students less than within these twenty years.” The qualifications of the parochial clergy may be imagined from the questions addressed to them by Bishop Hooper, at his primary visitation:—“How many commandments? Where written? Can you say them by heart? What are the articles of the christian faith? Can you repeat them? Can you recite the Lord’s Prayer?” Who can wonder if the Church herself shared in the degradation of her children? It required, it has been well said, the Augustan age of our divines, the age of a Hall, an Andrews, a Hammond, a Sanderson, a Taylor, a Barrow, a South, to interpose itself as a medium through which public opinion might investigate the Church of England. Mr. Blunt has some very clever remarks upon the style of preaching in those days, which it may be interesting to quote:—

“Latimer’s sermons, almost the only complete specimens we have of the pulpit oratory of that time, are full of familiar, not to say mean, images; tales of Robin Hood, or of the Goodwin Sands, or of an execution at Oxford, or of the woman going to church at St. Thomas of Acres, because she could not get a wink of sleep in any other place, mixed up with puns the most idle, and similes the most unsavoury. Two other sermons we have seen of the same date, by one Thomas Lever, a master of St. John’s College, Cambridge, preached, the one at Paul’s Cross, the other before the king, and both in the year 1550, and these are not much less conversational than those of Latimer. The coarse material of hortatory theology at the Reformation, and before it, imparts its character in a degree to our homilies, which, however full of sound doctrine and wholesome advice, would often not a little shock the sense of ears polite, were they to be faithfully delivered in our churches. Hooker, though in general so sustained and stately in his style, speaks in his sermons of the ‘mingle-mangle of religion and superstition;’ of a ‘mind cam and crooked;’ of ‘Christ manuring his vineyard with the sweat of his own brows.’ And later still, Fuller tells us, in his ‘History of the University of Cambridge,’ of a country parson who preached in

his time at St. Mary's, on the words, 'God hath dealt to every one the measure of faith' (Rom. xii. 37); when in a fond imitation, as he says, of Latimer's famous Card Sermons, he followed out the metaphor of *dealing*: that men should play above board, and avoid dissimulation; not *pocket* the cards, or improve their gifts; *follow suit*, that is, wear the surplice, and conform to ceremonies. Jeremy Taylor sometimes narrowly escapes the like extravagance. South approaches it still more frequently, and almost with as little ceremony as would have been used a century earlier; and even in the majestic and sober Barrow, expressions, if not figures, occasionally startle us as below the dignity of the pulpit, and the gravity of the christian teacher. Even he does not scruple to talk of 'time rendering God's goodness more precious, as it doth gold and wine'; of the difficulty of curing a wounded reputation, and 'spreading the plaster so far as the sore had reached'; of 'the fox who said that the grapes were sour because he could not reach them, and that the hare was dry meat because he could not catch it'; of the 'man who would have his sickle in another's corn, or an oar in another's boat, being in no wonder if his fingers be rapped'; of liberality being the most beneficial traffic that can be, seeing that it is bringing our wares to the best market, letting out our money to the best hands, God repaying us with best usury, an hundred to one being the rate he allows at present, and above a hundred millions to one the rate he will render hereafter; so that if we will be merchants this way, we shall be sure to thrive. Soon after this time, pulpit oratory began to go upon stilts, and becoming more remote from the conceptions and phraseology of the vulgar, lost much of its interest with them and influence over them, and at length made way for the field preacher, who spoke to them again, as it were, in the Hebrew tongue, to which they gave the more silence. Whilst, however, we may regret the want of the nervous asperity of the days of Barrow, we may congratulate ourselves upon our escape from the old wives' tales of the days of Latimer. They had their origin in a very different state of society, and a very different condition of the Church. Something must be ascribed to the general rudeness of an age, when bear-baiting was the amusement which a queen provided for the foreign ambassadors, and of which herself and her court were willing spectators; when a fool was part of the establishment even of the most refined households, and his uncouth jokes were paid for by the year; when the martyr in prison would, in all sober sadness, address words of comfort to his fellow-sufferer, '*Green*,' as a 'dainty dish for the Lord's own tooth'; or to Philpot, 'as a pot filled with most precious liquors'; and when at the stake, not think it out of character or out of season to crack a jest upon his own dress or his own corpulence. Something, again, must be imputed to the circumstances under which a preacher, before the Reformation, and indeed for many years subsequent to it, delivered his sermon. It was very frequently in the open air that he spoke; from the steps of a cross, as at Paul's Cross, the most famous of the day, the congregation assembling round it, and only adjourning to the 'shrouds,' as some of the vaults of the church were called, when the weather was unfavourable. Latimer's sermons before Edward the Sixth were preached in a garden of the palace at Westminster, the people having admission, and the king hearing them from one of the windows.

The effect of such an arrangement was to divest sermons of all form ; to render them vernacular and colloquial. They were, in fact, what their nature indicates, not harangues, not orations, but unwritten discourses, or, at most, from notes, and partook of all the characteristics of ordinary discourse ; the preaching from ' bosom sermons,' or from writing, being considered a lifeless practice before the Reformation, and a fit subject for reproach ; and the origin of it was, perhaps, no other than an apprehension of the preacher, in those days of jealousy, lest he should be caught in his words, and misrepresented to those in power, which induced him to commit his thoughts to paper, or a determination of his superiors that he should be held to whatever he uttered from the pulpit, which compelled him to do so. Something, again, is to be referred to the connexion which subsisted, in Roman-catholic times, between the Church and the stage. The Bible histories were dramatised : a generation, which had not the Scriptures to read, and could not have read them if they had, were taught by theatrical representation. It was upon this principle that the use of images was defended : they were said to be the poor men's books, and miracle plays were actually performed in the churches. This ill-omened union, however, without exalting the theatre, debased theology, and constantly justified the apprehensions which Andrew Marvel expressed in the particular instance of *Paradise Lost*, lest the poet

' Should ruin (for he saw him strong)

The sacred truths to fable and old song.'

Lastly, much of this coarseness and levity, which, according to our present notions, seems to border on the profane, was to be put to the account of the friars. They were the popular preachers of the day. Their Lent sermons attracted multitudes ; and as their order had their very foundation laid in the taste of the many, its daily bread depending upon the mites which were cast into the treasury, and the amount of such contributions (individually so small) resulting altogether from their number, no pains were spared to minister to the vulgar appetite, on every occasion, such viands as were most palatable ; and the subtleties of the school doctors, and their operose learning, gave way before the language, allusions, and illustrations of common life, and the homely story and the broad joke mingled themselves with subjects the most sacred. But whatever the cause might be, the style of the Roman-catholic preacher was extremely familiar ; and this fashion, we have seen, had not entirely worn itself out in the first century after the Reformation.*

The interest of this quotation will excuse its length, more especially as we shall have occasion to go over some of its topics in our next article. But Mr. Blunt has not rendered justice to the preaching of Latimer.

There is one feature in the early character of our sacred oratory which naturally excites surprise in a reader not conversant with the spirit of the age : we allude to their political, domestic, and economic tone ; to their interference with topics

* Sketch of the Reformation, p. 175—177.

in our times removed from the legislative or monitory influence of the Pulpit. But then in this respect they might have pleaded divine authority. Paley notices especially our Saviour's advice to the guests at an entertainment, "And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms," (Luke xiv. 7,) which seems to apply to what we call *manners*; which, he adds, was both regular in point of consistency, and not so much beneath the dignity of our Lord's mission as may at first sight be supposed, for bad manners are bad morals. It should be recollected, that the Pulpit was the only vehicle of popular instruction in the reigns of Elizabeth and James. Sentiments of philosophic dignity might have been, of a truth, imbibed from the lips of Shakspeare, if the dissolute revelry and the delirious intoxication of a Greene, or a Peele, had not resounded upon the same stage. The machinery of education was uninvented, and unthought of. The standard of the Press had not been erected to repel the lawless aggressions of the powerful and the licentious. Oppression made its plundering incursions upon weakness, and avarice trampled under foot the supplications and the wrongs of poverty. Athens, in a similar condition of moral helplessness, possessed a powerful bulwark and avenger in its Comedy. The Plays of Aristophanes were the political pamphlets of Greece. In both countries it was a hearing, not a reading age. In our days, the sumptuous mendicancy of an O'Connell is chastised in the columns of the Times; in his day, the agitation of a Cleon was denounced in the iambics of the Knights. While scholars may differ in their estimate of the benefits that resulted from this dramatic censorship of manners, according as they embrace the opposite opinions of Wachsmuth or Kangiesser, its partial success cannot be disputed. It held the glass up to Riot, Sedition, and Sophistry; and though they might not have started back in horror at the reflection of their own features, the exhibition of them could hardly have been unproductive of good to the spectators. What the Parabasis of the old comedy might have been, in the hands of a conscientious and patriotic Satirist, the ethic division of his sermon was to Latimer. The Comic Muse at Athens might effect her purpose, either by allusions to, or commentaries upon, living characters, ingeniously woven into the poetical plot; or by the imitation of their natural appearance; or even by their personal introduction under their own names upon the stage. The opportunities of the preacher were of a more limited order. He could only attack the persecuting, the dissolute, or the rapacious man by implication, or in the guise of an actor in some apologue invented for the occasion. Latimer, in the fifth Sermon preached before King Edward the Sixth, after inveighing against the prevalent corruption in the disposal of church patronage, proceeds to illustrate it in the following manner:—

"There was a patron in England, where it was, that had a benefice fallen into his hand, and a good brother of mine came unto him, and brought him thirty apples in a dish, and gave them to his man to carry them to his master ; and it is like he gave one to his man for his labour, to make up the game, and so there was thirty-one. This man cometh to his master, and presenteth him with a dish of apples ; saying, ' Sir, such a man hath sent you a dish of fruit, and desireth you to be good unto him for such a benefice.' ' Tush, tush,' quoth he, ' this is no apple matter ; I will have none of his apples, I have as good as these, or any he hath, in my own orchard.' The man came to the priest again, and told him what his master said. ' Then,' quoth the priest, ' desire him to prove one of them for my sake ; he shall find them much better than they look for.' He cut one of them, and found ten pieces of gold in it. ' Marry, quoth he, ' this is a good apple.' The priest, standing not far off, hearing what the gentleman said, cried out and answered, ' they are all of one fruit, I warrant you, Sir ; they grew all on one tree, and have all one taste.' ' Well, he is a good fellow ; let him have it,' said the patron.*

As each piece of gold was worth twenty shillings, the bribe amounted to a very large sum.

Mr. Cecil said, that he never read any sermons so similar to Whitefield's in manner as those of Latimer, in which he perceived a simple mind uttering all its feelings, and putting forth every thing as it arose, without any reference to books or men, and with a *naïvete* seldom equalled. He was not unconscious of his own hardihood, or of the displeasure occasioned by the freedom of his reproof. "Now a-days," are his words, "if they cannot reprove the doctrine that is preached, then they will reprove the preacher that he lacketh due consideration of the times, or that he is of learning sufficient, but that he wanteth discretion." And, indeed, Cranmer, who had obtained for him the appointment of one of the preachers before the Court, addressed a caution to his friend preparatory to his first experiment. "Overpass or omit," he wrote, "all manner of speech either apertly or suspiciously sounding against any special man's facts, acts, manners, or sayings, to the intent your audience have none occasion thereby to slander your adversaries, which would seem to many that you were void of charity, and so much the more unworthy to occupy that room. Nevertheless, if such occasion be given by the Word of God, let none offence or suspicion be unrepended, especially if it be generally spoken, without affection. Furthermore, I would that you should so study to comprehend your matter, that in any condition you stand no longer in the pulpit than an hour and a half at the most ; for, by long expense of time, the King and the Queen shall peradventure wax so weary at the beginning, that they shall have small delight to continue throughout with you to the end." If Latimer erred, it was on the side of piety. The fervour of his zeal, and the energy of his

* Fifth Sermon before King Edward the Sixth.

enthusiasm, would often transport him out of the immediate control of prudence. He who consoled his fellow-sufferer, Ridley, with the assurance that their agony was kindling such a light as, with God's grace, should never be put out in England; who bathed himself in the flames of martyrdom; and expired with a prayer to God upon his lips—he was not likely to be a respecter of persons. He fearlessly declared to the assembled nobles, that if they took Gehazi's bribe they should also receive Gehazi's leprosy; and threatened the fiery rain of God's vengeance upon the defrauders and extortioners of the poor. Nor were his warnings unfruitful. In the same sermon, he speaks of several large sums, improperly obtained, which had been privately restored to him, and by him remitted to the King's Council.*

In times of peace, is the remark of one of the best and ablest men who ever adorned the duties of life with the beauty of religion, the Church may dilate more, and build as it were into breadth; but in times of trouble it rises most in height. These were the words of the admirable Leighton, and they were exemplified in the character of Latimer. His doctrines were enforced with a vivid perception of their truth, and his recognition of the saving power of the Atonement is complete and decided. Numerous passages might be adduced to establish the fact. In the fifth sermon preached before Edward the Sixth, he expressly declares, after an urgent recommendation of prayer, and a total denial of personal merit, "For whosoever resorteth unto God, not trusting in his own merits, but in the deserving of our Lord Jesus Christ, and in his passion; whosoever doth invoke the FATHER of Heaven in the trust of Christ's merits; whosoever, I say, offereth up Christ, which is a perfect offering, he cannot be denied the thing he desireth, if it be expedient for him to have it. Whosoever resorteth to God without Christ, he resorts in vain." This, we think, is a conclusive testimony. "If God work not in your hearts," he said, "my preaching can do but little good. I am God's instrument but for a time; it is he who must give the increase." His anxiety for the spiritual and temporal welfare of the people was unceasing. Hence his labour to promote the education of young men for the ministry at the Universities; his endeavours to procure the appointment of curates to prisons, with regular salaries; his unceasing efforts to kindle a spirit of devotion in the people, of activity and zeal in their pastors; hence, too, his appeal to the noblemen about the Court, to "hear the complaints and suits of the poor;" hence also, his uncompromising denouncement of the "Landlords, Rent-raisers, unnatural Lords," who ground the farmers by their extortionate 'rents. It was in allusion to the altered condition of the rural population, that Latimer introduced that beautiful

* Sermons on Covetousness.

and well-known passage of his early history. "My father was a Yeoman, and had no lands of his own, only he had a farm of three or four pounds by the year at the utmost; and hereupon he tilled so much as kept half-a-dozen men. He had walk for a hundred sheep, and my mother milked thirty kine. He was able, and did find the king a harness, with himself and his horse, whilst he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field. He kept me to school, or else I had not been able to preach before the king's majesty now. He married my sisters with five pounds, or twenty nobles, a piece; so that he brought them up in godliness and fear of God. He kept hospitality to his poor neighbours, and some alms he gave to the poor. And all this he did of the same farm: whereas he that now hath it pays sixteen pounds by the year, or more, and is not able to do any thing for his prince, for himself, nor for his children, or give a cup of drink to the poor."* Such is the manner in which Latimer was wont to recommend virtue, tenderness, and brotherly love to his congregations.

And here, for the present, we terminate this discursive and introductory survey of the Character and Progress of Pulpit Eloquence; to be resumed, we trust, and carried forward in a subsequent Number. The tomb of Latimer affords a fit spot for meditation. Whether we contemplate him in the character of a preacher, a Christian, or a martyr, delivering with a majestic independence, the Oracles of Truth, or attesting and confirming them by his blood; under every aspect he stands forth, equally lofty and imposing, as the Apostle of England. Nor will any thoughtful reader indulge in the belief that we have stretched too far our imaginary qualifications of the preacher, or suppose that the gentler lineaments of the "Good Parson" are forgotten in the portrait. Religion will certainly not make fewer converts because she is attired by the Graces, and her garments bathed in the dews of Imagination. While the Minister of Christ will smile at the vanity of Demosthenes, who could be gratified by the admiration and recognition of the passer-by, he will, nevertheless, love and commend, with Cowley, a true and a good fame, as being the shadow of virtue; not because it confers any benefit upon the body which it accompanies, but that, like the shadow of St. Peter, it may, by the grace and mercy of God, alleviate and remove the diseases of others.†

* Sixth Sermon before King Edward the Sixth.

† See his beautiful Essay, "Of Obscurity."

ART. III.—*The Refutation of Nonconformity.* By the Rev. E. KEMP. London: Whitaker and Co. 1837. (4th Notice.)

IN our observations in our last Number upon the prelatic institution, we should by rights have strongly insisted upon the divine design of Episcopacy, as a means of the establishment and conservation of unity in truth, spirit, and society. We wish that it had consisted with the limits of our article to have enlarged upon that argument, strengthened more particularly by the considerations, that it is the will of God according to reason and Scripture, that his ministers should receive external calls to their office, that ordination is a call of that nature, and (as we trust we sufficiently proved) the only scriptural one in existence.

We might have added, that the Reformers of the sixteenth century were solely indebted (humanly speaking) to the operation of Episcopacy (however ineffective under the papal bondage) for having preserved in the Church of Rome very many important religious truths, for which, amongst other purposes, it was designed by God. The earliest Reformers might have justly ascribed their own belief in some of the most vital doctrines of Scripture, or even in Scripture itself, to the providential fact that, notwithstanding the corruption of our faith, there had been from the time of the Apostles a visible witness and keeper of the sacred books. This it is, that has preserved the world in unity of apostolic truth, despite all the corruptions to which it had been exposed. Episcopacy, in short, has been instrumental towards effecting a unity of doctrine in the Church; besides which, to express a most important truth in the words of Mr. Kemp,—“it was calculated and ought to have preserved the two other unities in spirit and in society, as well after the interregnum of popish errors, as before it. And what is not less to be noted and remembered is this,—that succession of Ministers by Episcopal ordination is the only mode of appointment which has come to us from inspiration. This is the only order of Ministry which is divinely instituted; and for that reason, also, is of course to be the only one instrumental in recovering the world from any lapses of ignorance or superstition, and is that which is to be alone supported.”

Our argument of Episcopacy having been a means of transmitting and delivering the vital truths of Christianity to the Reformed Churches, seems to us so conclusive in favour of the divine origin and appointment of that institution, that we would willingly, were there any necessity, take our stand upon it. It is very ably elucidated in the treatise we have under our notice, which once for all we would remark, in the hope that our imprimatur will induce every reader to possess himself of the work, as original in design as it is well executed.

In closing our remarks upon the Prelacy we would merely add, that the existence of such an order in the Church has a direct *tendency* to remove dissensions, whencesoever they may approach us. That they do notwithstanding exist, and that they have even risen to the height of schism, only serves to show, that the divine principle which tends to unity in truth has not been carried out in practice by the Ministry of the Church of England to that extent which is desirable and attainable. There have been many counteracting causes at work. The roots of the authority of the Church were shaken during the rebellion; and she could not wholly re-establish her discipline without exciting greater difficulties than there was any disposition to encounter. Perhaps the most formidable obstacle to the recovery of her power, is that spurious private judgment so cultivated and affected by Dissenters. This is not only the main-spring of Unitarianism, and of every other species of infidelity; it is not only liable to the charge of all the heterodoxy of discordant sects, but is the root of more evil and mischief than they who have not thought upon the subject would easily believe. The poison of the principle has infected nominal adherents of the Establishment. And really it is not so much any independent sect, as the spirit of independence in the members of the Church, that alarms us. It is this presumption and vanity acting upon ignorance—this proud conceited antichristian habit of determining off-hand, however slender and perverse the materials of decision. It is this self-sufficient rule of every man being entitled to rest upon his own judgment,—to follow his own crude notions of right and wrong, truth and error, that invalidates the authority of the pulpit, and paralyzes the government of the Church.

This avowed principle of dissenting believers,* is answerable not only for the spurious doctrines, but for much of the profaneness, the heathenism, crime, and vice, which afflicts this country.

The blindness, perverseness, and evil disposition of men, in seeking out their own inventions, and refusing to attend to the wholesome counsels of the Church, may be attributed to this dissenting propensity of depending entirely upon the conscience, however unenlightened. So that when we find the Establishment reproached with her inefficiency, by dissenting teachers, they in fact proclaim their own shame, and exemplify the dire consequence of their beloved principle.

“We object to all Ecclesiastical establishments on the ground

* “Episcopacy is inconsistent with the fundamental principle of Protestantism, in accordance with which one man, or one body of men, have just as good a right as others to say what was or what was not the primitive institution.”—*Binney's Dissent not Schism*.

If this be true there is an end of the institution of a Ministry of the Word, which our Saviour in his wisdom deemed it right to establish.

of their utter inefficiency,"* is the arrogant sentence of a dissenting writer. No matter for its excellent *fitnesses* and *tendencies*, counteracted indeed by the interposition of the warped principle we have spoken of, these people would condemn the Ecclesiastical institution, because, greatly owing to the effects of their own doctrines, it has failed of producing the *utmost* service to mankind; but we deny in the words of our authority, "that it follows from that circumstance, that the Establishment of the Church of England must be an evil, and is not deserving of universal, though not unqualified approbation." We lay no stress upon the fact, that the beneficial effects produced by the Church had been considerably more extensive if the perverted judgment and the pernicious doctrines, which are the fruits of the licentiousness of independence, had not unfortunately disconnected the people from the Established Ministry; but we assert on higher grounds, that the objection started, of "inefficiency," is most absurd. The Rev. J. Davies might object to our blessed system of religion upon the like grounds. We know that God devised a plan to raise men to happiness and glory; his regard to this plan, and the object of it, appear in all the doctrines of revelation, in all the miracles by which they are supported, and in all the prophecies and glorious things that are spoken concerning the Church, by which our expectations have been so greatly raised. But will the Dissenters in this case blasphemously rejoin, how small a part of the world is enlightened by the beams of the "Sun of Righteousness;" how narrow are the limits of the Gospel; how little has been done by Christianity compared with what might have been anticipated had the principle been divine. The Gospel must be objectionable and evil by reason of its inefficiency; it has as yet wrought almost no deliverance in the earth.† Paganism yet strikes deep its roots in various lands; Mahometanism has plucked up the "good seed of the kingdom," in countries where that seed brought forth fruit abundantly; even in what is called Christendom, how little have the known and blessed effects of the Gospel been manifested! how small a proportion of the people of any one nation which has heard the good tidings, are probably converted truly to the Christian faith! The diffusion of the Gospel, proceeds the blaspheming Dissenter, upon the same principle, and nearly in the same words that he objects to establishments, is not only inefficient, but "positively subversive of its own professed objects." Jesus Christ came to reconcile all who receive him into one family; to make of many one body,

* J. Davies's Address on Ecclesiastical Establishments, p. 36.

† Is not this the precise argument of Mr. James? "What has an Establishment done for Ireland? How much has it left undone for England and Wales!"—*James*, p. 36.

to compose discords, to allay violent passions and animosities, to make wars to cease, and to give peace, and love, and harmony, to his followers; but we ourselves, albeit we are called Christians, are inflamed, and armed against our brethren. From the beginning dangerous errors have produced noxious effects; the "mystery of iniquity" began to work; those who "named the name of Christ" have inflicted greater barbarities upon one another, under the influence of superstition and bigotry, than their fathers had suffered from their pagan persecutors. The woman that "sat upon the scarlet coloured beast," is indeed "full of names of blasphemy, having seven heads, and ten horns." She is still arrayed in "purple and scarlet, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abomination, and filthiness, and fornication." Therefore, continues the Dissenter, on precisely analogous grounds to those on which he impugns the value of an Establishment, it is not possible that the true religion should occasion the discovery of so much vileness.

"I object to" Christianity, "because of its want of success. How small, how slow has been its progress; how few seem to be converted to God, compared with those who are enemies in heart to him, and to the kingdom to which they profess to belong.

I myself, relying upon the dissenting principle, militate with the operation of genuine Christianity, by the same acts which contravene the counsels of the Anglican Church. I cause, as far as in me lies, the inefficiency I complain of, and turning round on the empire, demand, "To speak of Protestant countries, what have establishments done for them? for Germany, Switzerland, Russia, Denmark, Sweden, Norway, and Finland? To say nothing of impiety, have they kept out infidelity?" (*James*, p. 37.) And might I not, (proceeds our dissenting caviller,) argue against our blessed system of religion on the ground of its having been the occasion of more feuds and strife among its professors than any other interest has produced since the world began? I have said, that "the Church of England on this account is not the Church of Christ."* Might I not go further, and assert that the Church of Christ on this account is not the Church of God? If the argument be valid as respects the establishment, it must be so when brought to bear on our holy faith. And really, were it not for the sure word of prophecy, we might be ready to imagine, when we hear such language as the following from the mouth of his ambassador, that "God had made all things vain." "I wish to God that I had this evening to preach the funeral sermon of that hoary harlot, Mother Church, which is a blast and nuisance upon earth, both black, bloody, and useless; and I will say, blessed be those hands that shall first hurl her to dark perdi-

* Tombs of the Prophets, by Mr. R. M. Beverley.

tion among her friends, there to be honouring and to be honoured by the devil.* By such licentious vituperation, continues the Dissenter, I contribute very largely to engendering a disregard for the doctrines of the clergy among the professing members of the Church; I weaken her strength, I destroy her influence, I render her arguments, advice, and warnings ineffectual; and then I argue against the Establishment on the ground of the inefficiency I have done my best to produce. If I am right in the one case, do not the very terms of my objection apply to Christianity itself? Undoubtedly. Instead of Christians being of one heart and of one mind, I prove, by my own uncharitable procedure, that they are armed with malice and envy against each other on account of some differences of sentiment and judgment. By giving way to my prejudices and party zeal, I prevent, in a great measure, the operation and effect of pure religion; and, carrying out the principle on which I object to the Established Church, I would abolish Christianity, since a great part of the world is no better than if Christ had never come to save mankind, and the glad tidings had never been proclaimed. Some who hear it, yea, and whose vocation is the Gospel of peace, are even the worse for what they hear and preach; for where it is not "a savour of life unto life, it is a savour of death unto death."

By thus pursuing his objection to its natural consequences, we think that we must have demonstrated, to the conviction, if not satisfaction, of the most prejudiced of our opponents, that the inefficiency of the Established Church does not constitute it "a great national evil;" and that, on that account "its end should" not "be most devoutly wished for by every lover of God and men."† "Admitting," says Mr. Kemp, "that the influence of the doctrines of the clergy were as partial and inconsiderable as our opponents in their ignorance imagine, they might, on the same principle, though with much more injustice, have addressed their Saviour, had they witnessed his ministry, with taunts of unfitness for his office, and the want of divine blessings on his exertions, as they produced but little effects upon multitudes of his hearers, and of the people among whom he laboured."

We have shown the unsoundness of his conclusion, even were we to admit the premises of the nonconformist, but we can see no sort of necessity for doing so. The Church of England, despite of that false principle of private judgment which has brought in all the deviations from the Scriptures now prevailing in the realm, has mainly contributed to the knowledge of God in Great

* Mr. Gathercole's Letters. (L. S. E. Preface, pp. xvi. xvii. third edition.)

† T. Binney's Address, fourth edition, p. 53.

Britain and Ireland. The good which the Anglican branch of the Church of Christ has effected, is utterly beyond the comprehension of men who would lay the axe to the root of all establishments: the benefit conferred on the land by such a venerable institution having been set on high is priceless.

Our advances in arts and sciences, our literary triumphs, or naval and military achievements, are indeed of inferior value when compared with those acquired interests which centre in another world; if indeed it be not more true, that our preeminence over all the kingdoms of the earth had never occurred except under the operation of true religion, nor our national character been roused to full activity without the influence of that spirit which our Episcopal Protestant Establishment breathed over the mind and genius of the people. To that establishment, although the *forms* may be traced back to the feudal system, we are indebted for the *substance* of our liberties. When moreover we remember that, with all her faults, England is the most moral and religious country in the world, we are sacredly bound to speak with reverential gratitude for an institution, which, by the blessing of Providence, has been productive of such a consequence. It is our rock of defence—the ark of the covenant of our redemption, which to have preserved through all change and revolution, constitutes the immortal claim of England on the esteem of mankind. There is no doubt, but that if all men had attached themselves to it in truth, there would have been much more Christianity in the land than exists at present. We deeply deplore the irreligion and vice which, owing to the population having outgrown the means provided for religious instruction, and more especially owing to fearful changes in the relations of society, and to certain evils incident to our manufacturing system, deform the moral atmosphere at this hour. But on whose head is this lamentable fact to be charged? Not on our ecclesiastical system. Not on one of the purest forms of church that ever were established in the world, but on those Unitarians, Methodists, and Dissenters, who have causelessly violated the unity designed by God,—on those men who undermine our institutions by training up the people in the way they should *not* go,—who have plucked away *live-asunder*, as it were, from the divine organism of the Bible textuary morsels and fragments for their self-justification, for the support of doctrines which they had either learned beforehand from the higher oracles of their own idolized common sense, or which they had derived from the fancied illumination of the Spirit. They are, to a great extent, answerable for whatever ignorance and viciousness contaminate the land. Self-constituted ministers of confusion, by usurping the province of orthodox religious teachers, they long delayed the only proper and regular remedy for that deficiency of church-room and spiritual instruction, which is the

crying evil of our times. And, not content with interloping, and thus doing evil by the prevention of good, they inculcate on their deluded congregations enmity and malice towards one branch of our constitution. The loss of christian love, which is the consequence of disunion, is, as Mr. Kemp pertinently states, the loss of Christianity. "How much," observes our reverend author, "it actually has the effect of rendering our arguments, our advice, our warnings, ineffectual, among the less educated more especially, to have it known that there are multitudes of, by them so called, learned men in the world, who are equally positive as ourselves, but in the delivery of discordant doctrines, and in the inculcation of opposite principles, and who on all hands, decry most of us as at least incompetent instructors, if not even deceivers and Antichrists,—is known only to Him before whom the secret springs of all actions are disclosed. That it must have a strong tendency to such a result, and that such a result is produced to a great extent, there can be no reasonable question. And (I say it as a regularly and divinely commissioned minister of Christ) dreadful I fear at the day of account will be the judgment of some who have been most clamorous against the Church for its inefficiency, as being themselves partly instrumental, by their abuse of its ministers, to the production of the very event which they so vehemently deplore."

Yes! if misery and evil be the lot of those who are taken in the snare, what must await those who spread it? Woe to them by whom the offence cometh! It is evident, that such uncharitable instigations to crime could never have taken place, nor would our poorer countrymen have imbibed the most fatal illusions concerning predestination, indefectible grace, the divine decrees, faith without works, a false theory of conversion, and awful perversions of the doctrine of the influence of the Spirit, if they had been let to continue united in that one christian society established in this country. For much of the evil to which we have alluded, the Methodism which weaned the people from the Church is chargeable; and this indeed might have been expected, since the design of the Almighty, that all men should be one in Christ, is thwarted by any violation of that union of the Church so much insisted on in Scripture. And it is not only in its first secession, but by its schisms and offsets,* that

* "Even in doctrines heretical there will be super-heresies and Arians not only divided from the Church, but also among themselves: for heads that are disposed unto schism, and complexionally propense to innovation, are naturally indisposed for a community, nor will be ever confined unto the order or economy of one body, and therefore when they separate from others, they knit but loosely among themselves; nor contented with a general breach or dichotomy with their Church, do subdivide and mince themselves almost into atoms."—*Religio Medici*.

Methodism rends the seamless robe of our Saviour. The temper which gives birth to sectaries, and breaks loose from ecclesiastical discipline, is antichristian; but of this fact, the violence of fanaticism renders its votaries wholly unconscious. The blessed Reformation of the sixteenth century, any more than the glorious revolution towards the close of the seventeenth, was not, as our modern separatists seem to imagine, a matter abstractedly right; it was an *exception* to the ordinary course of duty, and what, *prima fronte*, required apology and explanation. When we estimate that reformation, we have to comprehend in our calculations the nature of the superstitions and pollutions of which we expurgated ourselves, without sacrificing a single essential principle, and the value of the pure religion we substituted. The fundamental subversion of Christianity by its alliance with the *Marian* worship justified the reformation, just as the fundamental subversion of the British Constitution by one of its parts justified the revolution. But the burthen of proof, that their measures implied a restoration of the primitive Church, and not an impious innovation, lay with the Reformers. And as nothing but the paramount and absolute *necessity* of the case warranted our separating from the Church of Rome, so those who "do what is right in their own eyes," in our days, may rest assured, that nothing but the plea of a similar overruling *necessity* presented to an *enlightened* conscience, will justify them on the day of account in violating the christian unity of the Established Church. All that is good in the religion of the land might have been retained, and the Church advanced by mutual cooperation to high degrees of perfection, but for that fanaticism, which is as a fire in the flooring of the tabernacle, and that idolism of the unspiritualized understanding, which is the dry rot in its beams and timbers. Proselytes from the Establishment, however disgusted with the extravagancies of the society which they join, seldom if ever return to the bosom of that Christian Church which they have forsaken. They would sooner try a connexion within connexion, and such as are not of the very lowest class commonly end by passing over to the Dissenters, who are called Orthodox. Many souls whom errant preachers originally drew away from the protecting wings of the Establishment, and whom they are not able to retain under spiritual dominion, continually recruit the ranks of the Three Denominations. They are more especially intercepted and gathered together by the Independents, to which sect they have brought a great accession of zeal and strength. The evil which the successors of Wesley and Whitefield have effectuated by thus winning her members over from the Church, cannot be calculated; since there are no more bitter schismatics in temporals, as well as spirituals, than the Independents, who have undergone little change of political or religious sentiments since their ultra principles abolished the

House of Lords, and brought their Sovereign to the block. Of the strands of that cable which should attach Englishmen to the two-fold Constitution under which they live, one has been cut through by Nonconformists; and we are justified in inferring from their conduct, that their hold by the other is loose, and might easily be broken. "The principle of nonconformity in religion," says Dr. Southey, "is generally connected with discontent; the old leaven is still in the mass, and whenever there is thunder in the atmosphere it begins to work."

In returning to the subject matter of "The Refutation of Nonconformity," we pass over without further notice Mr. Kemp's remarks on the voluntary principle, the ecclesiastical revenues, together with certain other "battle horses" of dissent, because we have already in former articles handled these topics, and sufficiently exposed the fallacies of our opponents in respect to them. It was not our intention to follow our authority step by step, but rather to collect his scattered arguments into some leading points of view. There is not one of the objections, which he classes under sixteen heads, that the reverend author does not reduce to its real insignificance,—does not show to have proceeded either from a childish misunderstanding of Scripture, or from a want of reason and judgment, or from an almost total disregard to fact. "It immediately appears," sums up our reverend author, "that to separate for these reasons from a Church thus appointed by God, is to depart from the will of God, declared on a most important point; to act contrary to the most powerful arguments for union with the Church, and to comply with extremely weak and frivolous motives for forsaking and opposing it. It is acting the hypocritical part of straining at the gnats of trifling and remediable imperfections, and swallowing the camel of rebellion against a great and glorious design of the Almighty. It is opposing the will of God in following him only in the dust of the balance, and in disobeying him in some of the most important designs of his providential care for the salvation of men." Mr. Kemp, who is clearly of opinion that nothing is so likely to destroy dissent as the demolition of its principal idols, has been at the pains to show up Smith, Conder, Binney, James, &c., by citing numerous beautiful specimens of their exegetical talents; but we are strongly of opinion that he has effected even more good by drawing attention to the utter want of Christian truth, charity, and candour, so conspicuous in the productions of these reverend gentlemen. Unless all the traces of genuine Christianity, and all the history of its propagation, were effaced from our mind, it would be impossible for us to mistake their lucubrations for the engines of the religion of Jesus—a religion whose only weapon is Love. And these are the class of men who absolutely nauseate the country by their everlasting pretensions to more piety than falls to the share of the great body of the people

of England. But is it likely that really pious men would join in an unholy alliance with the Infidel, the Democrat, and the Papist, whose ends, were they successful, must overturn the Constitution of their country, and overwhelm every thing in anarchy? Would really pious men unite themselves intimately with the infidel faction? When an expression of public opinion is called for, would their exertion be invariably on the side most opposed to order and good government? At contested elections, would really pious men uniformly throw their weight into the scale of Radicalism? Would they make common cause with revolutionists, who avowedly emulate those detestable monsters, whose pestilential breath blasted, not half a century since, in other countries, every thing cheering to the eye or refreshing to the heart? Would really pious men forget the infinite contrariety of principle which divides them from the Popish faith, which is again spreading itself over the face of the land, and "taking its hereditary attitude?" Would humble pious men, if unmindful of the wiles and casuistry of Rome, not tremble at the contingencies involved in those persecutions with which, upon her re-establishment, the champions of that Church will assuredly requite their associates, impelled by an insatiable eagerness for their conversion? Would sincerely pious men discover in every word and action the accursed spirit of faction, to which there is nothing more opposite than that of piety? Into the composition of faction, with which the writings and harangues of dissent are imbued, there enters a meddlesome and mischievous activity, blended with a callousness of heart: genuine devotion softens the temper. Faction, as the proceedings of Dissenters manifest to the world, knows no delicacy in the choice of its allies: it wants no other qualities than turbulence and discontent; and whenever it meets with a conscience which no crimes can startle, and an impudence which no detection can confront, no matter whether in the Jesuit, the Rebel, or the Atheist, there it finds its votaries: whereas christian devotion, alarmed at revolutionary designs, and disgusted with the superstition of a state, or the false enthusiasm of individuals, is apt to carry the principle of fastidious selection in society too far. Faction delights in the tumult and eclat of processions, and associations, and branch associations, deputations, committees, district meetings, speechifications, and the perpetual stir and bustle of confederative dissent. The most congenial element of devotion is solitude and retirement.

Faction busies itself with forming external movements, in aggrandizing this or that corporate interest, and in contributing to the downfall of established institutions. It values itself only on the change it produces in the relation of external objects. The treasures and attainments of religion are internal. Faction draws its nourishment from a disputatious tenaciousness of subtleties, accompanied with a proportionable contempt of "the

understanding of Bishop-idolizers,"* and "the religion of the Parson-ocracy."†—The solid foundation of piety is laid in humility, or a deep conviction of our sinfulness and fallibility. In a word, there is no more effectual antidote to unadulterate christian piety than that political turbulence in which modern Dissent lives, breathes, and has its being. Confiding in the mildness of the times, and conscious that every trace of intolerance had vanished from their breasts, Churchmen fondly imagined that those of Dissenters were equally replete with charity. They accordingly ventured to expunge every enactment which their brethren deemed obnoxious out of the statute book. It was soon seen, however, that languidly as the flame of their devotion may burn, that of resentment and party-spirit, like the vestal fire, must never be extinguished in their temples.

It would, indeed, be almost inseparable from the character of schism, of late years, for its blind victims to stake their religious principles upon the single point of dissent. According to their views, to be zealous in Nonconformity is the sign and token of a good man,—is his sole note and argument of Christianity. But this state of bad feeling has sprung up very suddenly, and cannot be considered indigenous in dissent. We hardly know how to explain it to ourselves, but the conduct of Nonconformists has every appearance of being intended as the requital of our confiding liberality. It is the unnatural fruit of a goodly tree. We confess we are hurt, surprised, and indignant, since there is nothing so revolting to the well constituted mind as to meet with an unkind return for liberal treatment. But ingratitude is almost the necessary attendant of that "pride which puffeth itself up," so it need not cause any wonder that the (so called) elect of Heaven, or the utilitarian *Christian* (per antiphrasim) should be above yielding to the ordinary impulses of humanity. Still the conduct of sectarians of late years is really an enigma to the physiologist; it beats any thing we ever heard or read of; and, but for the distressing consequences to the country, and the sad reflections it unavoidably summons up, bearing on the nature common to us all, it would be a matter of novel and curious inquiry to discover on what principle of humanity it is founded.

We should like to ascertain whence it comes to pass, in the face of experience and all the analogies of history, that Protestant Dissenters, after having, during two hundred years of penalty and exclusion for conscience' sake, exhibited uniform proof of christian regard for the Established Church, should, almost in the very hour of repeal from any disability, turn round upon her, with the avowed purpose to root her out of the land. Whilst excluded from all offices by the *operation* of the Test Act,—a law enacted to secure the nation from Popery, when it stood upon

* Dr. Pye Smith.

† The Christian Advocate.

the brink of that precipice, and which was forced upon Charles by the House of Commons tacking it on a bill of supplies,—whilst suffering under the effects of the Corporation Act, and the Act of Uniformity, which reinstated the Church in the same condition in which she was before the commencement of the civil wars, the Nonconformists were peaceable and orderly subjects, and have left on record, in the language of their most esteemed authorities, abundant proof of their regard for “the Mother Church of the Reformation.” Whence has come this change over the spirit of their dream? At this hour they cannot pretend that they are suffering a particle of oppression, and yet they are louder in their complaints and railings than when two thousand ministers were compelled to quit their livings. Neither at that epoch, nor for a century and a half afterwards, had they a conception of “the enormous wickedness and impropriety of a religious Establishment,” a sentiment in which every denomination of Protestant Dissenters are now nearly united.

The first *law* by which they found themselves exposed, we apprehend to be the 3d of James I. c. 4. Every person, by the tenor of the enactment we allude to, was bound to receive the Sacrament according to the rites of the Anglican Church. But this was levelled at the Papist, not the Protestant Dissenter, who at that period thought it sinful to separate from the Established Church. Nay, in the preceding reign—despite the cabal of Leicester, despite causes (which may be traced back to the persecution of Mary having driven into exile so many religious Protestants, who, on their return, disseminated the doctrine of Geneva through the land)—in the reign of Elizabeth the old Puritans were so afraid of falling into the crime of schism, that one of the rules they imposed upon themselves was, that they should endeavour to obviate, by their professions, any suspicions of being capable of so heinous a sin, “inasmuch as the brethren communicate with the Church in word and sacrament.” But the modern Nonconformists conceive themselves “wiser than of yore,” and are scandalized, not at any imputation on their motives for dissent, but at the very existence of an Apostolic Church. It was not until the Presbyterian became the established form of worship in 1645, that Nonconformists ceased to communicate; and this moral partitioning did not survive its sufficing cause. On the re-establishment of Episcopacy, and even after the Act of Uniformity passed, with some clauses which the wisest statesmen and truest friends of the Church disapproved, but were unable to prevent, the greater part of Dissenters communicated in the beginning—as from the first hour of their separation. In the very year that the Corporation Act passed, out of fifty-six Presbyterian Members of Parliament, there were only two who entertained any scruple in obeying the order of the House, and after the manner of the Church of Eng-

land receive the Communion; indeed, throughout the country, only the most rigid Dissenter made it a matter of conscience to refuse. Occasional conformity was very prevalent for above ten years after the Restoration. It was proposed by Mr. Baxter, at a meeting of the Presbyterian ministers, that they should consider to what extent it was lawful, and how far consistent with their duty as Dissenters, to communicate with the parish churches in the Liturgy and Sacraments. How would such a question be carried in an assembly of modern Nonconformists, *after every obnoxious statute had been repealed?* That truly amiable man, Mr. Baxter,—who was possessed of a strong intellect and ingenuous temper, however clouded by old prejudices, petty scruples, and the perpetual sense of bodily infirmities,—used many arguments to prove that such a procedure was in no respect repugnant to their religious obligations. How, we repeat, would such a proposition be received in these days of universal toleration, but also, alas! of hostility to the ministry and constitution of the Church as by law established? What sort of exception would the conciliatory policy of that great authority with certain sectaries be likely to meet with from men who, however discordant their religious objects, unite heart and soul at the present day to work the destruction of the Establishment? It is good for the emancipated Nonconformist, in this year of grace 1838, to be reminded how different, in almost all respects, was the character of dissent in the days of their forefathers, who were subjected to penal liabilities. Disapprobation of certain tenets of the Church was attempered in those times by “the milk of human kindness” and the influence of genuine Christianity. Historical misrepresentations, partial statements and decisions, gross perversions of Scripture, scurrilous abuse (often in low, vulgar language), political animosity, which are the striking characteristics of the harangues and publications of dissent in our times, would seem wholly irreconcilable with that charitable spirit, which admitted of no sort of opposition, from his brethren, to Mr. Baxter’s affirmative resolution to communicate with the Church in the Liturgy and Sacraments. At a meeting held a few years subsequent to the proposal of Mr. Baxter to which we adverted, it was unanimously agreed, “*that communion with the Established Church was in itself lawful and good*”—with that Established Church which the degenerate descendants of these men would deprive of its attribute and endowment, not by the force of argument, but the voice of power, and so drift from their moorings innumerable souls,—the poor and the uneducated, whom Christ came down to save,—and cast them, without rudder and compass, upon the waves of sin and infidelity.

In the year 1661-2, the King’s declaration of indulgence was issued, in consequence of which they built meeting-houses for themselves, and continued ever after to keep up separate congre-

gations; but we learn from Bishop Stillingfleet, in his preface to his book on Separation, that the practice of conformity continued to a considerable extent among the Presbyterians. It has since been on the decline, and has gradually fallen into desuetude. Nevertheless, in the days of our fathers, and even in our own TILL VERY LATELY, there has, perhaps, been no period in which occasional conformity has not been practised as in olden times.

In truth, for a long interval the various denominations of dissent were more engaged in controversy among themselves than with the Establishment. From the time when the Toleration Act was passed, to the commencement of the troubles in America, the asperity of the Dissenters was so mitigated that they can scarcely be said to have existed as a party in the State. They never dreamed of that abusive virulence which in our times is the characteristic of Nonconformity. They acquiesced in the law as it has stood since the reign of Charles II., that no man should be permitted "to preach what derogates from the doctrine, discipline, or government of the Protestant Church." But this law has of late been rendered void and of null effect by change of circumstances.

"Their teachers," says a writer of that period, with admirable sagacity, "their teachers may instruct their flocks, and those (as I may say) that are within; but *not judge those that are without*. If they do establish their supposed truth, the contrary tenets fall of themselves; and it is a *needless*, if not a seditious attempt to expatiate against the religion that is national. Those that preach sedition, do abuse their liberty; and if they suffer therefrom, the indulgence to tender consciences is not violated. To be obedient unto the magistrates in civil affairs; to walk orderly, and without giving offence; these,"—let the reader understand we are citing the language of a Nonconformist, A.D. 1672,—"*these are indisputable duties of Christianity*."

What will those roving spirits, "who are always, night and day, in the mountains and in the tombs, crying and cutting themselves," what will they say to the above? Should they not consider the example of our Saviour, who fulfilled all righteousness? Should they not recollect that St. Paul, as soon as he recognised that he was addressing the Jewish high priest, retracted the harsh language he had just used? He was not found at Ephesus blaspheming and reviling the gods of the Gentiles. He knew, that in the Levitical law there was a precept not to blaspheme the gods. And so it became a rule with the primitive Christians, that they ought not to rail against the false worship of the pagans, lest peradventure they gave the Gentiles occasion to blaspheme the true God. There is a canon of the Church, according to which, whosoever should disturb a pagan priest at his sacrifice, or out of zeal demolish the altars and idols of superstition, are excepted from the glory of martyrdom. In such reverence

was government held in the apostolic age, and so great a care was evinced to preserve the peace. Indeed, unless there be some curb on men's tongues,—if those passions which more particularly have their source in the father of all iniquity,—if low-thoughted self-interest and pitiful regard for the root of all evil serve to warrant the utterance of such language as that of the Rev. J. Sibree, "We do not hesitate to declare, that we wish to pull down the Establishment; we long and sigh for its overthrow, and shall do all in our power to hasten the consummation;" or the following declaration of a fellow-labourer in the vineyard: "The overthrow of the English Church is a consummation devoutly to be sought after;" or of the Rev. T. Binney, "The Church has lost more souls than it ever saved;" or that of Mr. James, a dissenting teacher of Birmingham, "There are seasons when a Dissenter may *piously* lift up his hand against the government of his country;"—to conceive it endurable, we say, under any pretence for sentiments of such a tendency, and so couched, to be delivered to an unreflecting but easily excited auditory, were to presuppose the absence of that which is "heaven's first law." The object of these theologians is not left a matter of doubt; it is very openly professed; and when such opinions are promulged in the deliberate writings of men of some education, what may we suppose will be the feelings and expressions of those who look to them for authority? But ought society to be distracted by these ebullitions of rage and ignorance? Should they not be punished, as the Donatists of old by Constantine, Constans, and Honorius? When the Arians, in the reign of Theodosius, sung certain antiphons which tended to sedition, and to the disparagement of the holy catholic Church, their meetings were suppressed by reason of their illegality, and such hymns were interdicted.* Why should our modern Arians be privileged to disparage the Church and upset the Constitution? Why should their harangues be countenanced, more than were the hymns in the early ages of the Church? The government ought assuredly to take an enlarged view of the general well-being of the community. Where a particular religious sect is notorious for holding dangerous political opinions, it is utter insanity not to look upon their faith as a test or mark of their treasonable designs. If we find Socinian or Independent doctrines firmly united to republican habits; if dependence on the see of Rome inclines to a love of despotism, not in the least inconsistent with a passionate but unreasoning hankering after equality; if the peculiar tenets of the Romish Church induce a slavish respect for the worst kind of authority, as is clearly evidenced by the Great Agitator absolutely governing the greater

* Socrates, Hist. Eccles. lib. vi. c. 8. Sozomen, Hist. Eccles. lib. viii. c. 8.

part of the Irish people, and leading them all, on account of that very equality, by one unbroken string; it is not only not unreasonable, but necessary, that religious creeds, in themselves innocent, and not obnoxious to punitive and exclusive laws, should become so from their alliance (albeit accidental) with dangerous and crude opinions upon subjects purely secular. There is no man of sense who does not regret extremely the torrent of fanaticism which, since the repeal of the penal laws against Protestant Dissenters, is setting in like a land-flood upon this country.

Now, since it has become evident that the heterogeneous sects who differ from the Establishment are banded together to destroy the Establishment; since, not contented with the free exercise of their own worship, they desire and seek to destroy the national religion; since they not merely disapprove of the doctrines of the Establishment,—not simply wish its destruction, but are setting every engine to work to subvert it; now, since this meditated ruin is no hidden thing, but as clear as the summer sky, we should think that the path that is left us to pursue is as plain as that of the sun in heaven. It is high time we retrace our headlong career, whence we threw ourselves “such a pernicious height.” The spirit of ancient wisdom has been unwisely permitted to sleep. The Church should be defended against the hostility of those who, contrary to the prevalent opinions for the last two hundred years, must be considered as enemies *simply because they are Dissenters*.

Unless the various *churches* of dissent solemnly protest, in the face of the world, against the published opinions of their brethren, government should be prepared with their lictors, and armed with the fasces of rebuke, since that were better than that our bishops should be deprived of their mild paraphernalia of crosier and chaplain. If Dissenters will not consider the difference between them and the Church as a languid question of reason, but will deem it a lively question of passion, they cannot complain if the safety of the community be ascertained at their expense. In their imaginary evil the general good will be arrived at. Or would they that the legislature should pass an annual indemnity bill, to save harmless the revilers of, and overt conspirators against, our holy catholic Establishment? The laws they violate would not have to lie suspended another hundred years in their favour. Long before their abrogation chaos will be come again; and to chaos we are hurrying, unless the declamations and publications of those pseudo-ministers of the gospel be checked. They cannot be considered true to their holy vocation whilst they disseminate their hideous calumnies against the most tolerant Establishment that ever existed in any age or country. That such malignant leaven should be infused into the public mind by any hands, must be matter of deep regret; that it should be mingled and prepared by those hands

from which the world is wont to look for blessings, seems awful and portentous. But, however melancholy the consideration, no wise government would wait till revolution manifested itself by overt actions, but check aught which hath a tendency that way. But, what say we? Is not treason sufficiently overt? Is it not a misdemeanour by the law of the land, the conduct of certain titular theologians? Are the specimens we have already given of their declamations not enough "to ruffle up the spirit" of the vulgar, and set "mischief afoot?" And as, *à priori*, we should apprehend, so it has turned out. Rebellion stalks abroad like a giant at noon-day, naked and unchallenged. The language used at these meeting-houses, and disseminated through the country by means of their organ of the press, are aggressions on the public tranquillity. They are unfortunately, however, so familiar to the nation of late years, as to be little regarded. It is to be ascribed to the lamentable helplessness of government, which, even where it may be well inclined, must "let I dare not wait upon I would," that these heresiarchs find themselves possessed of perfect impunity to do and say whatsoever they are inclined. "It is too evident a fact to be denied or dissembled," says Mr. Kemp, "that the most eminent amongst us in rank and station (totally as I disclaim all imputation of sinister intention to any of the most powerful parties of the State), number among their supporters not a few who have slaked their thirst for knowledge in such shallow and pestilent streams, as to be at this moment prepared for the destruction of much which Churchmen venerate, and which the foregoing pages will, I trust, show to be divine."

We would, however, in conclusion, impress upon our sectarian countrymen the advice of the same presbyterian writer we have already cited:—"It behoveth all the Nonconformists in common gratitude to be civil and respectful unto that Church whereof their indulgent sovereign is a member. It behoveth them, according to the common rules of Christianity, to be wise unto sobriety; to walk worthy of that liberty whereunto they are called. But if crime mingle with Nonconformity; if they be swayed by ambition, and not piety; if they propagate their sect by force and violence, not gentle persuasion; then the prince ought to prosecute them in such a manner as the senate of Rome did the festivals of Bacchus, or as is usual to proceed against traitors."

ART. IV.—*Index Librorum Prohibitorum à Sixto V., Papa, confectus et publicatus : at vero a Successoribus ejus in Sede Romana suppressus.* Edente JOSEPHO MENDHAM, A.M. Londini : apud Jacobum Duncan. A.D. 1835.

An Exact Reprint of the Roman Index Expurgatorius, the only Vatican Index of the kind ever published. Edited, with a Preface, by RICHARD GIBBINGS, A.B., Scholar of Trinity College, Dublin. Dublin : Milliken & Son, &c. 1837.

WE put these two works together as of a character almost perfectly identical. They furnish a specimen, and rather an extraordinary one, of the two classes into which the Roman and papal censure of books is divided, the *Prohibitory* and *Expurgatory*. These two classes, which are obviously and importantly distinct, have been frequently and with no great wisdom, if honesty, confounded. We hope writers of credit will henceforth be more accurate in this point.

Ever since the Reformation in the sixteenth century, the Church of Rome has felt it necessary to her interest or preservation to issue, from the highest authority which her exclusive infallibility possesses, continued and decisive denunciations of such articles of literature (theological in particular) as seemed to threaten either her orthodoxy or her supremacy. These, in the course of three centuries, have amounted to a number little, if any, short of one hundred. The greater part have regularly come forth from the centre of the papacy, and with the express authority of the chief pontiff. They have been mainly of the prohibitory class, both because there was no surrender of power, and less responsibility, as well as danger of internal schism, in this method. Rome took care to make but one false step of an expurgatory character ; and *that*, she did her best immediately to repair. This will sufficiently appear in the sequel of our observations. Now, we cannot help thinking that efforts, characterised in the manner so imperfectly described, are not a subject, considered either morally, theologically, philosophically, or philologically, exactly to be shunned. We think them deserving of some consideration and attention. And although we would as little dispute the erudite position, that there are subjects where "ignorance is bliss," and where it is "folly to be wise," we much question both the bliss and the wisdom of being ignorant of real danger, and of the best means of defence, however cheaply these commodities may be obtained.

Popery is meditating a mighty attack upon the Protestantism, or Christianity, of this empire. But it is no part of her policy that this should be believed. The time is not yet arrived. She is diligently carrying on her preparations, and promoting

security, if not confidence. The tender office in which she is engaged is—

“To rock the cradle of reposing Churchmen,”

and make them believe that *liberal Catholics* can have no other object than the better establishment of the protestant faith and church in all that they do. *Qui vult decipi, decipitur*; and there are some of this class. For ourselves we must say, we know what we have before us, and we wish to be prepared. And we believe that, in the way of argument, the best, the most effectual weapons which can be employed against a most formidable enemy, are those which she herself supplies. In a word, her own most authorised documents are those which, in the eye even of merely rational men, will prove most fatal to her. We need but her own councils, her own creed, her own catechism, her own bulls, her own canon law, her own common-prayer books, and last, not least, her own *Prohibitory and Expurgatory Indexes*,—without any assistance whatever from the kind offers of service from Bossuet and Veron, and Butler and Baines,—we need but these, to have in our possession a halter which we can tie about her neck at pleasure, and keep her at our mercy. We must not enter on the *contents* of her literary proscriptions with any minuteness: this would oblige us almost to write a volume. A superficial glance upon a single Index will suffice to discover the mass of valuable information on theology, and even on science, where it interferes with the peculiar theology of Rome, which the Vandalic bigotry of that church would sweep away from the face of literature. The sacred volume itself, which she pretends to venerate, though in a barbarous translation, is fettered, condemned, and prohibited, in every various form; and particularly on the subject of vernacular *translations*, the only medium by which the divine word can be brought to the knowledge of the bulk of the community, and personally impart its blessings; besides all other restrictive provisions, in the succession of Roman and Papal Indexes, from that of Alexander VII., in 1665, to that of Benedict XIV., in 1758, nearly a century, stood this article of proscription—*Biblia vulgari quocunque Idiomate conscripta*. That shame, and perhaps prudence, has discontinued the barbarous decree, is no proof that either the original antipathy or the original control are abandoned. Pius VI. may give a delusive approbation to the Italian translation and *notes* of Martini; but the late non-resident of Castabala, Dr. Milner, more honest than many of his church, will afford the true interpretation of the Indulgence; and even Dr. Wiseman may dismiss all apprehension, that “his Catholic’s love of the Bible” will betray him into any practical disregard of the salutary restraints of his church.*

* The Fourth Rule of the Tridentine (Pius IVth’s) Index is still as vigorous as ever; indeed it has acquired, and repeatedly, fresh and in-

But we are getting too far out to sea, and must content ourselves just to observe, in answer to the plea, that the papal prescriptions have no authority or operation in this country, that we shall never be guilty of the simplicity of thinking or saying, that the Church of Rome *does*, what she *cannot* do; or even that she discovers her mordacity when she has not the power to exercise it. What is her disposition and her wish, and what would be her practice, had she the power, shines with the evidence of a sun-beam in every page of her damnatory catalogues, if there were no proofs of the same thing from other sources. That Rome occasionally suspends her own laws, is a very fallacious token of her relaxation or virtual variation. There is *only one law inflexible* in the spiritual government of Italy, and that is, *her own interest*, whatever form that interest may assume,—whether wealth, or aggrandisement, or dominion. This is the ruling passion, the sovereign policy; and here she is consistent to the back-bone; here, and here only, *semper eadem*.

We must, however, draw in our sails, and recollect that we are engaged to the examination of two literary curiosities, the titles of which are given above, and tell pretty intelligibly their own story. We observe, in addition to what has been said at the outset, that they both agree in having been *suppressed*: the offspring in both instances was strangled by the unnatural parent very nearly after its birth, though with some difference of circumstances, as will be stated.

The first is a Prohibitory Index of Sixtus V.; and so effectual was its suppression, that no distinct knowledge of its existence, *as a regular and published Index*, is any where discoverable; it appears to have been perfectly unknown, in that formal character, till an account of it was given by the present possessor of a copy, and editor of the reprint now before the public, in his *Literary Policy of the Church of Rome*, containing an ample, if not complete, account of the Indexes emanating from that church, pp. 98—108. That this is no exaggerated statement, the reader will perhaps be satisfied, when he is told, that among the principal writers professedly on the subject, Gretser and Catalani of the Roman communion, and Dr. James, Francus, and Zobelius, of the Protestant, not the slightest allusion is made to any new or actual Index between that of Pius IV. and that of Clemens VIII. Both friend and foe observe upon the subject the most profound silence. The non-knowledge was as near to non-existence as the Romanist could wish it to be, and the Protestant

creased force, by its recognition in papal constitutions up to the present time; and that Rule denounces and controls Catholic as well as Heretical versions. The Bishop or Inquisitor of the place, with a written faculty to that purpose, may *allow* (concedere) trustworthy persons to read the *Scriptures* in versions made by Catholics into the vulgar tongue.

wish it *not to be*. The negative of knowledge was promoted to the utmost possible bound by infallibility itself in the person of its possessor, Clemens VIII., who certainly gave his formal word that nothing had been done *effectually* by his predecessor Sixtus, although, to screen matters, he announced some *additions* to the Index by that pontiff. There was hence no little motive to Romanists to keep as much as possible in obscurity the Sixtine Index. But quite the contrary was the interest and inclination of the Protestants, who discovered by their reprints of the Papal Indexes, particularly the Expurgatory, wherever they could lay hold on them, that they were not troubled with apathy upon the subject. Their silence, therefore, almost amounts to a shout. There are, indeed, scattered, insulated, vague and incidental references to a censorial instrument by Sixtus; but it centres almost exclusively in the condemnation which it contained of Cardinal Bellarmine. And indeed this was the chief millstone about its neck.

These circumstances, however, are so amply detailed in Mr. Mendham's work, already referred to, and in the address to the reader in the present reprint, that we shall satisfy ourselves with transcribing that address, though it be in the language of the work itself, since none are likely to take an interest in the subject but scholars. We just premise, that we have full confidence in the accuracy of the reprint, and that our confidence is rather increased by the editor's public acknowledgment of two errors in the British Magazine; one in the address, of *nonnulli* for *nonnulli*, and fol. 8, line 4, *sive* for *sine*.

"LECTORI.—En tibi, Lector benevole, κειμήλιον, quo vel pretiosius vel rarius haud facile invenias. Apud Scriptores etiam qui, ex professo, de Indicibus Librorum Prohibitorum in Ecclesia Pontificia disse-ruere, Indicis nunc demum, secunda vice, prelo subjecti, ne vestigium quidem deprehendere potui. Sunt, fateor, qui obiter et quasi aliud agentes, vitas nempe et facta virorum præstantium memoriæ mandantes, Bartoli nimirum et Fuligatti, in vita Bellarmini, aliquid monuerunt de nomine Eminentissimi hujus Cardinalis in carcerem Ecclesiæ suæ literarium conjecto, sed cito extracto: quòd autem revera collocatum fuerit tanti viri nomen in Indicem librorum a Pontifice Maximo damnatorum, id verò nisi ambigùè prolatum ab his testibus haud extorquere possis. Ecce verba eorum.

" 'N'hebbe in pena,' scribit de Bellarmino Bartoli, 'la proibitione del libro: ma ella fu tanto brieve al durare, quanto quel Pontifice (Sixtus V.) a vivere. Lui morto, la non meritata proscrittione fu subito annullata.'*

" 'De eadem re, scriptor alter—' nonnulli, re non discussâ, urgere, atque instare, quo ejus opera inhiherentur, donec egere, quæ damnosa, et inseri Catalogo deberent Voluminum proscriptorum. Fraudem except eventus, et ii, quorum invidia in occulto, adulatio in aperto erat,

* Vita del C. Bellarm. p. 125.

‘facile impetrarunt, ut hoc pactò in Bellarmini libros sæviretur. Sed hæc sævitia vocem veritatis, quæ in libris iisdem loquebatur, non diu afflixit. Nam excedente Pontifice, cum eo (ut Aulici sunt plerumque suorum Principum inferiæ) cecidere adversarii ejus, et Sacra Congregatio Cardinalium reputans injurium esse, ita damnari eximium virum, præsertim cum in Sedis Apostolicæ causâ abesset, sponte mandavit, ex Indice probrosorum Scriptorum eximi Auctorem egregium, nullo in opinionibus ejus deprehenso vitio.’*

“Quis mihi sic Cædipi vice fungatur, ut ex his verbis deprehendas Scriptorem in Catalogo qualis a Pontifice edi solet damnatum?”

“Unum mihi restat testimonium, sed ad rem antecedentibus multò validius. F. Fulgentius, de amico suo insignissimo, Concilii Tridentini evisceratore, F. Paulo Sarpio, Veneto, hæc verba profert — Sapendo M. Paolo, che sotto Sisto Quinto uscì un Indice de libri prohibiti, il quale se ben subito si occulto, non fu però cio così presto fatto, che non ne restassero gli esemplari. Et in questo erano compresse le opere di Bellarmino. In lib. Confirmatione del considerationi del M. Paolo di Venetia, di M. Fulgentio Brestiano servita. In Venetia appresso Ruberto Mejetti 1606. Con licentia de superiori. in 4to.

“Quis vero in tali agro tales fruges exquireret?†

“Sed quicquid luminis super hanc rem, vel effulgeat vel offuscetur, certè, nec mediocri afflictiis stupore, cum videbis Pontificem, tantum non proxime Sixto Quinto succedentem, Clementem Octavum, qui alium confecturus Indicem, illum Sixtinum abrogantem, talibus verbis in præfatione sui Indicis de Tridentino illo à Pio Quarto edito, et de opere, incepto quidem sed non absoluto, Sixti Quinti, usus sit, ut ne minima quidem dubitatio lectori vel occurrere vel superesse possit, Sixtum nullum revera Indicem confecisse, aut edidisse. Lege ex cathedra scribentem :—

“‘Propterea piæ mem. Sixtus Papa V. prædecessor noster multis illustratis atque ad regulas adjectis necessariis rebus, mandavit ut nonnulli alii ejusdem generis libri eidem Indici adderentur. Verum cum idem Sixtus, re minime absoluta, ab humanis excesserit: Nos animarum,’ &c.

“Nec lectorem fugiat, quantâ versutiâ titulus Indicis Clementini concinnatus sit, et quomodo, partem solùm proferendo, integro veritatis corpori nubem obducatur:—

“‘Index Librorum Prohibitorum cum regulis confectis per Patres à Tridentino Synodo delectos Auctoritate Pii IIII. primum editus. Postea vero à Sixto V. auctus, et nunc demum S. D. N. Clementis P. P. VIII. jussu recognitus, et publicatus. 1596.’

“Qui Indicem Pii Quarti cum Sixtino, nunc publici juris facto, conferat, atque quam longe hic ab illo discrepet, perpendat, (ut opprobrium Bellarmino impactum taceam,) facile percipiet, Pontificem in angustiis deprehensum; nec sine dolore ob oculos ponet Patrem, quem vocant, ecclesiæ catholicæ, et temerè creditum veritatis fontem, quò effugium

* Vita R. Bellarm. Latinè reddita à Silvestro Petra Sancta. Lib. ii. c. 6. Videatur et Bayle, Dict. sub nomine Bellarmin.

† Vide, cui totum hunc locum acceptum refero, doctissimum Featley, in libro “A Case for the Spectacles,” p. 141. Ed. 1638.

certius sibi pararet, ad opem aperti, et vix sibi ignoti, mendacii confugientem.

"Index Sixti Quinti, qui nunc denuo editus est, et cujus γνησιότης extra posita est suspicionem, e supellectile celebrium bibliopolarum Payne et Foss emptus est, quocum, eadem compagine, conjuncti sunt Tractatus varii eximie tum raritatis tum pretii, et alii Indices ad classem minus obviam pertinentes. Codex Sixtinus est formæ quæ vocatur in quarto, et habet folia 60, ultimo falsò numerato 46.

"Operæ pretium duxi, nec eruditibus ingratum, in lucem proferre monumentum Perfidie Pontificiæ tam luculentum, ne rei memoria e Republica literaria penitus intereat.*

Quod restat, profiteor religiosissime, me in hac editione, quæ ipsissimam pene prioris faciem, ne sphalmatibus quidem typographicis exceptis,† exhibet, summâ fide egiisse, et nihil antiquius habuisse, quam ut Veritas prævaleat, et jus suum vindicet.

"Sutton Coldfield, Kal. Jul. 1835."

Mr. Gibbings's reprint now offers itself to our examination; and we are happy, for every reason, to see so much interest taken in the subject, and so much creditable anxiety to encourage a youthful scholar of eminent attainments, as the goodly prefixed list of subscribers indicates. This Index is not so inaccessible as the one which we have been considering. It has been reprinted by Romanists twice, and by Protestants as often. But its disadvantage in this respect is amply compensated by its being of the *expurgatory* class, and sufficiently rare with all its previous re-impressions. The present re-impression is not of the first Roman edition, in 1607, but of the Roman reprint of Bergomi, in the following year, and in some respects preferable to the first. This is reprinted, or rather fac-similized, with a degree of labour and accuracy which reflects the highest credit upon the enterprising editor. And, indeed, from what we have heard of the difficulty of the performance and the perseverance of the operatives, they are entitled to their full share of praise. Those who are acquainted with the practical course of such undertakings, will be sufficiently sensible of the hard and almost unconquerable patience required in their execution.

Of the Index itself, the best account is to be found in a rare tract which was intended to accompany the reprint in 1745, by Nicolaus Ernest Zobelius, entitled *Notitia Indicis Librorum Expurgandorum editi per Fr. Jo. Mardiam Brasichellen, Sac. Pal. Ap. Mag.* Altorfii, 1745. It extends to eighty pages, and the first part is on the general subject. This work does not

* Videatur, de tota hac materia, The Literary Policy of the Church of Rome exhibited, in an Account of her Damnatory Catalogues, or Indexes, both Prohibitory and Expurgatory, &c. By Rev. Joseph Mendham, M.A. Second Edition, 1830, pp. 98—108.

† Exempli gratia, *appobationis*, fol. 9, v. lin. 29. *Alberrus*, fol. 12, v. lin. 2.

appear to have been in the possession of the present editor; nor, indeed, was it essentially necessary, as he had the document itself, and could make and give his own judgment. We are rather sorry that, with the capacity which he has discovered for the task, he has not bestowed more, both of external and internal, criticism on the work. But we will not complain, since what he has given is so valuable as well as recondite. To supply his defect in the former respect, we must again refer to the Literary Policy, pp. 116—133, where, and in the Supplement, is given a full account of all the information contained in Zobelius's work, as well as some strictures upon the most remarkable articles in the contents of the Index.

But we hasten to that part of the volume before us which properly belongs to the editor. And we much question whether either of our universities could exhibit a production of one of her sons more honourably distinguished, in proportion to its extent, by depth and accuracy of research on a subject eminently important, as well as remote from general cognizance, than that just presented to the public by a scholar of Trinity College, Dublin. This preface is, indeed, as the candid author himself acknowledges, of rather a desultory character; but there is plainly a thread of regularity running through the whole, which makes the patient and intelligent reader sensible that he is walking in a path, which is never devious but with some compensating advantage. In fact, the entire matter of the discussion is so novel, so illustrative of facts not generally known or believed, and therefore so usefully adapted to present exigencies, that he must be a fastidious student who hesitates to receive valuable information because every feasible facility is not afforded in the manner of conveying it.

It would be impossible to abridge a dissertation which is condensed to almost the utmost limit; and we feel it difficult to make a selection. We can only say, generally, that he who would acquaint himself with many of the most interesting particulars respecting the origin and formation of pontifical censures of books; the bull *Cœnæ Domini*, which is, in fact, the foundation of them, and so put forth in the first papal Index published by Paul IV. in 1559; the collision of the Roman and Spanish sections of the infallible church, arising from the impolitic publication of the Expurgatory Index, which was just shown to the world and withdrawn by its parents, and is now with far better motives made public property again; the dishonest dealings of the concoctors of the Indexes towards the authors whom they condemn; their shuffling treatment of the early christian writers, called the Fathers, whom, as Fathers, they obey, and, as sons, they command, exactly as their occasions require;—he who would understand these, and many other valuable matters of fact, will be under a necessity of having recourse

to Mr. Gibbings's preface, unless he prefer to imitate him in his labour, and search into, not only obscure, but extended works, not to be found except in public libraries, or those of wealthy collectors; and then, to use a rather familiar illustration, he will have to catch his hare before he can dress and eat it.

But although we feel ourselves necessitated to dismiss the commendatory portion of our remarks in a general way, there are some particular observations which we deem it important to make of a more critical description. And these may be the more useful, because, in a new edition of the preface, should it be called for, (and if the reading public knows their interest it will,) some advantage may be made of facts which we flatter ourselves we can communicate.

In p. xvii. Mr. Gibbings corrects Marchand for citing, in his *Dictionaire Hist.*, P. P. Vergerio as saying of John della Casa, Archbishop of Benevento, and Legate of Paul III.,—CONSCRIP-SIT EJUS MANDATO PRIMUM CATALOGUM; and adds, that the words EJUS MANDATO are falsely attributed to Vergerio, referring for authority to his *Annot. in Catal.*, fol. 249. Now this is the fact so far; and in the *collected works* of Vergerio, the first volume of which alone was published at Tubing, 1563, the words are omitted. But they stand in the first edition of the work by Vergerio himself—EJUS MANDATU. The annotator, perhaps, found reason to exonerate his Holiness in this respect; and far be it from any honest Protestant to overload those who have so much to bear.

At page li. commences the account of Brasichellen's Index, the body of the present work, in which the only fault to be found is that which we have already stated—its shortness. It certainly would have been both suitable and desirable that a minute and detailed account, both of the direct history of the work and of its contents, should have been given. That the preface would, by this course, have been much increased, there can be no doubt; and perhaps the learned author was deterred by this consideration: but the increase would have been so much benefit. We have heard a doubt thrown out respecting the cooperation of the eminent dominican, Thomas Malvenda, in the composition of the Index ascribed to him by Zobelius, who refers to the *Bibl. Hispana* of Antonio. And certainly, as far as his authority avails, the testimony is decisive; and the province of Malvenda seems to have been the *Bibliotheca Patrum Bignæana*. The words of Antonio, tom. iv. p. 308, are: "Cujusmet anni pensum bimestre fuit *Bibliothecæ Veterum Patrum* commendata ei per Indicis (ut vocant) sacros purpuratos patres recognitio; unde qua scriptorum ea comprehensorum quisque auctoritate, aut loco censeri debeat, doctrinæque genus atque ætas, observatione Thomæ nostri in Romanum Indicem, qui Joannis Mariæ Brassichelensis [sic] S. Palatii magistri nomine prodiit anno MDCVII. conjecta sunt."

Malvenda was afterwards engaged in the Spanish Index of Sandoval. In p. lvi. a censure is passed upon Zobelius for asserting that the Index of Brasichellen was not only suppressed, but inserted in some future Index, and a difference of opinion is expressed from Mr. Mendham, on the assumption of his agreement with Zobelius in this particular. If our recollection of the passage referred to in the Literary Policy does not deceive us, it should appear that sufficient credit has not been given to the author for the hesitation which he expresses on the subject. Although he has reported the opinion of Zobelius, he has professed himself doubtful whether it could be substantiated to the full extent. No Index is producible presenting the fact, at least in express terms; which, indeed, would be a grand blunder in papal policy. There was, however, a decree of March 16, 1621, which would operate as a condemnation of all reprints *out of Rome*, and without authority; and the first edition, *in Rome*, would be taken good care of by the proper authorities. The *suppression*, which was the main thing, would be sufficiently secured, or at least was thought to be so. But copies, fortunately, had already wandered. The suppression, amply provided for as it was, was equivalent to the most formal and absolute condemnation.

We doubt whether the two supposed works of Poza in p. lxiii. be not one and the same, with a slightly varying title. In the decree which condemns them they are treated as two; but censors and inquisitors sometimes prefer making sure work, by not allowing a chance of escape. Certainly we know that the works, assumed to be different, agree in matter and pages. It is no uncommon thing in a printing-office for works to undergo an alteration even while the press is proceeding.

At pp. lxiv. lxv. and elsewhere, are some curious extracts from the *Tuba Magna mirum clangens sonum*, and Raynaud, containing references to the condemnation of Cardinal Bellarmine, which may do to add to the *voces ambiguae* which were scattered under the pontificate of Sixtus V.

There is a sentence from Baronius in p. lxviii. which ought to be extensively known and circulated:—"Sanctissimos Patres... in interpretatione Scripturarum non semper ac in omnibus Catholica Ecclesia sequitur." We knew this well enough; but the acknowledgment from the quarter is the thing.

We close reluctantly our notice of this valuable and interesting preface with what occurs last in it, and that is, a list of the articles directed to be cancelled in the Index of the works of Augustine, whom, of all the Fathers, the Roman Church pretends most to venerate. This method is pursued still more extravagantly in the Spanish Expurgatories. The public require to be more distinctly acquainted with it. The good sons of the church,—that is, the papal,—in modern times, did not like to appear as those who contravened the judgment of the ancient

Fathers, and were by consequence condemned by them, hit upon the expedient of nullifying what was unmanageable in them by condemning such propositions, though but a repetition of the words in the text, as were inserted in Indexes to the works of the Fathers edited by honest editors, whether papal, neutral, or protestant. By this contrivance they escaped the charge of invading the Fathers themselves, and could with sufficient show make the opposite boast; while the object which they designed was as effectually secured as if they had absolutely silenced Cyprian, or Chrysostom, or Jerome, where they spake offensively to their modern censors, or had made them affirm directly the contrary to their own doctrines. Now, to the commonest and lowest perception of moral honesty, there must appear, in a procedure like this, such a profligate defiance of truth and fidelity, as should produce absolute distrust, and indeed rejection, of the whole papal system—the entire peculiarity of its doctrine; both in religion and morals. It is hardly possible to imagine a conduct more decidedly depraved; and what that church must be, which requires, which feels benefited by, or which even admits, such support, ought to be seriously considered by all those who belong to it.*

This being the ruling character of the proceedings of the Roman Church, and particularly conspicuous in her Indexes, or literary censures,—in that of the Spanish, indeed, most shamelessly, but only because more honest and extended than the Roman,—it is little to be wondered, that a protestant editor, reprinting the first two of Spain, should have entitled them, *Indices Expurgatorii Duo, Testes Fraudum et Falsationum Pontificiarum*, and that our countryman, William Crashaw,—far less known, but far better deserving to be known, than the elegant and perverted poet, his son,—should publish a work bearing the title *Falsificationum Romanarum Liber*, or, in English, *Romish Forgeries and Falsifications*, having for its subject the interested alterations of a popular author of the Roman community, John Ferus, a German Franciscan, in his *Commentary upon the First Epistle of St. John*, falsified in a long list of specified places,

* Nothing is more regular than for papal writers, from Campion and his cotemporaries more especially, to their humble imitators in the present day, to endeavour to bear down their protestant opponents, and support their own crazy and tottering cause by such full-mouthed sentences as—The Scriptures are all for us—the Fathers all for us—Councils General all for us—Antiquity is all for us! “Their books,” as Mr. Gibbings carries on his quotation from Crakanthorp, p. lxx., and in his expressive words, “their books do swell with this ventosity.” And yet these men either know nothing on the subject, or know that the whole is false: they have and hold “a lie in their right hand,” which they deal out to all who, they assume, cannot detect and demolish it.

affecting "the very points and questions now in difference between the Romish Church and us."

This work of Crashaw, like all his works, is exceedingly scarce, and exceedingly valuable. The last article in the prefatory department is what the author entitles Prolegomena, and is addressed "To my beloved Countrymen, the seduced Papists of England." It is, throughout, grave, faithful, and affectionate. It begins thus:—"Brethren, (for in some sense I may, and in the best I wish I might, so call you,) be pleased to hear him a little who speaks to you out of the love of his heart and sincerity of his soul. Many of you are graced of God with good gifts, and for them are loved and honoured of us; some of you are adorned with learning, some with wisdom, some with valour, some with mildness and courtesy of nature, some with care to deal justly in the world, some with great devotion in your kind. For all these we love and pity you; and the soul of many a Protestant doth sigh and mourn, and, as the prophet saith, *their eye doth weep in secret* for your sins, for your error, and for your superstition, wherein you are kept blindfolded by the hypocrisy and fraud of your deceitful leaders," &c.—But the closing part is that which most suits the present object. The author, to avoid offence to the individuals whom he addresses, professes that he will content himself with *one* example of the fraud of their leaders.

"Out of *Ferus in primam Epistolam Johannis*, cap. iv. these words are razed out—*Quomodo timere et trepidare posset is qui credit Christum suam esse vitam propitiationem, et certissimam, salutem?* How can he fear, or have a frightened conscience, which believes Christ to be his life, his propitiation, and most assured salvation?"

"Would you believe that a church, a christian church, pretending to be the holy and only catholic church and spouse of Christ, should offer this heinous injury to Christ and his holy truth, as to blot out this golden sentence? O heinous impiety and horrible sacrilege! May not *faith* nor *Christ* himself have his due commendation, but it goeth to the heart of the Church of Rome? O synagogue malignant, say thy worst, what hurt hath Christ, God's glorious Son, or faith, his gracious gift, done to the Church, that thou shouldest do them this disgrace? Or what hellish presumption possesseth thee, that thou tremblest not to do this wrong to the God of heaven, the Lord of life, and Saviour of mankind? Dost thou think there is a God, that darest wage war even with the Deity itself? But, leaving them to repentance, did you think, dear countrymen, this had been so? Nay, I that am not, as you are, devoted to them, would not have believed it, had I not seen it; and the rather because I can shew where almost as much, if not more, is ascribed to faith and confidence in the *Virgin Mary*, nay in a dead creature, and is let stand as good catholic doctrine.

"I have given you one example, and could give you a hundred more, but to that end is the labour ensuing taken in hand, whereunto I refer you, and hope you will give it the reading. I deal plainly: I produce

the books : I shew the ancient records as the authors left them, and the new ones as Rome has corrupted them. When you see it, beloved, not in one place, but in thousands ; not in one author, but in hundreds ; not in one point of controversy, but in all ; can you do less than look better to those men whom formerly you have trusted even with your souls ? Or can you do less than suspect that cause which entertains so bad means for its own defence ? And can you do any other than doubt that religion which must be propped with such pillars, and defended by such damnable courses as these ? Now the God of all grace give them repentance, and that Jesus Christ, whose name and praise they so often raze out of their books, raze not their names out of the book of life. The same God open your eyes to see the truth, and guide your feet into the way of peace. Amen.—*Temple, Aug. 26.*

“ By him that tendereth your salvation, and daily prayeth for your conversions,
“ W. CRASHAW.”

The University Press in Oxford is engaged in a work highly creditable to that body, as well as highly meritorious in itself—the republication of a series of writings in defence of proper Christianity, particularly as assailed and deteriorated by the corrupt admixtures of the Church of Rome, under the title of *Enchiridion Anti-Romanum*. No undertaking, under present circumstances, could be more seasonable. It has commenced with the acute, elaborate, and convincing treatise of Bishop Taylor, *A Dissuasive from Popery*. In that work—and it is one principal reason for our referring to it in this marked manner—there is a section, the 6th in the 1st book of the 2d part, *Of the Expurgatory Indices in the Roman Church*, a discussion eminently distinguished by the peculiar talent of the writer, and, for the time, and the scantiness of the materials then accessible to Englishmen on the subject, replete with valuable information. This is the second, or rather the third time that the Dissuasive has been published in a form almost necessary to attract readers to any other than works of popularity and amusement ; and we may hope that new and important intelligence will thus find its way into a portion of society to which it has in some degree been a stranger. We have seemed to discover some effects of this kind already, and we may hope they will increase, till ignorance on subjects of real importance shall become discreditable.

ART. V.—*The Works of Richard Bentley, D.D.* Collected and edited by the Rev. ALEXANDER DYCE.

Vol. 1. *Dissertation upon the Epistles of Phalaris.*

2. ————— *Themistocles, Socrates, Euripides, and the Fables of Æsop; also Epistola ad Joannem Millium.*

3. *Sermons preached at Boyle's Lectures. Remarks upon a Discourse of Free-Thinking. Proposals for an edition of the Greek Testament, &c. &c.* London: Macpherson. 1838.

IN our last Number we took occasion to express our hearty thanks to the Rev. Alexander Dyce for the valuable boon he has conferred upon the clerical and classical world by the republication of the works of Bentley; and we now sit down to give some account of that prince of critics, who, next to Josephus Justus Scaliger, has shown that no common powers of intellect are requisite for the successful cultivation of a science that was once held in high honour; but which it is the fashion of the march-of-intellect era to decry, "as the specious disguise of self-complacent ignorance, and the fruitless blossoms of strenuous idleness; at best a frivolous accomplishment, and not seldom an insidious abettor of privileged prejudices and of creeds outrun."

Of the volumes in question it were strange indeed had the least notice been taken by those whom Lord Brougham considers the best of instructors; for they contain matter of which the ordinary writers in periodicals have learnt nothing but how to abuse it, and with which they could not venture to meddle even if their readers were likely to feel the least interest in controversies, where learning was arrayed successfully against wit in the case of the all-believing Boyle, and both against presumption and ignorance in that of the all-doubting Collins.*

We find, however, an elaborate article on the subject in the Gentleman's Magazine; which, under the superintendence of its present editor, a scholar of the right stamp, puts to shame many of the younger aspirants to public favour; to hundreds of whom, during its continued career, it has sung—

"Too soon, alas! your little life is gone;
To-day ye sparkle, and to-morrow die."

Had, indeed, Peter Elmsley been still living, it is probable that he would have enriched the pages of the Quarterly with an article on Bentley's Phalaris, such as he once gave upon Markland's three plays of Euripides, full of taste and learning; or had

* In the Life of Collins, inserted in the Penny Cyclopædia, this answer of Bentley is described as a display of learned sagacity, coarse wit, and most intemperate abuse—a character quite applicable to different articles in the Edinburgh, the learning and sagacity excepted.

D. K. Sandford not paid so soon the debt of nature, the Edinburgh might have given place to a popular paper of his upon the Beauties of Bentley, taking care to put the little Greek it contained at the close of the article, as was done in the case of Sandford's pretty notice of Mitchell's Aristophanes; or were Mr. George Cornwall Lewis not an assistant commissioner of some kind, he would probably, in the Foreign Quarterly, have sheltered the sciolist Le-Clerc against the attack of Bentley, as he did the plagiarist Meineke, when Kidd, like a Hercules, had dragged the literary Cacus from his den of plunder; or, lastly, were the British Review still the delight, as Byron said, of grandmothers, the present possessor of the chair of Joshua Barnes would have felt a chivalrous itching to uphold the dignity of a *quondam* professor against the sneers of Bentley, and have entered the ring, as he once did with the present Bishop of Gloucester; when, though but a stripling knight, he challenged the Soldan-visored Monk to a *just* in criticism, and with the view of proving by his tilt against the Professor's Hippolytus, that, as soon as he gained his golden spurs, he would unhorse* another editor from his Æschylean Pegasus, and thus neutralize the flattery of a cotemporary scholar, who once said of the present Bishop of London, that "*Blomfieldo in hisce literis regnatura totus eruditorum coetus fasces submittet, et, sospite quo, se consolabitur, quod Græcæ linguæ cognitio una cum interitu Porsoni non omnis interierit.*"

In the case, however, of the Gentleman's Magazine, it would have been a virtual confession on the part of the Nestor of periodicals of its being not so much blessed with a green old age as having caught the infection of superficiality, had it neglected to pay due honour to writings better understood, and therefore more highly appreciated a century ago than they can be at present. For then men of education were not, as they now are, required to be walking Encyclopædias; nor were they enabled, by the aid of Pinnock's Catechisms and other ladders of learning, to dispute, like Picus Mirandola, upon any one of 400 subjects to be selected at a moment's notice—a feat which only Lord Brougham, the Admirable Crichton of our times, would venture upon. It was sufficient for them to know a few things well; to follow the stream of reading unbroken, until it emptied itself into the ocean of thought; for dwarfs as they were in the

* It was said by Elmsley of Porson's Supplement of the Preface to his Hecuba that no person could thoroughly understand it, unless he devoted his days and nights to the perusal of Hermans's first edition of his book on Metre; and a similar remark may be made of Professor Scholefield's notes on the *Ἐντὸς ἐπὶ Θήβαις* of Æschylus: where in almost every passage there is a sly hit at the Bishop of London, although, as in the case of Porson, the name of the party sneered at is seldom mentioned.

opinion of the conceited superficialists, as compared with the modern giants in pinafores, for whose benefit it is his Lordship's ambition to be the Dionysius of the day, still they had the wit to know, what the modern Bacons have only lately discovered, that the vine, which is suffered to spread itself unpruned, will never produce any thing but wood.

For thus making his Lordship, if not our great example, at least our theme, we have to offer the same apology that his friend and fellow-reviewer in the Edinburgh did to the late Mr. Canning. "I do not," says Peter Plymley, *alias* the Rev. Sydney Smith, "attack him for the love of glory, but of utility, just as the Dutch burgo-master hunts a rat in a dyke, for fear it should inundate a province." The short-lived Chancellor, like the short-lived Premier, is, we believe, a very respectable man in private life; but one could as well be content to feed for ever upon the haggis and oat-cake of a Scotch drover, as console oneself for the mischief done to sound learning by feeding upon the hope of his Lordship growing wiser. If the noble schoolmaster would only confine himself to seven-hour speeches on law reforms in the Court of Chancery, not one of which, when he was in power, he put into practice; or if he would only write pamphlets against the ballot one day to be repudiated the next; he would be performing admirably his duty in that state of life to which he has been called. But when he enters upon subjects connected with education, and especially as it bears upon the moral conduct of mankind, his Lordship treads upon ground where no Utilitarian, who bases all human actions upon the penny principle, should set his foot.*

Judging, however, from his Lordship's article in the last Edinburgh Review, where he has shown how naturally the would-be-eagle can become the carrion-crow, and instead of pouncing upon the living gorge itself on the dead, we suspect that his Lordship begins to feel the full force of the sentiment—

"non lex est justior ulla,
Quam necis artifices arte perire sua."

For we find that he there complains of the present licentiousness of the press; as if any other result could have been expected from the example set by the Edinburgh itself, which having peppered its dishes till the palate of the public became diseased, is now astonished that nothing less than cayenne will go down

* For in the beautifully simple language of Plato, a money-making state *οὐκ ἂν ποτε δύναιτο τῶν ἄλλων ἐπιμέλειαν ἔχειν πλὴν τοῦ καθ' ἡμέραν κέρδους*: καὶ γὰρ ὁ, τι μὲν πρὸς τοῦτο φέρει μάθημα ἢ ἐπιτήδευμα ἰδίᾳ πᾶς μαρθάνειν τε καὶ ἀσκεῖν ἐτοιμότητός ἐστι, τῶν δὲ ἄλλων καταγελᾶν. (Legg. viii. p. 403, Bip.) "A money-making state will never be able to pay a regard to other matters than daily gain: for whatever learning or pursuit leads to this, that every man is most ready to acquire and practise, but laugh down all else."

with a relish. The fact is, that his Lordship, like Erasmus in the case of the Reformation, has discovered that the fruits of reform have not shewn themselves, as he fondly dreamed and foolishly predicted, in the more noble conduct of its partizans; that some heated enthusiasts—we use the language of a time-cooled historian—are not only deprecating all profane studies, as the worse than useless productions of a steamless age; but even men of education are sneering at verbal criticism, which is supported by, and in turn supports all that is connected with a thorough insight into classical literature.

Thus Mr. Hallam, who is like Lord Brougham, not only one of the capitals that grace the columns of the Edinburgh, but what carries with it a ticket for the temple of Fane, is a member of the French Institute, has taken occasion to speak disrespectfully of those little minds, who are wont to seek and are able to discover in ancient literature nothing more elevated than the narrow though necessary researches of verbal criticism; and who, as stated in another place, have neither escaped nor deserved to escape the imputation of being the leaden statues of the dullest school of pedantry from their annexing an exaggerated value to the correction of an unimportant passage, or the interpretation of some worthless inscription. All this would be very fine if it were only true. But Mr. Hallam, we hope, has not yet to learn that no man whose talents fit him to be a critic, ever attached an exaggerated value to the correction of an unimportant passage; for in the eyes of a genuine scholar every passage is equally important, until all doubts about it are removed; nor is any inscription considered worthless, until the very investigation, which Mr. Hallam deprecates, proves it to be so. To a careless observer indeed a passage may seem to be unimportant, and an inscription of no value; but one who reads with all his wits about him, knows well, that nothing, as Porson said, is *vel in bello vel in re critica contemnendum*; that the decision of questions, which Mr. Hallam himself would confess to be important—connected as they are with historical facts—sometimes turn upon apparently minor points. Till the time of Bentley, for instance, the Epistles of Phalaris were never proved to be forgeries, although suspected to be so by a few word-catchers. When, however, Bentley in his immortal dissertation, as Porson called it, had discovered that it contained allusions to and fragments from the Stage of Athens, which did not exist till after the period of the supposed author, not a shadow of doubt remained that Temple and others had been mystified by some Ireland of former days, who chose rather to put on the mask of a king than to appear in his own character of a sophist. With the discovery of this fact, whatever had been previously considered as the history of the tyrant, and founded upon his correspondence, was of course rejected as fictions. So too in our own days, Mr. Julius Charles Hare has, in the Philological Museum, No. I., p. 192, attempted to support the

legend of Pausanias ii. 5, and of Apollodorus ii. 1, that makes the Ægyptian Apis a native of Achæa; and he has appealed to Æsch. Suppl. 261. "Ἀπὶς γὰρ ἐλθὼν ἐκ πέρας Νανπακτίας. But the passage, which many suspected to be corrupt, has been recently corrected by Mr. Burges in the Appendix to "Poppo's Prolegomena," p. 234, into "Ἀπὶς γὰρ ἔλκων εἰς πέρας ναῦν ἀπρίας: and thus by the easiest of all emendations he has not only restored sense to the Poet, but exhibited the nonsense of the Philologist; who, like Mr. Hallam, looks down with sovereign contempt on verbal critics. But of Mr. Hare's estimate of Bentley's powers we shall say a word or two anon; at present we will confine ourselves to the sayings of the wise men of Edinburgh, the modern Gotham of classical learning.

Of course, since the appearance of Byron's "English Bards and Scotch Reviewers," nobody who knows *Pi* from *Beta* at Lord Holland's table, or in the page of Pindar, would value at a rotten nut an opinion of

"The classic Hallam, much renowned for Greek."*

But as the charge lately made by that writer is merely the hash-up of what has appeared oftener than once in the Edinburgh, we will meet it once for all, and then return to Bentley. Some thirty years ago we heard, till we were deaf, of "the disproportionate degree of attention paid to studies, that are valuable only as the keys or instruments of the understanding; but which are eventually regarded as the ultimate object of pursuit; and how the means of education are thus taken for the end." We were told also to bear in mind "how many powerful understandings have been lost in the dialectics of Aristotle, and of how much good philosophy we are daily defrauded by the preposterous error of taking the knowledge of prosody for useful learning. The mind of a man, says the northern sage, who has escaped this training will at least have fair play. If he thinks proper to study Greek, it will be for some better purpose than to become acquainted with its dialects."

Now though we might contest, point by point, the solidity of the premises, and the correctness of the inferences, we will merely beg leave to assert that no man, who is properly taught, ever mistakes the means for the end, or, what is the whole gist of the charge, thinks more of the words than of the matter. In fact,

* The note attached to this verse is too good to be omitted—"Mr. Hallam reviewed Payne Knight's volume on Taste, and was exceedingly severe on some Greek verses therein. It was not discovered that the lines were Pindar's, till the press rendered it impossible to cancel the critique; which still stands an everlasting monument of Hallam's ingenuity. The said Hallam is incensed, because he is falsely accused, seeing that he never dineth at Holland House. If this be true, I am sorry; not for having said so, but on his account, as I understand that his Lordship's pies are preferable to his poetry."

the verbal critic, and especially the metrical one, does and must pay a greater attention than others to the matter merely. For while a reader, who knows but little of the syntax, and still less of the metre, gallops on and fancies he understands his author thoroughly, the other hesitates at every step he takes; and in such hesitation commences the process of weighing, first, the words, and then of storing up the thoughts of the author; nor will he venture to proceed until he has resolved all doubts touching the sense, syntax, and metre, or at any rate till he has satisfied himself that the passage admits of no decisive solution. It is for this mental exercise that reading is really valuable, and not for the purpose of making the head a mere receptacle of facts, the *rudis indigestaque moles* of a non-intellectual chaos.

With regard to the reviewer's lamentations over the powerful understandings lost in the *Dialectics* of Aristotle, we conceive that he may say of himself, as Shylock did,

"No tears but of my own shedding;"

for that a powerful intellect has ever been lost in the *dialectics* of a Greek metaphysician, the reviewer will find it hard to prove; although we have seen a Scotch metaphysician, with a mind as powerful as Lord Brougham's is said to be, unable to extricate itself out of a web of sophistry with greater ease than a fly can out of the spider's net. Of the vast quantity of good philosophy which, we are told, the world is daily deprived of, we confess we know nothing, and can say nothing, until the reviewer chooses to express himself more intelligibly. In the mean time, we shall be sceptical upon the quantity of real intellectual food, thus kept out of the market by the abundance of non-intellectual nourishment. Good philosophy is not, like London milk, to be had new every day from the New-River of mind, but, like the larger comets, is of rare occurrence. At least, the whole of Greece could produce only her seven wise men; and though her sophists were almost as numerous as the members of the British Scientific Association, yet if we are to judge from the specimens still extant of their powers, it would seem that the quality of the articles sent into the psychological bazaar was inversely rather than directly as the quantity. It is possible, however, that the reviewer meant to say, that if Aristotle were banished from Oxford, the Scotch metaphysicians would contract to supply their diluted *dialectics* from the well of a Stewart, a Reid, or a Browne, according to the taste of their customers.

This, however, is not the first time when the study of the dead languages, and especially the verbal criticism connected with it, has been said to interfere with the cultivation of philosophy.

"The works of the ancients," said the French Encyclopædists, "became by means of printing common property. Learning was to be had by reading; and as it costs less pains to read of discoveries than to make them, the learned adopted indiscrimi-

metely whatever the ancients delivered, translated their works, commented upon them, and from a principle of blind gratitude, revered them without duly estimating their value. Hence arose that swarm of scholars, so deeply skilled in the learned languages as to despise their own, and who, as a celebrated writer observes, knew every thing of the ancients but their graces, and prided themselves on their pompous province, although it often appears ridiculous, and thorny, and sometimes barbarous." They had, however, the good sense to add, that "the present age seems disposed to judge a little unfavourably of this set of gentlemen, formerly so famous; and it is now become so reputable to slight them, that many content themselves with that single merit." And in another place they remark, that "Philosophy, being the prevailing taste of our age, is determined to recover the time it has lost, and to revenge itself for the neglect it once suffered; and hence contempt is now made to fall upon learning. But it is not the juster for having changed its object. We may fancy that we have selected from the works of the ancients all that is essential for us to know, and that it is needless to consult them further. We seem to consider antiquity as an oracle, that has told us all it can, and like Friar Bacon's head, has spoken once to speak no more; and we should as soon think of discovering a new reading, as we should a new fibre in the body. But as it would be absurd to suppose that no further discoveries can be made in anatomy, because dissectors are sometimes employed in what appear to be useless researches; so it would be equally absurd to condemn critical learning on account of the slender inquiries in which scholars are sometimes engaged. It is ignorance, or presumption, to pretend that the whole of any subject is known, or that no further advantages can arise from studying the ancients."*

* It is really amusing to see how completely human life is, as Herodotus said, a wheel in motion, where what is now at the top is afterwards at the bottom, and then rises to view again. Little did the Edinburgh Reviewers believe that they were merely echoing, in the 19th century, what had been proclaimed in the 17th. Thus we find Mr. Henry Peacham, in 1661, giving his "Compleat Gentleman" lessons of *tact*, that could not fail to produce, what so many would wish to be, but all must despair of being, a Henry Brougham.

"While you are intent," says he, "on foreign authors and languages, forget not to speak and write your own with propriety and eloquence. Of this you will have the greatest use, as you are likely to become an eminent person in your country, and mean to make no profession of scholarship. I have known even excellent scholars so defective in this way, that when they have been beating their brains some twenty years about Greek etymologies, Hebrew roots and rabbins, could neither write true English, nor even spell correctly. To hear them discourse, you would have thought you had heard Loy talking to one of his pigs, or

So far, in fact, was the subject from being exhausted, at the very time when the French Encyclopædists were writing these sensible remarks, that in the case of Greek literature we were only beginning to see our way clearly in whatever is related to the niceties of language and metre, and the application of unerring tests to try the genuineness of ancient writings. It was then that the successors or cotemporaries of Bentley, and imbued with his spirit of inquiry, such as Dawes, Markland, and Taylor, in this country, and Hemsterhuis, Valckenaer, and Ruhnken, in Holland, were giving us to understand how much we had still to learn, by doing all that Pope had ridiculed in Bentley. Since that period, by the collations of MSS., the quotation of authors and lexicographers, and

“ Poaching in Suidas for unlicensed Greek,”

a small portion of the writings of the ancients is now brought to the state in which they left them ; but with the far greater part much remains to be done, before we can say to Verbal Criticism, “ Thus far shalt thou go, and here shall thy proud march be stayed.”

Of course we are aware that men are to be found, even in our Universities, who are content to construe through a brick wall, and thus to give the best proof of their ignorance of a passage, by pretending to understand what is at variance with the syntax and the connexion of ideas ; and in whose eyes the errors of transcribers are as sacred as the picture of a St. Cecilia to a Roman Catholic. But such were not the feelings of the men of

John de Indagine declaiming in the praise of wild geese. To assist you in your pursuits, choose those authors who speak the best and purest English : the life of Richard the Third, by Sir Thomas More ; the *Arcadia* of Sir Philip Sydney ; the *Essays* and other pieces of that master of eloquence, my Lord of St. Albans ; and Sir Robert Cotton's *Short View of the long Life of Henry the Third.*” But the point we are most anxious to touch upon, as coming home to the bosom of all Lord Brougham's followers, is where Peachem bids his “ Compleat Gentleman ” to dress himself in the glass of the last Earl of Northampton, “ whose ordinary ” (*alias*, popular) “ style is not to be mended. Procure, then,” says he, “ the speeches made in parliament ” (different somewhat from those now made) ; “ frequent learned sermons ” (*hodie*, societies) ; “ resort to the Star-chamber ” (*i. e.* appeals in the House of Lords) ; “ and thus shall you better improve your speech and enrich your understanding in one month, than in four others by keeping to your melancholy study and solitary meditation. Do not imagine, however, that I would bind you from reading all other books ; since there is no book so bad, even ‘ Sir Bevis ’ himself, ‘ Owleglasse,’ or Nash's ‘ Herring,’ but some good may be got from it. For as in the same pasture the ox findeth fodder, the hound a hare, the stork a lizard, the fair maid flowers ; so we cannot, except we list ourselves, saith Seneca, but depart the better from any book whatsoever.”

the past, who had made themselves masters of an author by reading and reflection; and who, in defiance of all texts, suggested emendations, to whose accuracy even the unearthed *Herculaneum* has borne testimony. We allude to the fact, that in a passage of Timocles, quoted by Athenæus, John Pierson* was led by the measure to propose a reading, which has been found in a fragment of a Greek author discovered in the ruins of *Herculaneum*, where the very same passage is quoted as Dawes had corrected it.—To return, however, to the *Edinburgh Review*. With respect to the preposterous error of taking the knowledge of prosody for useful learning, we may observe that the science thus sneered at is, like other instruments of art, useful for certain purposes, but not for all; just as a steam engine of 1000 horse power does extremely well for draining a mine in Cornwall, but would be perfectly useless in dragging a dead mouse up an ant-hill. To any man not an *Edinburgh Reviewer*, it must be obvious that, to relish ancient poetry, a person should make himself at least tolerably well acquainted with ancient versification; while to a critic such knowledge is indispensable, when he has to do with the stray fragments of song. With what effect this knowledge of metre has been applied to the detection of bits of poetry in prose, may be seen in Bentley's Collection of the Fragments of Callimachus, Toup's Notes on Suidas, Valckenaer's *Diatribæ*, and Porson's splendid note on *Med.* 139; to say nothing of Scaliger's Annotations on Terentius Varro. Nor is this the only advantage to be derived from an acquaintance with prosody. By a dexterous use of this instrument, Dawes was enabled to detect the spuriousness of an ode attributed to Pindar, and Porson to disprove the genuineness of the last scene in the *Iphigenia in Aulis* of Euripides; while passages without number have been restored by a careful examination of the antistrophic measures. With regard, however, to the time said to be wasted in such unprofitable pursuits, it is sufficient to remark that any person, with the slightest ear, and who is willing to put himself under a competent instructor, may obtain in a month a thorough acquaintance with the subject. For since the time of Bentley, the great pioneer through the impervious forest of metre, as it was once considered, so much has been done by Dawes, Porson, Hermann, and others, that scarcely a verse can be named whose laws are unknown, or whose rhythm cannot be felt. It is true that an

* Of this splendid scholar, who died in the very prime of life, the Germans have at last learned to appreciate the merits. At least, we find his *Mœris* has been lately reprinted; from which, as from Valckenaer's *Ammonius*, Ruhnken's *Timæus*, and Koen's *Gregorius*, a more thorough knowledge is to be obtained of good Greek, than the whole of a *Leipsig fair* could now supply. It is a happy omen in favour of a return to correct taste, when Fritzsche, a clever pupil of Hermann, ventures to speak of Pierson in terms of approbation.

Alcaic ode of Horace will not be construed one atom better; by a person being able to scan it; yet the pleasure of reading it will be increased not a little by knowing the strict laws of that harmonious combination of verses, which, for the union of sweetness and strength, of flexibility and firmness, has never yet been equalled, and can never be surpassed. Magnificent as is the sentiment in the stanzas following, we do not presume to say that, to a classical ear, our translation can convey the most distant notion of the melody of the original:—

“ Justum et tenacem propositi virum
 Non civium ardor prava jubentium,
 Non vultus instantis tyranni
 Mente quatit solida; neque Auster,
 Dux inquieti turbidus Adriæ,
 Nec fulminantis magna Jovis manus;
 Si fractus illabatur orbis,
 Impavidum ferient ruinæ.”

“ The man that's just will firm his purpose hold,
 And though the mob bids wrong, in virtue bold
 The right path still pursue, unchecked by kings,
 Who nodding frown a fear on meaner things;
 Still, though the storm-chafed billows foaming roll,
 And lurid lightnings flash from pole to pole,
 And e'en the cracked world clatter round his head,
 Will stand midst ruin firm, nor feel of death the dread.”

Equally caustic is the reviewer's sarcasm upon those who learn Greek for the purpose of being acquainted with the dialects; as if the dialects were not of necessity studied, to enable the reader to see the difference of style in Pindar, Herodotus, and Thucydides; and as if it were not by this very touchstone that Bentley was enabled to detect the spuriousness of laws attributed to a Pythagorean, by finding them written in a dialect of which the legislator knew nothing, and which, if he could have used, he was forbidden by the tenets of his school to adopt.

But whatever may have been the question thirty years ago, respecting the superiority of this or that method of studying ancient languages, it is quite evident that all the consultations of the doctors are rendered useless by the approaching dissolution of the patient. It is true that Greek is still taught in a few schools, at whose head are masters to whom the adoption of English notes is viewed as a real evil; and who would, if they were backed by the public, be able to arrest the mortification which has already commenced at the extremities. But, unfortunately, the mass of instructors have been made to believe that English notes are the rail-roads to mental improvement; nor will they be led to confess that solid learning is in a galloping

consumption, until they find that the boys; who left school as clever little fellows, turn out eventually very ordinary men. Let only a few years elapse, and the coldness of which we have been speaking will have reached the heart; and then will be realized all the aspirations of Pomponachi and his modern followers, who asserted, that "if all books were read in vernacular translations, the time spent in learning different languages might be better employed;" a truism worthy of that mighty genius, whose impiety excited such pretended horror in the breasts of the French Encyclopædists. But the learned Doctor from Padua has not told us how a translation ever did or could convey to the mind all that the original does. The Elements of Euclid, or Dr. Kitchener's Cook's Oracle, may certainly be transferred from one language to another, without detriment to the accuracy of the demonstration, or the piquancy of the dishes; but the delicate flowers of poetry, and even the gnarled oaks of prose, defy all the transplanting of an intellectual horticulturist; and neither the plaster cast of a close version, nor a copy made by a freer hand, will give us all we might have, and without which the mind will not rest satisfied. It is true that Laurentius Valla in Latin, and Hobbes in English, will give a reader, ignorant of the original, a pretty fair idea of the rugged lines in the portraits of a Thucydides; and it is equally true that the exquisite polish of the Georgics of Virgil is visible in Sotheby's translation: but who has given us a Homer in English? Not Chapman, Pope, or Cowper, nor even all three united, could convey, except in a prosaic periphrasis, the *κορυθατολος* of the original; by which is meant the ever-varying colours of the crest, that like the neck of chanticleer, or shot silk, presents at every turn, according to the angle at which the rays of light fall upon it, a new combination of colours. On some occasions, indeed, Sydenham has contrived to do justice to Plato; but the transparency of the original is as different from the muddiness of modern tongues, as the living marble of the Apollo Belvidere to the lifeless cast of the Italian artist in gypsum. Since the time of Pomponachi, however, the system of vernacular translations has increased marvellously, to the great delight of the purveyors of mental food, who can thus live on the brains of foreigners instead of starving upon their own. In a former Number, we alluded to the fact, that an article had lately appeared as a spick-and-span novelty in Blackwood's Magazine, which was only a literal translation from a French work published in 1794. But we did not know then, what we have since discovered, that the French work itself is an unacknowledged translation from a German one by Meissner, that appeared at different intervals, volume by volume, as Pamela did from the pen of Richardson.

It is not, however, in works of fiction alone that the translation system is acted upon. Even in the editions of the Classics, nothing

is now done in England of an original character, except by two or three scholars.* All is but the translation of, or extracts from, Latin and German works that appear at Leipsic,

“Whither, as to a font, all minor stars
Repair, and with their *farthing* dips draw light.”

For thus acting the part of parasitical animals, some excuse might be offered when the works of a Boeckh and a Müller are to be transferred from one language to another, and where the labours of the learned have exhausted nearly all that is to be said on a given subject. But in the case of annotations on ancient authors,—where passages without number present themselves to arrest the attention, and to exercise the ingenuity of explanatory or emendatory criticism,—to jump as the foreign bell-wether jumps, and to bray as the German does, but in a minor key, is to give a lamentable proof that English scholarship has indeed, like Lucifer, fallen “ten thousand fathom deep” from its once palmy state,—

“Pinioned to earth, with thoughts of dunghill birds,
That stoop content to pick the offal crumbs
That from their masters’ table fall.”

To return, however, to the question of not using a dead language in preference to a living one:—the Quarterly Review is quite in raptures at the thought of not being compelled to turn over the leaves of a Latin dictionary. Speaking of Van Heusde’s *Initia Philosophiæ Platoniciæ*, our cotemporary, while he compliments the Dutch professor for writing good, and therefore easy Latin and pleasant, not involved nor stilted, like Dr. Parr’s, takes occasion to protest against the further employment of that language in classical disquisitions, or even in the notes upon classical authors; for, says he, “the necessity of a circulating medium amongst the learned exists no longer; every country affords a market for good books of the kind, by the growing acquaintance of scholars with the chief modern languages, and the increased facility of translation; besides the certainty of a reprint, since the paper on which they print at Leipsic is too dingy for us, and our hot-pressed pages too costly for them.”—We cannot,

* From these we are pleased to have the opportunity of selecting the name of Henry Allen, whose editions of Sallust, and more recently of Cicero, “*De Naturâ Deorum*,” are sufficient to prove that, even in these days, encouragement is alone wanting to call forth latent talent. But who, cries the Head-Schoolmaster, would encourage the fool who writes Latin notes instead of English ones, and discusses the various readings of, and makes emendations upon, an author like Cicero! who can teach nothing that the march-of-intellect era is ignorant of; although, in his own days of darkness, his rushlight candle of mind might fairly be taken for the sun of science.

however, perceive what the certainty of a reprint has to do with the question of using a living language, in preference to a dead one; still less can we see how the question is affected by the facility of translation. If a translation be requisite at all, it will be found quite as easy to translate from Latin as from German, and in many cases much more easy. In fact, if we have been rightly informed, very few German authors are satisfied with the figure they are made to cut in an English dress. A Shelley or a Byron might, perhaps have done for Goëthe, what Johnson did for Juvenal,—not translate, but transfuse the original, to the great dismay of Lord Leveson Gower and Mr. Hayward. But we suspect that even Mr. Wirgmann, the late jeweller of St. James's-street, has given us but a faint idea of the transcendentalism of Kant; and the French will probably say as much of Victor Cousin's doings in the same field of pure mind. For ourselves, we are free to confess, that, in this respect at least, we agree with the French Encyclopædists;* who, although they admit that "the present custom of each writer using his vernacular tongue instead of a common language may have contributed to spread knowledge," are still disposed to ask, "whether knowledge can be improved by merely enlarging its surface:"—an observation that seems to have emanated from Voltaire, who thus expresses himself in the Philosophical Dictionary, under the head of ANNALS:—"Look at all the villages of Europe, so enlightened, so full of libraries, that groan under the weight of books. In each village two at most, on an average, can read and write. Society loses nothing in consequence of their ignorance. All works are performed as they were in the remotest times. The labourer has not even leisure to regret that he has not been taught to consume some hours of the day in reading. Mankind has therefore no need of letters to cultivate the arts necessary for life."—And so the cotton-weavers of the north, and the silk-weavers of the south have found to their cost, to whom the age of penny papers has not been a return to the golden age. But not only are the operatives not benefited by the vaunted diffusion of knowledge, but even the interests of science are damaged by the adoption of the very system patronized by the Quarterly Reviewer; but which the French Encyclopædists had the sagacity to see would give rise to inconveniences that ought to have been prevented. "The learned of other nations," say

* We will take this opportunity of stating,—for a better will not suggest itself,—that the words *Ontology* and *Deontology*, which Lord Brougham and Dr. Bowring have lately adopted, and on which the Quarterly Review has played off a joke, were introduced—a fact we were ignorant of in our first Number—by the French Encyclopædists in the "*Système figuré des Connoissances Humaines*," prefixed to that work, and who merely followed Le Clerc's "*Ontologia*."

they "to whom the French set the example, will justly think that they can write better in their own than in a foreign tongue. England has already adopted the custom. Germany, where Latin seemed to have taken refuge, is beginning to lose the use of it; and their example will be soon followed by the Swedes, Danes, and Prussians; so that ere long the philosopher, who wishes to be thoroughly acquainted with the discoveries of other countries, will be obliged to load his memory with seven or eight different languages; and after having spent the most valuable part of his life in this drudgery, must die before he begins his principal study. The use of Latin, which is ridiculous in works of fancy, is extremely useful in philosophy and science, where the style has no merit but of being clear and distinct, and which only requires a language universally known. It is therefore to be wished that the use of this language should be revived. But there is little reason to expect it. The abuse we complain of, favours vanity and indolence too much to be remedied. Philosophers, like other writers, aim at being read, especially by their own countrymen. If they used a language less understood at home, they would have fewer readers to sound their praises in their ears. But though they would have fewer admirers, they would have better judges. This, however, is a small advantage, while reputation arises more from the number than the judgment of applauders." How few are there who, like Plato, when deserted by all his audience but Aristotle, are disposed to exclaim,

"Ἔστι μοι εἰς ἀγαθὸς πάντων ἀντάξιός ἄλλων !

That indolence and vanity are the real motives for the adoption of a vernacular tongue, is evident enough; and it is equally clear that the same feelings are as unfavourable to the progress of real science, as they are favourable to superficial knowledge. The Quarterly Reviewer is, however, disposed to decry the use of a dead language on philosophical grounds; for he asserts, that "it must in many ways hamper a writer's utterance of his living thoughts." But that will depend upon the nature of the subject. If a man is desirous of describing in Latin all the parts of a steam-engine or a stage coach, he will, of course, be hampered by the want of words, and his inability to coin the substitutes for them. But, luckily for the advocates of a common language, men are not always talking about gear-work and safety-valves, transome-plates and perch-bolts; nor do such *minutiæ* of technicalities give rise to the metaphors of language; and hence, if the thoughts are hampered at all, the spirit that would be lost is scarcely an assignable quantity. In the case of Van Heusde, however, so far is the Quarterly Reviewer from experiencing a loss, that he is absolutely a gainer by the infringements of the very law he has laid down; for as he does not know a word of Dutch, he would otherwise have missed, he says, an acquaintance with a very

agreeable book. That the Quarterly Reviewer knows any thing of another work,—and on which we suspect Van Heusde prides himself far more than he does upon his “*Initia*” (we allude to his “*Specimen Criticum*,” where he proved himself, by his learning and ingenuity, no unworthy pupil of Wyttenbach),—is more than we can undertake to assert. But this we dare say, that, if he had read any modern Latin,—except what is written by Englishmen, who, it must be confessed, are either guilty of solecisms, or, if correct, like Parr, are any thing but easy,—he would have seen that the adoption of a dead language does not hamper a good scholar one atom. Let the Quarterly Reviewer look into such works as Ruhnken’s *Elogium of Hemsterhuis*; Wyttenbach’s *Life of Ruhnken*, or, more recently, Mahne’s *Life of Wyttenbach*, and he will find that even temporary events, such as the destruction of a whole street at Leyden by the blowing up of a barge containing a quantity of gunpowder, lose nothing by being told in elegant Latin. So too in the case of Lennep’s translation of Bentley’s *Dissertation*, the Quarterly Reviewer may see that, barring some allusions to local topics, such as the London-bridge ballads, a master of Latinity would never complain of the badness of his tools, even though he should imitate Lucretius and Cicero in their lamentations over the poverty of their vernacular tongue. So too, as seen by the Latin version of Pearson on the Creed by Arnold, of Cudworth’s *Intellectual System* by Mosheim, of Porson’s articles in *Matty’s Review* by Schæfer, of Burney’s article in the *Monthly Review* by Gaisford, and of Clinton’s “*Fasti Hellenici*” by Krueger, it is evident that for all purposes connected with ancient literature, the Latin is rich enough, and in some cases superior to modern tongues; for its greater terseness is highly favourable to that condensation of thought, so requisite to a commentator, whose business it is to tell all that he has to say in the fewest, plainest, and most pertinent words. Of this fact Porson was fully aware; and hence he adopted a style of annotations that forms a singular contrast with the interminable commentaries of the Germans, who are totally insensible to the doctrine, that “*enough is as good as a feast*,” and who are therefore little disposed to act up to the precept of Theophrastus, recorded by Pseudo-Demetrius Phalereus, that “*a writer should never exhaust a subject, but leave something for the imagination of the reader, whose vanity is thus tickled by such an appeal to his judgment*.”

To return, however, to the Quarterly Review. It is amusing to find the very same person objecting to the principle of using a dead language, and yet pleased with the exception to his own rule in the case of a Dutchman, who had rejected his vernacular tongue. But surely if Van Heusde acted wisely in adopting a language better known in Europe than his own, Mr. Timskowsky acted with equal good sense in not using his native Slavonic,

when he wished to enlighten the classical world with his notions on the Dithyrambics of the ancients. If there be one object more desirable than another as regards the free interchange of thought between different nations, it is the adoption of an universal language, which would be in literature, what the Spanish dollar is in commerce, the common coin of mind ; while the very circumstance of such common language being dead, would be all in its favour, for it would be secure from the caprice of ever-varying fashion. It is true that a living tongue can alone adapt itself to new modes of expression, the result of new phenomena in the social condition of man. But this applies rather to the unbending iron of Latin, than the flexible steel of Greek. This is abundantly shown in the case of new arts and sciences, where the terms most expressive are generally sought for in Greek compounds.* In the case, however, of annotations on ancient authors, not a single new mode of expression is required ; and as Latin is scarcely intelligible without a knowledge of Greek, and even some Greek authors, such as Polybius and Plutarch, cannot be read effectually without a knowledge of Latin, while both are equally removed from any close connexion with modern languages, it seems the height of absurdity to separate the sister muses of Greece and Italy, and to compel them to form separately a *liaison* with all the different families of Europe, and thus to produce, as it were under the same roof, a confusion of tongues. Of this fact the scholars who flourished at the revival of learning, and subsequently at the Reformation, were fully aware. Hence they not only wrote Greek prefaces to Greek books, but even carried on a private correspondence in that language ; while so late as the time of Hieronymus Wolfius, Bisetius, and Bourdinus, notes were written in Greek on Demosthenes and Æschines by the first, and on Aristophanes by the two last. So, too, did Petrus Victorius before them ; and with such success, as to be mistaken for an old scholiast by those, who did not know that he was in the habit of using the language of Greece for that of his native Italy, or the Latin of preceding commentators : and had the

* These compounds are, however, sometimes formed in a way to baffle not only the sagacity of a Greek scholar, but even the genius of a Baconian intellect. Thus we find that Mr. Lyell has enriched the nomenclature of Geology with *Meiocene* and *Pleiocene*, at the suggestion of his learned friend Mr. Whewell. But the historian of Inductive Philosophy seems to have forgotten that by no induction could he unite the adverbs *μείον* and *πλείον* with the adjective *καινός*. It might, perhaps, be good Greek to say *πολύ-καινος*, like *πολύ-κοινος*. But *πλειό-καινος* carries with it a confusion of ideas that only a half-reasoner would be guilty of ; as if, truly, the idea conveyed by the positive *καινός* could be united to the idea conveyed by the comparative *πλείον*. Verily the word-catchers of scholarship have reason to *cap* the fact-hunters of science !

scholars who lived at the revival of learning possessed the same power to mould education upon a sensible plan,* as the superficialists now have to model it after a foolish one, Greek would have been what Latin became, the medium of thought. Nor would the task have been a difficult one to accomplish; since, even in this country, if we are to believe Erasmus, the English boys, in 1528, were wont to disport in Greek epigrams; an accomplishment that, were Desiderius still alive, he would desire in schoolmasters, few of whom could hammer out an epigram, even if the witty Erasmus gave them the sense, with all the aids of Maltby's Greek Gradus and the Index to Jacob's Anthologia Græca to boot.

But on the irremediable mischief that will be done eventually to classical learning by a continuance in the system of appending English notes to ancient authors, the reviewer of Dyce's Bentley in the Gentleman's Magazine has said something worth reading; which we are happy to find is supported to the very letter by Dr. C. Wordsworth in the British Magazine for March 1838. The same question was incidentally touched upon by the reviewer of Boissonnade's publications in the Classical Journal, No. 60, p. 405, who there stated that "not only in France, but in other parts of Europe, the common language of the learned is giving place to the vernacular tongue on all subjects connected with classical literature." "But," adds the reviewer, "it requires no ghost to tell us that the universal adoption of such a practice will deprive the next age of the means of reading Greek and Latin authors in the original. True it is that the present short cuts to information are favourable to the diffusion of superficial knowledge; and that a boy will construe with greater facility and in less time a passage by the aid of a translation than he could do without it. But what is the real value of information, unless it be retained? and what is ever retained if it be easily acquired? "*Male parva facile dilabuntur*" — "Come like shadows; so depart." Brief as is the period during which the learned and ingenious author of "Athens and Attica" has been at the head of Harrow School, he cannot have failed to remark that the boy who would not look at a Latin note will turn from an English one; while he, who can construe the Latin, will con-

* Sir Thomas Elyot, in "The Governor," recommended that a classical education should commence with Greek. Were this plan adopted, Greek, Latin, and the languages derived from the latter, such as Italian, French, and Spanish, together with those that have an affinity with the former, such as German and Russian, could all be learnt in nearly the time now devoted to Latin alone. By the present system we go up the stream of language; by the proposed one we should come down it; and it requires no stretch of thought to see which is the most natural course to pursue.

sider the English as beneath his notice; for in nine cases out of ten he will find it so silly as to excite contempt on the part of the pupils, or so incorrect as to excite the wrath of the master. Granting, however, the note to be both sensible and correct, still as the custom of never swimming without corks has a tendency to produce a want of confidence, so the facilities, furnished by such aids, that save the trouble of thinking, cannot fail to generate indolent habits, so fatal to all mental improvement. If then Dr. Wordsworth, who has come more into immediate contact with the youths of the rising generation than we have, foresees that "the present system will produce," as he says, "no new Scaligers, Casaubons, Bentleys, Valckenaers and Porsons," we may feel ourselves justified in asserting that a few years will witness the same want of sound scholarship in England that is found in France; * the very country, where the road to learning was first made, not as Hesiod describes the path to virtue, both rough and steep, but with such an easy descent, that a person is rolled to the bottom without the least impediment, and so smooth* that he can never get a firm footing upon it.

Since, then, England is not destined to see a new race of scholars, when the few still existing shall be consigned to their mother earth, it will be at least a melancholy pleasure to indulge in regrets for the past, by giving a sketch of the rise, progress, and decay, of English scholarship.

We have now before us a long and nearly perfect list, as we think, of every original edition of a Greek or Latin author that has been

* We have been hitherto accustomed to consider Boissonnade and Letronne as the expiring lamps of the French school of Greek critics. We find, however, from the preface of the late Frederic Jacob's edition of *Ælian Histor. Animal.* that there is a young rising Grecian in the person of Philip le Bas, who has given a French translation of Eumathius, with critical Notes and a Dissertation, "*Sur l'utilité qu'on peut retirer de l'Epigraphie pour l'intelligence des auteurs anciens.*" We find also honourable mention made of Louis Sinner, a Bernese; who has given an edition of Longus, after making his *début* upon the scholar's stage in the character of a *poursuivant* at arms to "*Bondelmonti de Insulis.*" But as we have never seen a copy of any of these works, we are unable to say how far they justify the praises of the learned and acute, and as a scholar, untired by acts of drudgery, and as a man, unwearied by acts of kindness, the late Professor of Greek at Munich. We hope, however, that they both exhibit higher powers of scholarship than are shown by De Brussy, a modern Greek, whose observations are appended to Didot's recent French translation of Thucydides; for though we cannot say with Poppo, that the writer scarcely knows the Greek Grammar, yet he has evidently much to learn before he next appears as a commentator upon that author. It must be confessed, however, that in a few instances he has exhibited some sagacity in defending the Vulgate, as well as in attempting to emend it.

printed in England, Scotland, and Ireland, together with a full catalogue of the names of all the writers on classical articles in the different reviews of this country; and it is curious to observe, that while in England the literature of Italy has been little attended to, not a single scholar in Scotland, and only a few in Ireland, have turned their thoughts to the more original writers and more lovely language of Greece. We know, indeed, that Porson's *Æschylus* was printed at Glasgow, and a *Thucydides*, superintended by Elmsley, published at Edinburgh; we know, moreover, that Mr. Negris, a modern Greek, has given, in the Athens of the North, an edition of Herodotus, that the father of history, were he alive, would have repudiated, when he found so little notice taken of Valckenaer, the restorer of his very thoughts. But in all these cases it was a foreigner, and not a countryman of Buchanan, who was desirous of familiarizing the Carlton Hill and the Broomielaw with the sounds of that Grecian harp, whose very echoes are but faintly heard in the land of its birth. Even in Latin little has been done by the descendants of St. Andrew in one country and of St. Patrick in the other. A Dr. Hunter has given a *Virgil* and *Horace* in the land of thistles, and a Mr. Walker a *Livy* in the Emerald Isle; while all the contributions to Greek literature consist of a few books intended for schools and colleges, such as Dalziel's *Analecta Minora* and *Majora*, Stock's *Demosthenes*, Kent and Hickie's *Lucian*, &c.

Our limits would not permit, nor our inclination lead us, to give even a passing line to the mass of minor scholars who have presumed to become editors, and especially those who have adopted the system of English notes. We shall merely direct our attention to those whom Burney called the "magnanimous heroes" of criticism, together with a few of those who preceded or succeeded the Pleiades of English scholarship, or, as the Baconians would call them, "the Seven Champions of Noodledom."

The century in which Bentley was born was in England the Augustan period of mind. It either produced or exhibited in all the then known departments of literature and science* men who not only adorned their own age, but who left behind them a long stream of light to be the guide or the worship of after

* We say this advisedly. At that time little or nothing was known of political economy or geology. Science was not then, as it now is, occupied in putting animate and inanimate matter to the torture, to ascertain how long a time it would take to envelop an antediluvian zoophyte in its case of stone, or how little to box up a post-diluvian pauper in his wooden shell; and though a war was then carried on, as now, on political questions, the opposing parties were as ready to prove their sincerity by unsheathing the honest sword as men now are their insincerity by pocketing their dishonest salary.

times. It was then that a Gataker, a Pearson, a Stanley, and *the* Bentley imparted solidity of thought and brilliancy of imagination to classical learning. Then too a Barrow, a Halley, a Wallis, and *the* Newton appeared as the never-setting stars of mathematical science. It was then that in Physics a Ray and a Derham first showed how the smallest as well as the greatest objects in creation afford equal evidence of a designing First Cause ; and then, too, did a Locke,* a Cudworth, and a Clarke, wander into the labyrinths of Metaphysics until they almost lost their way ; while in the livelier and less intricate paths of Poetry a Dryden and a Pope proclaimed what even Byron, the master-spirit of our own times, eventually acknowledged, that the minstrel's power is to be seen not in the sing-song of namby-pamby verse, but in the muscle of a rugged line or the marble of a polished one.

In all these branches of varied pursuits it is curious to remark, that in the century following we can discover in classical literature alone the least fruit upon the trees planted by those sowers of thought. We meet, indeed, with writers on Ethics like Addison, Steele, and Johnson ; and on Politics, like Swift, Bolingbroke, and Junius, who shed a lustre on a period otherwise darkened by the non-appearance of intellectual suns. But in classical literature we can point to a Dawes, a Taylor, a Markland, a Toup, a Tyrwhitt, a Porson, a Burney, an Elmsley, and a Dobree, who have either simultaneously, or one after the other, kept alive the vestal lamp of Greek scholarship, that is now extinguished, or but flickers in the socket, nor is there the Promethean hand that can its light relume.

* Although we profess ourselves to be of that party who do not find in Locke the great powers of an original mind, grappling with a subject where nothing has been done, or where all has been done so ill as to require not a reform but a revolution, still we cannot resist the opportunity of extracting a magnificent passage from the Preliminary Dissertation prefixed to the French Encyclopædia, relating to Locke—"He has been long neglected," says D'Alembert, "for Rohault and Regis—(names we may add now completely forgotten)—and he is but little known to the generality of readers. Thus it is that illustrious writers, often rising too high above their cotemporaries, are lost to their own age, and leave posterity to reap the fruits of their labours. The restorers of sciences seldom acquire their full share of reputation ; while men of much inferior order enjoy it. *Great men devote themselves to their genius ; ordinary writers to the taste of their country.* The consciousness of superiority is a sufficient compensation for the loss of popular applause. This feeling is fed by its own substance ; while that reputation, of which the world is so fond, serves chiefly to comfort those who have not the advantage of superior talents. *Fame rather proclaims what she hears than what she sees ; and the poets, who have given her a thousand tongues, ought to have veiled her eyes.*

Antecedent to the publications of Gataker, England did not so much as know what is meant by a critical scholar. The chair of the Greek Professor at Cambridge—for, strange to say, not a single Professor at Oxford, till the present very learned Dean of Christ Church, ever gave a proof that he could even read Greek—had been indeed occupied by the punster Duport, the predecessor of the versifier Barnes. But neither the solitary work of James, nor the numerous ones of Joshua, would have been able to rescue the groves of Granta from the reproach thrown upon the streams of Isis for their neglecting to make England in classical literature what France had been, and Holland was destined to be, the garden of Greek scholarship, had not Thomas Gataker appeared; of whose merits we need give no better proof than by stating that he was hailed by Porson, a very niggard in praise, as *vir longe doctissimus*; for, unlike Parr,* with whom every man, who could construe a bit of Greek, was *πολυμαθέστατος*, and every one who edited a classical work, *κριτικώτατος*, "poor Dick,"† as he used to call himself, felt that in the case of praise *commendat ravior usus*; and hence the father of English scholarship may look down with pity—for his kind and guileless heart was a stranger to scorn—upon the pigmies of the present day; who, with the exception of Lobeck, are unable to exhibit a tythe of the learning of Gataker, "with all the appliances and means to boot" of the labours of those twin-Hercules in literature, John Meursius and John Albert Fabricius, who have left to their successors only the humble task of inserting or replacing in their pyramids a few stones, which they had either misplaced or forgotten.

In thus alluding to Duport as the precursor of Gataker, we are not ignorant that the Greek Professor was the junior by

* Of course, we are aware that Dr. Parr could pour out the vitriolic acid of a reviewer upon the hapless head of an editor, whom he happened to dislike. Witness his review of Combe's Horace in the British Critic, and his philippics against Bishop Hurd in his "Tracts of Warburton and a Warburtonian." Nay, he could even apply the rod to his own back, as shown by his own article on his own Preface to Bellen-donus, that appeared in the Monthly Review. But in general he was far more disposed to praise than blame. Had, however, Bishop Horsley, or Jackson, Dean of Christ Church, ever presumed to edit an ancient author, and especially a Latin one, Parr's study at Hatton would have been too hot for any one but himself to smoke in, while employed in roasting the only two men whom he ever felt the least desire to trample upon.

† When Porson gave up his fellowship at Trinity College, because he could not hold it longer, unless he went into the Church, which scruples of conscience prevented him from doing, he used to speak of himself as the man with more of Attic Greek and less of Corinthian copper than fellow in England.

thirty-two years; for Gataker was born in 1574, and Duport not till 1606. But the latter contrived to get the Professor's bonnet at the age of twenty-six, a piece of good fortune that has fallen to the lot of even a younger scholar; for if we rightly remember, the present Bishop of Gloucester succeeded to the chair of Porson when he was only twenty-five. Whether Gataker sought the honour at the period of Duport's election, or subsequently, when Duport resigned in favour of Barnes, we know not. But we suspect that he had a mind above such temporary distinctions; and that like Porson in after times he would have rejected it, and with more sincerity than Cæsar did the imperial crown, when offered by Marc Antony, unless, as in the case of Dobree, he had been prevailed upon to accept it, with the view of keeping out a less worthy person.

With the exception of his *Gnomologia Homerica*, Duport published nothing during his lifetime immediately connected with his office of Greek professor; but, after his death, his lectures upon Theophrastus were printed at the end of Needham's edition. They were originally attributed to Thomas Stanley, the editor of Æschylus; but they were recognised to be Duport's by the puns they contained. Upon Stanley, too, were once fathered Duport's lectures upon Demosthenes; but they are now confessed to be the Greek professor's, from the frequent allusions made in them to the civil wars. They are printed by the Rev. Mr. Dobson, in his very complete edition of the Greek orators, one of the voluminous works for which we are indebted to the enterprise of Mr. Richard Priestley, one of those liberal booksellers who disdained to screw down an editor to the lowest sum requisite to keep body and soul together. The lectures upon Demosthenes are, in their general character, the counterpart of those on Theophrastus. Exhibiting rather the learning of the scholar, than the sagacity of the critic, they will fail, perhaps, to arrest the attention of those who can appreciate a note, short, pithy, and to the point; but they will gain the respect of all to whom the Baron Spanheim's Commentary on Callimachus, and the *Plutus* and *Clouds* of Aristophanes, are inexhaustible manors, upon which many an editor has poached, as he fancied, without detection, or even being warned off, until he had bagged a quantity of heavy game, with the view of astonishing the uninitiated in the tricks of literary sportsmen.

By another curious confirmation of the Virgilian

"Sic vos non vobis vellere fertis, oves,"

Duport's notes on Euripides, still extant in MS. Harl. 3521, have been attributed by Barnes to Joseph Scaliger. But Valckenaer was not to be so taken in; for he could see the ass's ears protruding beyond the lion's hide, and was consequently led to

assert they were unworthy the *capitali ingenio* of the *soi-disant* Prince of Verona.

We have stated that, previous to the time of Gataker, nothing had been done in England in the way of high scholarship. There were, however, men, who, if not critics themselves, were the cause of criticism in others. Such a man was John Boys, the college tutor of Gataker, who, in his *Adversaria*, speaks of Boys as "*senex venerandus, non tam canitie quam animi candore verendus, cui Græcarum literarum tyrocinia fere prima debeo.*" He seems to have been the most precocious child upon record; for at five years old he could read the Bible in Hebrew, and at six write it in an elegant hand; a feat greater than that of Ovid, who tells us, that as soon as he was out of his nurse's arms,

"*Quicquid tentabat dicere, versus erat.*"

a line which Pope has actually murdered in his translation—

"I lisped in numbers; for the numbers came."

At the age of fourteen, Boys was entered at St. John's, Cambridge; and such was the fever of self-improvement, that he went to the University library at four in the morning during the summer, and staid there without intermission till eight in the evening. He voluntarily read for some years, at four in the morning, a lecture in Greek, which was frequented by many of the fellows.* Upon quitting the University, the college presented him with 100*l.*; but as his young wife run him into debt, he was obliged to sell his library, that contained almost every Greek author then published; and he was so afflicted at its loss, as to determine upon quitting both the lady and land: but wanting probably courage to take the first step, and cash the second, he remained *in statu quo*, and only not *in quod*.† He

* So we have been given to understand that the fellows of Trinity College, Cambridge, were in the habit of attending some lectures given by Mr. Connop Thirlwall to the *junior sophs* on Aristotle. Gratifying as such an audience would doubtless be to the lecturer, to the young men it must have told a tale little complimentary to the fellows of the college; who might fairly be expected to know, if not all that Mr. Thirlwall could teach, at least all that the undergraduates would be required to learn. The lecture must, we conceive, have been either too heavy for young stomachs, or too light for old. If, however, the manner of treating the subject were anything similar to Mr. Thirlwall's paper in the Philological Museum, "*On the Irony of Sophocles,*" it is possible that the fellows came for some other purpose than to be instructed.

† A similar fate, though not from the same cause, attended Isaac Barrow, who, in 1655, was obliged to part with his books to enable him to go abroad. When, however, he arrived at Florence, he found his finances so exhausted, that he must have put an end to all travelling on this side of the grave, had he not met with a kind friend in the person

was one of the translators of James the First's Bible, and performed not only his own part, but a portion of the Apocrypha that had been assigned to another. He was likewise one of the six divines appointed to revise the whole translation, which was done in nine months, at the rate of thirty shillings a week to each of the six. He then assisted Sir Henry Saville in his splendid edition of St. Chrysostom, and received for the labours of many years only the present of a single copy. By following a certain plan of life, he attained to the advanced age of eighty-four. His habit was to take only two meals a day, dinner and supper; between which, if well, he never so much as drank. After eating meat, he was careful in picking and rubbing his teeth, and by so doing carried them all sound to the grave. At the time of his decease, his brow was without wrinkles, his sight quick, his hearing sharp, his countenance fresh, his head not bald, and his body perfectly sound, with the exception of a rupture that took place twenty years before his death. When he was young, he was taught by Dr. Whittaker to study always standing, never to study by a window, and never to go to bed with his feet cold. His only work was "*Veteris Interpretis cum Beza aliisque recentioribus collatio*," Lond. 8vo. 1655; of which, said Wolf, a copy is *rarisime occurs*; and it is, therefore, well to know that it is to be found in the British Museum (Gal. 10, B. a.) The object of it is to defend the Vulgate against the attacks of the Nonconformists; and hence it was abused by Le-Clerc, who never met with an Entellus, until he came under the sledge-hammer blows

of a Mr. James Stock, a young merchant of London, who supplied him with the needful, and took the bond of a scholar as a security; a species of paper that few in the city would deign to look at, and fewer still to cash; although kites of higher flight have often fallen to the ground, with every feather gone, and with a dead loss to the holders of promissory notes, such as the Spanish coupons gave rise to, and which even the shares of some railroads and other bubbles are destined to produce. Of Barrow's scholarship we have nothing to say; for though he was Greek professor, yet he left no memorial of himself in that department of literature, except his edition of Archimedes, a work of which we profess our inability to judge. Had his lectures on Rhetoric not been lent to a friend and lost, we should have been able to see whether they contained any thing of a critical nature, or were, as such things generally are, an exposition of difficult passages rather than corrections of corrupt ones. Like the present Bishop of Lincoln, Barrow was one of the few men who could unite the study of mathematics with classics, without permitting the devious rambling of one pursuit to be influenced by the railroad straightness of the other; and his name has been inscribed on the temple of Fame beyond the reach of those who would, if they could, throw dirt upon it. We allude to the Penny Cyclopædia, where the divine, whom Lord Chatham knew how to appreciate, is "damned with faint praise" in the Socinian dictionary.

of Bentley. In thus alluding to the instructor of Gataker, we have been no less anxious to know the tree from which such fruit fell, than of drawing attention to the language of the writer of Boys's life in the *Biographia Britannica*; who, after stating that the work of Boys is scarcely known in this country, adds that "it is our duty to discover the latent labours of such learned and industrious persons, whose merits, to our shame, are better known on the continent than here, especially if they are written in Latin."

Under such an instructor a youth like Gataker could scarcely fail to drink in large draughts at the cool yet wholesome fount of ancient learning; and, what was superior to all book knowledge, to imbibe lessons of stern virtue, which the present age, as it wants the honesty to practice, of course derides. For we are told that Boys showed his loyalty in the worst of times, and when it was esteemed, as it now is, the height of patriotism to forget all the duty owing to the father of his people, and affection to the Church, when she was in the deepest distress.

Not only was Gataker fortunate in meeting with such an instructor, but the very time of his birth was extremely favourable for the development of his peculiar turn of mind. He made his appearance on this chequered scene of life in 1574, just two years after H. Stephens had ruined himself by the publication of his Greek Thesaurus, and when Joseph Justus Scaliger was astonishing the world with the rare phenomenon of a scholar who knew thirteen languages critically, all of which he had learned without the aid of a dictionary; and of whom Isaac Casaubon thought so highly, as to say that, "in the person of Scaliger the Deity was desirous of showing to what point the power of human intellect could reach; since he was the Apollo of his age for brilliancy, and the Hercules for laboriousness, and the very masterpiece of man." At the same period, too, were shining in the same hemisphere, the tasteful Grotius and the unwearied Meursius; by the latter of whom Gataker was taught to neglect nothing that could bear upon any question, and by the former how to make sacred and profane literature mutually illustrate each other, to the moral improvement of the man and the intellectual advancement of the scholar. Having for some unknown reasons determined to leave the University, he took up his abode in London, and was shortly afterwards appointed preacher to Lincoln's Inn; a situation which is now held in high honour, as being the stepping-stone to a mitre. At this time he exhibited one of those struggles, which souls above the vulgar herd can alone appreciate, and which is so little in unison with the selfishness of the Utilitarians, that they uniformly sneer at the fool who refuses to put money in his purse, when he can do so by keeping on the windy side of the law. His whole income as preacher was 60*l.* per annum at most. This was increased by an annuity of 20*l.*,

granted by Sir William Cooke, which he received for a few years, but for some reason remitted to his heir, forbearing to use the right he had, and forbidding his executor to claim the arrears; and what is still more remarkable, although he took every occasion to speak of the obligations he owed to that family, he never mentions a word of the motives that induced him to resign it.

This, however, was not the only occasion where Gataker showed himself unwilling

“To bow to Mammon—sell his God for gold.”

On obtaining the rectory of Rotherhithe, in Surrey, he was importuned to keep his preachingship in Lincoln's-Inn; but he positively declined, for he dared not, he said, make the ministry a mere trade.

To the preceding proofs of that high tone of feeling with which the greatest scholars have uniformly sacrificed their worldly interests, should be added his refusal to become Master of Trinity College, Cambridge, when Dr. Comber was turned out, as Gataker conceived, very unjustly; and in the same spirit he was ever ready to support the religion he professed, not as the Puritan and Catholic did, with the sword and faggot, destroying whom they could not convert, but with the milder though not less effective rapier of reason, that, like the spear of Telephus, cures, whom it kills.

Gataker's first work was “On the Nature of Lots.” It went through two editions, and made a great noise at the time; although, so completely has the sound died away, that we question if a single member of Crockford's or any other gaming-house knows even the title of a publication, that brought some obloquy upon a clergyman, as the abettor of cards and hazard; and who was unable to extricate himself from a lengthened controversy, until, like Bentley in the case of the Phalaris, he had knocked down his adversaries by an unanswerable battery of learning. In 1648 he published his answer to Pfocherius, who had maintained that there were no Hebraisms in the Testament, but that the whole was written in good Greek; a doctrine that, one would fancy, required not the talents of a Gataker to demolish. His next work appeared in 1651. It was called “Cinnus,” and forms the first two books of the *Miscellanea Adversaria*; of which all the rest were published five years after his father's death by the son, who then complained that the booksellers, intent upon gain, had conspired “ut, quicquid ingenia male feriata consarcinant animorum lascivientium et profanorum prurigini congruum, prelum occupet, et operas defatiget, dum eruditionis sanæ et altæ enixus fere ultimis blattis et tineis arrodendus relinquatur.” In 1662 he gave to the world his edition of Marcus Antoninus, which, with the text, Latin version, and notes, occupies 364 folio

pages. It is preceded by a Dissertation on the Epicurean Philosophy; to which we presume he alludes in his preface, under the title of *Dissertatiuncula*, and which, he tells us, "mente ratione non unâ minus validâ, oculo a senio caligante, a lema lippiente; manu tam a frigore—cum nec rigens ignem propinquiorem sustineam—quam a morbo tremula, non tam concinnabam, quam consarcinabam, conscribillabam magis quam conscribebam—hyeme sævientî, cui et gemina altera ætatis et valetudinis, quæ rarius sejunctæ reperiuntur, accesserat—anno ætatis propriæ non tam currentis quam divergentis septuagesimo octavo."

By way of contrast to the affecting pathos of the preceding extract, we will give Gataker's Preface to his Dissertation on Diphthongs, and by which it will be seen in what a light and easy manner a genuine scholar can speak of his pursuits, to which the world supposes him to be bigotly attached, and beyond the pale of which he can see nothing.

"LECTORI CANDIDO.—Habes hic alterum otii per morbum nuper non indulti sed indicti fœtum. *Tricas Apinasque* semper? forsân dixeris. Ignoscas quæso. Inter medicorum παραγγέλματα ὑγιαίνᾳ habetur, 'Infirmis, quæ animum remittant, leviora condonanda; quæ intendant, gravioribus abstinendos?' Quod autem de suis olim ille,

"Hæc mihi charta nuces; hæc est mihi charta fritillus, et in morbo et extra morbum sola fere. Sed nec usui nulli apinæ istæ. Neque enim inutile prorsus quicquam, quod veritati eruendæ, reive literariæ promovendæ, quoque modo conducatur. Et gravioribus subseciva duntaxat fuisse, fieri potest, ut deinceps ratione aliqua patefiat. Illud unum a te auferre ambio—nec iniquum autumo petere—ne, quæ hic dantur, quia παράδοξα¹ videbuntur, idcirco παράλογα etiam habeantur. Ad rationis vero rectæ amussim obrussamque ubi exiguntur, ni probare se potuerint, non recuso, quo minus cum Augusti Ajace,² in *spongiam incumbant*, et si litura multa emendare nequiverit, una expurgat.³ Me certe mea etiam ipsius, linguâ quoque manuve propria, velut

Lugdunensem⁴ rhetor ad aram

delere, nemo quisquam proclivior promptiorque fuerit, sicubi a veritate—quæ mihi nusquam non, nusquam non, aurichalco⁵ dicam? imo auro Uphaz⁶ contra non cara—descivisse fuerint deprehensa. Ista interim si faventer habuisse te intellexero, otii hujusce fructus (modo ne per preli magistros, quos penes est, vel imprimendi vel supprimendi arbitrium, obstiterit) liberiores, utiliores quoque, utpote quæ sacræ paginæ illustrandæ usui esse possint, posthac aliquando (in me certe nihil est futurum, quo minus etiam propediem) cum Deo bono expectaveris. Vale."

To show how, even upon so short a preface, Gataker could pour out his full stream of learning, we will give the references, as he has done, to the passages alluded to.

"¹ Martial. xiii. 1.—"Παράδοξα μὲν ἴσως, οὐ μὲν παράλογα, Cleanth. apud Arrian. i. 1. Πολλὰ καὶ τῶν ἀληθῶν παράδοξα φαίνεται. Ib. i. 27. Paradoxa, quæ appellantur ista, mihi videntur esse verissima. Cic.

Paradox.—³Sueton. ii. 85.—⁴Martial. iv. 10. Non possunt nostros multæ, Faustine, lituræ Emendare jocos; una litura potest.—⁵Juvenal. i. 44, de quo loco videndus Jos. Scaliger de Emendat. Tempor. v.—⁶Plaut. Curcul. iii. 1.—⁷Daniel x. 5."

The motto which Gataker has prefixed to his Dissertation from H. Stephens's Apology for Aulus Gellius is so pertinent to the question of errors to be found in ancient works, and of the difficulty of eradicating them, that we cannot do better than quote the very words.

"Tyrannus potentissimus est Error communis ille, qui jus facere dici solet. Hinc fit ut eorum, quæ ab illo recepta sunt, intacta manere plurima videamus; quum enim *ἀβασανίστως* ea receperit, postea *βασανίσθαι* non permittit."

Of the value which Porson attached to the writings of Gataker, we have already spoken; who was probably led to examine them with more care than he might otherwise have done, by finding them so constantly quoted by Valckenaer in his notes on the Phœnissæ and Hippolytus, but more especially in his Diatribe on the Fragments of Euripides; a work of which scarcely one in a hundred of the young gentlemen who figure away at our Universities, as prime classical scholars, know even the name; and we shrewdly suspect, that, although Witsius—to whom we are indebted for the beautiful folio edition of "Gatakeri Opera Critica"—has asserted that not to know the father of English scholarship is to know nothing, yet such is the neglect into which Gataker has fallen, that we question if the copy which Tyrwhitt bequeathed to the British Museum has been turned over for many a day by other hands than our own; nor are we ashamed to confess, that we almost shrink from looking into it; for it brings with it the unpleasant consciousness of our own littleness, as compared with the men of the past; who, when they seemed to confine themselves to one line of study, roamed over all, Greek, Latin, Hebrew, the Oriental and modern languages, and were masters in all; while we, who fancy that we have extended our views, actually lose the power of concentrating our minds upon a single point; or, if we do so, take only a lopsided view of the matter.

We cannot close this account of Gataker without observing, that, in the very chapter of the "Adversaria Miscellanea Postuma"—to which Porson alluded in the Supplement to the Preface of his Hecuba, and from the perusal of which alone it is impossible not to see that Gataker deserved all that has been said of him—there is a discussion upon the celebrated dictum of Heraclitus—*Ἀὕη ψυχὴ σοφωτάτη*—"a dry soul is the cleverest;" of which Lord Bacon knew so little, as to be deceived by a corrupt reading in Plutarch, n. p. 995, E. *Ἀύγῃ ξηρῇ ψυχὴ σοφωτάτη ἔοικεν*: which my Lord of Verulam thus translates: "Day-light is ever the best"—

a mistake which Gataker has thus mildly corrected : " Vix opinor, aut illa, quæ neminem hactenus est astipulatorem nacta, aut ista, quæ *ψυχή* vocem, quam omisam ratio nulla patitur, insuper habet, rem probe perpendenti cui quam probabitur."—Whether this be a solitary or only one of the many instances where Lord Bacon and Lord Brougham exhibit an equal knowledge of Greek, is more than we can undertake to assert; but it is no wonder that both should wish the world to think of things, when they appear so equally ignorant of words.

So much for the first of England's "Magnanimous Heroes."

We proceed then to the second, the great John Pearson; for justly is he called great, the very dust of whose writings, said Bentley, is gold; and this, too, be it remembered, at the very moment when he was actually detecting the dross of the Bishop; who did not devote himself so much as Gataker to classical authors, but rather to ecclesiastical; of which his "Exposition of the Creed"* exhibits an acquaintance quite astounding, and has therefore naturally obtained for itself the character of being one of the most finished pieces of theology in the English language, and for its author the reputation of being the greatest divine of his age, for the extent of his learning and the strength of his reason; while the sagacity of his critical perception is as strongly exhibited in his "*Vindiciæ Ignatianæ*," where he carried off the palm of victory, though pitted against a no mean opponent, Claudius Salmasius. The learned—though, strange to say, neglected—editor† of Dawes, and one of the few surviving friends of Porson, has given in the *Classical Journal* a list of Bishop Pearson's works, chronologically arranged, together with some previously unedited documents connected with the history of that incomparable scholar; of whom Porson said, that he would have made a first-rate critic, had he not immersed himself in divinity; as if Porson's own letters to Travis, upon a divinity question, were not sufficient to show, even without the example of Gataker, Bentley, and Valckenaer, that the highest order of criticism,—the detection of spurious writings, held to be genuine, and the support of genuine, rejected as spurious,—is

* Of this work, which has gone through at least twenty editions, a new one has recently appeared, under the revision of the Rev. Mr. Dobson, the editor of the *Greek Orators* already alluded to. Dr. Charles Burney gave an abridgment of it some years ago. But of all works, that owe their value to their fulness, an abridgment does more harm than good. Livy was lost through the abridgment of a Trogus Pompeius. We hate the very name of the thing, unless applied to German works, that always tell you more than they ought.

† From Kidd's article in *Cl. Il.*, No. xxxiv. p. 273, we first learnt that since the time of Pearson new evidence has unexpectedly arisen to confirm the genuineness of the *Epistles of Ignatius*, as remarked by the patriarchal Routh in his preface to the *Reliquiæ Sacræ*, p. xxxi.

perfectly compatible with the reading and reflection, and, what is their legitimate child, the conjectural sagacity of a scholar. It is true that Pearson did little directly for classical literature, and that he would have done more, but for his clerical profession. But while the merely classical scholar may repine at what he has lost, he can more than console himself by what the Established Church, that has ever been the best friend of ancient literature, has gained.

Amongst the smaller pieces of Bishop Pearson, reprinted in the *Classical Journal*, is the *Prolegomena* prefixed to the London edition of Hierocles. But as it is to be found in Needham's edition also, Kidd would have done better to select Pearson's *Prolegomena* to the Cambridge Septuagint, 1665; although it is true that the former production exhibits to great advantage that peculiar tact of criticism so congenial to the mind of Bentley, by which the scholar is enabled to detect what does or does not belong to a given author. Mr. Kidd has, however, omitted to remark, that the notes of Pearson on the genuine Epistles of Ignatius were first published by Smith at Oxford, 1709, quarto, from the MSS. papers of Pearson,* some years after Dodwell had given the "*Opera Posthuma*" of the Bishop of Chester. To make amends for the omission, Kidd has perpetuated the epitaph written by the Master of Trinity on the death of Edward King, the Lycidas of Milton.

The third of our "*Magnanimous Heroes*" would have been Thomas Gale, had not Bentley ridiculed a professor of Greek as a mere *homuncio*. But though the Master of St. Paul's School did not exhibit any great stretch of intellectual powers in his *Collections of the Mythological and Pythagorean Fragments*, nor in his edition of the Greek Rhetoricians, Pseudo-Demetrius, Tiberius, &c. nor even in his Iamblichus† and Herodotus,—in

* At the end of the notes is a dissertation, in which it is shown that Ignatius suffered martyrdom at Antioch in A.D. 116, and hence the Epistles were written in the early part of the same year. Isaac Vossius too had previously given an edition of all the Epistles, separating the genuine from the spurious, according to the decision of Pearson; who had proved, that of the twelve Greek and three Latin ones, all the latter are spurious, and five of the Greek doubtful, but the remaining seven genuine.

† In the preface to this work, which appeared in 1678, is found a passage so applicable to the present times, that we cannot resist the temptation of transcribing it. In allusion to the philosophers of his day, the Lockes and Collinses and Whistons, Gale says, with a tone of indignant and bitter sarcasm—"Vidit sane hæc nostra ætas pene omnium antiquorum opiniones, sive in naturali philosophia absurdas, sive in theologia portentosas magna pompa e tenebris resuscitatas. Tota Physicorum doctrina jamdudum docuit deserta plane et derelicta. Nullus Strato, nullus Chrysippus, nullus exortus est Epicurus, qui per tot secula vacuum possessionem istius præclaræ familiæ adire voluit. Ecce nunc tandem

every one of which there was ample room for the display of criticism of the highest order,—yet has he done Greek literature signal service, by being the first to make the learned world acquainted with the Sancroft MS. of Herodotus; which is by far the best of all that have been preserved, and of which Gaisford made, at the suggestion of Porson, a fresh collation, and published its various readings in a way that Valckenaer, who complained of Wesseling's unwillingness to communicate his collations of MSS., would have been delighted with; although he would have said, that the Dean of Christ-Church might have done the father of history still greater service, had he been disposed to put in practice the advice given by Timotheus to Alexander—

“Take the good the gods provide thee;
Sancroft's lovely book's beside thee.”

We know, indeed, that the German Baehr, the English Long, (ex-Professor of Greek in the London University, and the present Editor of the Penny Cyclopædia,) together with the half-Attic half-Celtic Negrus, have considered the Emanuel MS. the corrupter rather than the preserver of the genuine text. But to this trio of giant Grecians we will venture to oppose the single

annis retro non adeo multis, exorti sunt homines, qui veterem istam emortuamque fabulam reponere gestiunt. Hi novos mundos condunt [as the Geologists now do] animos e corporibus, ut Magi e sepulchris, eliciunt [like the modern Materialists]: hi Deo Summo, ne se forte beatum existimet, suum quoque corpus circumponunt. Horum scripta si lego, continuo agnosco juratos superstitionis hostes; progredienti phasmate, certissimos omnis religionis inimicos deprehendo. Multa apud eos video acute dicta; multa subtiliter excogitata; multa periculose, multa capitaliter. Ob hæc tamen nemo nisi *ὀφθαλμῆς* istos admirabitur. Ipsi enim suorum librorum pars quantula sunt. Græci olim Verrem repetundis postulabant. Si Græci iterum pallium vetustum repeterent, ita isti reperirentur post litem contestatam et docti et locupletes Philosophi, quemadmodum Siculus ille prædo repertus fuit et vir bonus et quæstor modestus et diligens pater-familias. Quis tandem, cedo, istorum scriptorum fructus? Haud scio an alias unquam post natos homines ubereor exstiterit Atheismi proventus. Thoas impiissimam gentem ab Orco rediisse dicas. Exiguum semper fuit intervallum inter Regum carceres et sepulchra. Divina quoque Majestas corpus simul credi cæpit et eviluit. Nimirum ut honorare id, quod non putamus esse, est impossibile, ita nec diuturnus esse potest ejus rei honos, quam non omnium esse optimam existimabis.”—With regard, however, to Gale's editorial talents, although he has not exhibited much critical sagacity, he has shown a thorough acquaintance with a mass of writers, whose very names are scarcely known to modern scholars; nor would Bentley, we think, have called him an *homuncio*, had he not discovered a fragment of the Edoni of Æschylus quoted with all its imperfections on its head, even after Scaliger had set it to rights in his notes on Catullus.

shield of the pigmy Porson, whose estimate of that MS. was not made upon slight grounds, nor will it be overturned by all the defenders of anomalies in sense and absurdities in syntax; who have, in like manner, found fault with Bekker, for pinning his faith upon a favourite MS. in Thucydides, Plato, Isocrates, and Demosthenes; although it must be confessed, that he has occasionally adopted the worst reading found in an old MS. instead of a better in a recent one:—witness his rejection of the angelic (v.) of Plato, the counterpart of the Flor. (x) in Stalbaum's list, and his preference of the Clarkian (Σ); which, said Buttman truly, has not fulfilled the expectations once formed of it.*

To return, then, to the third of our "Heroes," whom even Bentley would have permitted to enter the magic circle of intellectual critics,—for he has spoken of him in no niggard terms of praise;—we allude to Thomas Stanley,† who, with Jeremy Markland, Thomas Tyrwhitt, and, in our own days, Mr. Fynes Clinton, form nearly the whole list of English gentlemen, who, possessing the means of passing through life like the suitors of Penelope,

————— "fruges consumere nati,"

have chosen to handle the pen instead of the dice-box, and to pore over musty MSS. than to play a pool at ombre with a dowager-duchess, or to romp down a country-dance—for quadrilles and waltzes were then unknown—with a young lady, when she had just come out at Bath.

The works by which Stanley is best known have so little affinity with each other, as to excite some surprise that the same person, who could feel an interest in the one, should not shrink from the other. He, who was so enamoured of Æschylus as not to be deterred from editing the most difficult, because most corrupt, of ancient authors, could surely find little to arrest his attention in the pages of Diogenes Laertius; a work quite to the taste of a Menage, who could see far more to admire in the chit-chat of the *Plutarchiana*, than in the sober talk of the son of Olorus. Such, however, was the favourable reception given to Stanley's "History of Philosophy," that it went through four editions in this country, and was translated in part by Le Clerc, and the remainder by Olearius, into Latin, for the benefit of

* So, too, in the Philippic of Demosthenes, Bekker's favourite Paris MS. (S.) is inferior to the Harleian and the family to which it belongs. The truth is, that the same MS. which is sometimes *instar omnium*, and at others of only an inferior character, as shown by the Vatican MS. (B.) of Thucydides; which in the last book stands alone, while in the others, and especially the three first, it frequently coincides with the worst.

† Bentley's words are, "the learned Mr. Stanley, in his noble edition of Æschylus."

foreigners, as ignorant of English as the Quarterly Reviewer is of Dutch. To the *chopp'd hay*, as Gray called it, of metaphysics, Stanley was probably led by the perusal of the writings of that wondrous creature, Picus Mirandola; whose "Platonic Discourse on Love" formed the groundwork of one of Stanley's poems,* and whose collection of Chaldean oracles† he inserted in the last

* Stanley's poems, original and translations, were published in 1651, and reprinted by Sir Egerton Brydges in 1815, where the typographical beauty of the volume is sadly disfigured by the numberless errors in the Greek quotations, with which the notes are studded. In the same volume is to be found quite a curiosity in its way,—the poetical version of one of the prose letters of Aristænetus; an attempt to which Stanley was probably led by knowing that Ben Jonson's "Drink to me only with thine eyes," &c. was obtained from different fragments of Philostratus, another writer of letters in prose; and still more, by his knowing that some of Shakspeare's speeches are only a poetical resetting of English prose translations from Plutarch. In the same way it were easy to give a poetical representation of the story of Acontium and Cydippe, from the prose Greek of Alciphron, and thus approximate to the very verses of Callimachus, which Alciphron merely prosified. From the same volume we have discovered that Garth's celebrated couplet—

"As diamonds take their lustre from their foyle,
So 'tis to Bentley that we owe a Boyle"—

was suggested by Sir Edward Sherburne's poetical address to his friend Stanley; to whom, in allusion to the young poet's translations from various languages, Sherburne said—

"The foreign wealth transferred, improved by thine,
Doth with a fair increase of lustre shine,
Like gems new set upon some richer foyle,
Or roses planted in a better soil."

With regard to the passage of Philostratus (Lett. 24) which Ben Jonson translated, it is evident that in the prose—*Ἐμοὶ δὲ μόνοις πρόπινε τοῖς ὅμμασιν εἰ δὲ βούλει τοῖς χεῖλεσι προσφέρουσα πλήρου φιλημάτων τὸ ἔκπωμα χοῦτως μοι δίδου*—we have a fragment of Menander—

*Μόνοις δ' ἔμοι πρόπινε τοῖσιν ὅμμασιν·
Εἰ δ' αὖ θέλεις, τοῖς χεῖλεσι προσφέρουσα σοῖς
Φιλημάτων τὸ πῶμα πλήρες ἔμοι δίδου.*

† The fullest collection of the Chaldean and other oracles is to be found in the Classical Journal, in some articles furnished by the late Thomas Taylor; whose zeal in the cause of ancient philosophy we are as ready to admire, as to reprobate his dishonesty in passing off Spens's English translation of the Republic of Plato for his own, without so much as saying a single word about the real author; who, we suspect, merely put into English the French version of Dacier, just as Thomas Taylor, in the case of his translation of Maximus Tyrius, looked only to the Latin of Daniel Heinsius, instead of turning to the Greek original, as

portion of the "History of Philosophy." It was not long, however, before Stanley became dissatisfied with the mince-meat of metaphysics; and after paying some attention to the *μυριόβηλος* Callimachus, who seems, like the master-spirits of the Penny Magazine, to have read books only to make extracts from them, Stanley wisely devoted himself to an original author; and, with the consciousness of intellectual strength, the result of a mastery over the language, he determined to grapple with the father of tragedy; of whom, during a century, no edition had appeared since the time of Canter; who, in his "Syntagma Criticum," first showed how much the knowledge of Palæography would do for the restoration of passages, in the hands of a sagacious critic. Of the success which attended the labours of Stanley on *Æschylus*, the best proof is furnished by the fact, that his edition still holds an honourable place, while the Euripides of Barnes is almost forgotten. It is true that, from the lighthouses subsequently erected near the rocks and quicksands in the sea of Criticism, a few have been able to guide their single vessels with greater ease into the desired port; yet, as regards the whole fleet of seven sail, and their frail cargo of broken vases, it may be said of Stanley in the case of the Greek stage, what was said of Pitt in the case of the French Revolution,—that "he was the pilot who weathered the storm." The sciolist De-Pauw, however, whose vaunted knowledge of Chinese was, we suspect, on a par with his real knowledge of Greek, presumed to insult over the manes of Stanley. But the simpleton only got laughed at for his pains; nor was he

shown by Kidd in the British Critic. It is by such half-scholars, whose vanity outruns their discretion, that irreparable mischief is done to the cause of sound learning. Had Taylor been content to make himself thoroughly master of the syntax, instead of despising verbal criticism, and to read Plato with the view of understanding Proclus and Plotinus, and not contrariwise; and if, while comparing one with the other, and confronting both with the Stagirite and his numerous commentators, he had always by his side Ruhenkens's edition of *Timæus*, as the compass to direct his course through a sea of Greek philosophy,—which, if not unexplored, like the *Terra del Fuego*, is at least known only to a *Creuzer*, the Cook of classical voyagers,—the self-taught polytheist of Walworth would have done himself greater credit and the world a better service, than by translating what he did not understand himself, and could not, of course, make intelligible to others; and who, when affecting to be singularly close, was as wide of the mark, as are the faithless fabricators of French versions. That Taylor, when not misled by the Neo-Platonists, could express himself in language at once simple and terse, and frequently eloquent, a mere inspection of his numerous publications will abundantly testify; while his "*Vindiciæ Antiquæ*," inserted in the *Classical Journal*, are quite enough to disprove the vaunted boast of the modern school, that, in the case of intellectual science,

"God said, Let Bacon be, and all was light."

worth the powder and shot that Heath expended on him. Time, that generally sifts all literary pretensions, until the charlatans settle in the mud of oblivion, has shown long since that Stanley's name is never mentioned but with the respect due to a man of taste and learning; while De-Pauw's, if mentioned at all, is connected only with the recollection of the *peacock*, whose feathers D'Orville plucked so unmercifully. Parr, indeed, whose sympathies were ever on the side of *floggee*,—unless when he was wielding a rod himself over Bishop Hurd,—speaks of “the illiberal and savage language adopted in the ‘Vannus Critica;’” but as he confesses that “the coarseness and petulance of De-Pauw were quite insufferable,” we should like to know what D'Orville could have done better than, in the words of Emilia applied to honest Iago,

“To whip the rascal naked through the world.”

But our article has got, perhaps, to too great a length: in all probability we shall continue the subject in our next Number.

ART. VI.—*Germany; the Spirit of her History, Literature, Social Condition, and National Economy; illustrated by reference to her Physical, Moral and Political Statistics, and by Comparison with other Countries.* By BISSET HAWKINS, M.D. Oxon. F.R.S. Fellow of the Royal College of Physicians, late Professor at King's College, &c. 8vo. London: J. W. Parker. 1838.

GERMANY is so interesting a country to every Englishman, from the numerous bonds of association which exist between it and his native land, in affinity of race and of language, in laws, institutions, customs, habits, and manners, that we are naturally led to hail with satisfaction the appearance of any new work treating of this country. The one before us differs in many points from its predecessors, and occupies a new and more enlarged field of observation. Dr. Hawkins, instead of presenting us with a volume of travels devoted to the description of any particular part, or even of the whole of Germany, has produced a work which combines at the same time the features of a book of travels, and a political, (taking that term in the most extended sense,) literary and scientific history.

Very considerable labour and research, and a very judicious habit of selection, must have been employed, in order to collect together and arrange in so clear and comprehensive a form, the numerous and important facts which are to be found in the pages of this work. The statistical details which it contains are very valuable. Indeed the author appears to have paid particular

attention to this subject of inquiry, judging not only from his present publication, but from a previous work which he produced on that branch of a pursuit peculiarly connected with his profession.*

A survey of the contents of the present work will show, that no subject has been omitted which could illustrate either the moral or physical condition of Germany. The first and second chapters are devoted to a sketch of the history of that country from the earliest period down to the present time, and to a general view of it, considered under the different heads, of its geography, natural and artificial productions, and institutions, concluding with an account in a tabular form of the statistics of the various states composing the German confederation. The historical sketch is written in a very clear and perspicuous manner, and presents more facts than we could expect to meet with in the limits to which it is necessarily confined. The observations which conclude it are just and sensible, and we could wish that the spirit in which they are expressed were more generally felt.

“In order to animate their subjects in the war which was waged against Napoleon for their national existence, some of the sovereigns promised to present them with a constitutional form of government in the room of an arbitrary one,—and, at the conclusion of that vehement and honourable struggle, they redeemed their pledge in various modes and seasons. If the sanguine have not obtained all that they expected, and if the immediate results have not been satisfactory to all,—something must be allowed to the suddenness of the measure, to the imperfections inseparable from a first experiment, and to the want of training and apprenticeship. For a nation does not accustom itself in a few years to constitutional forms; they must grow even through centuries to maturity before the fruit can be abundant, wholesome, and grateful. One of the most fatal political errors of our age is the belief that every people are ripe for a constitution,—and that all, in the first moment of fruition, are capable of converting possession into happiness. The soil must first undergo a slow preparatory cultivation, and many a harvest must be reaped without present profit, but still not all in vain.”—P. 38.

We have then two chapters which treat of the mediatised princes of Germany, embracing a view of the extent and population of their domains, and of their revenues, and also of the nobility in general. We are glad to find that Dr.H. appreciates justly the numberless advantages which society has derived, and must always continue to do, from this class considered generally. It has been the fashion amongst a certain class of politicians to underrate the benefits resulting from this order of persons. But we believe the good sense of the people, in this country at least,

* *Elements of Medical Statistics*, by Bisset Hawkins, M.D., of Exeter College, Oxford. 8vo.

if not in all others, is becoming fully impressed with the folly and absurdity of such attempts.

"A complete history of the nobility of Europe is a blank which remains to be filled up in modern literature. No class of men has undergone such cruel reverses, and none has borne them with so much fortitude. None have contributed so largely to the encouragement of literature and the fine arts; none have done so much to embellish their respective countries. Such a class has always existed, and will always continue to exist, under whatever appellation they may be designated. Whether the title of noble be conceded to them or not,—still, in republics as well as in monarchies, certain individuals will be prominent through a great name achieved by their forefathers, through great possessions, and through personal distinction won by themselves. In our own country the nobles have gradually obtained for us some of the dearest privileges which we enjoy."—P. 55.

The chapters on the modern literature of Germany are some of the most interesting in the whole volume, enriched as they are by the notes taken down at the time, of a course of lectures delivered in the University of Bonn by W. A. Von Schlegel, and which it seems have never before appeared in any form. In these chapters we have a very good account of most of the principal writers of Germany, accompanied by critical observations on many of their productions. We shall extract the account of Klopstock and of his writings, whose name is perhaps better known than that of most German authors to the English public generally.

"Frederick Gottlieb Klopstock was born in 1724, at the abbey of Quedlinburg, where his father was employed. He was the eldest of ten children. From 1739 to 1745 he was at school at Pforta, near Nuremberg; he completed his education at the University of Leipsic. The first years of his fame he spent in travelling through various parts of Germany. Afterwards, from 1751 to 1771, he resided at Copenhagen, where he was pensioned by the King of Denmark. The latter part of his life was passed at Hamburg, where, in his sixty-seventh year, he contracted a second marriage, and where he died in 1803. Klopstock came to Leipsic in the year 1746, when he had already commenced his great poem, 'The Messiah,' and was full of plans for its completion. It would be useless to deny that in some parts of it he has imitated Milton; but, on the whole, he pursued an original path.

"Klopstock had no ability in rhyming; his muse was neither docile nor pliant. On this score he was at first considerably embarrassed, being far from decided as to what measure he should choose for his verse. He intended, at first, to write in rhymeless Alexandrines—the worst form he could possibly have chosen. Fortunately, he hit upon the hexameter, in which his success was signal and complete. The first cantos of the Messiah were published in 1748, in a periodical which issued from the Leipsic press. The effect which it produced upon the public cannot be measured, even by the greatest possible sensation which a work can now create. In our days politics usurp all attention, and have almost

driven literature from the field. It is only during a temporary calm, during an armistice, as it were, of the agitating powers, that we can devote time to quiet, unimpassioned enjoyment. In Klopstock's time the public had scarcely any thing to divert its attention from his remarkable work. It roused all Germany, from Leipsic to its circumference, and Bodmer, from the valleys of Switzerland, hailed its author as the morning star of a new time.

"The nature of Klopstock's poem suggests a comparison with that of Milton, and this must terminate by our acknowledging the superiority of the latter. The epic requires for its subject a struggle, the result of which, however confidently it may be anticipated, must be for the time uncertain. Satan, the hero of Milton, is undefeated, even at the falling of the curtain, though prophecies and episodes announce to us his approaching downfall. But in Klopstock the Almighty is the grand agent, and therefore all struggle is impossible, and all show of resistance vain. The acting principle in Milton is an individual and daring will; in Klopstock, an immutable and unswerving fate. The second part of Klopstock's poem verges too much towards the lyrical, where all active interest ceases. His characters are too definitely divided into good and bad; though Milton avoided this rock somewhat equivocally, by adding nobility even to the vice of Satan. Still Klopstock was a great poet, for he founded a new æra. He was full of the dignity of his calling, was inspired by the sublimity of his subject, was a master of description, and a bard who roused his age from indifference to enthusiasm. From the consideration of his great work we pass on to his Odes, which he composed in all periods of his life, and which form, indeed, a kind of auto-biography. These compositions have been accused, with justice, of a kind of ostentatious originality, of obscurity for its own sake, and of a multiplicity of recondite allusions beyond all licence. The introduction of the Northern mythology, in many of his odes, is productive of a bad effect, and his dramas are rendered still more uninteresting from the same cause. His Scandinavian Deities, like his Angels in "The Messiah," are but shadows answering to no definite ideas, formerly unknown to the reader, and now when more familiar uninteresting. His dramas are monotonous productions; the wildness they often affect was foreign to the inspiration of their author; they are only apparently terse, and artificially laconic.

"Klopstock encouraged in himself, and excited in others, a vein of overweening Germanism. According to him, people may neglect every thing foreign, merely because they have not produced it. Another of his peculiarities was, that he looked upon versification as something quite beneath his serious attention; rhyme he held to be barbarous; and when the Nibelungen Lied appeared in a modern edition, he refused to notice it because it was not in blank verse. In 1774, Klopstock published his 'Learned Republic,' of which the style is admirable; but its allegorical form was much too obscure for the multitude, and its tone was too dogmatical and oracular for the learned. Amongst his latest works were his 'Grammatical Dialogues,' which were neglected more than they deserved, and a 'System of Orthography,' full of whimsicalities and inapplicable propositions."—Pp. 86, 87, 96, 97.

The chapter on the literary statistics of Germany contains.

some curious details, which mark in striking colours the extent and prevalence of the literary spirit in that country. It appears that, previously to the year 1814, the number of works annually published in Germany was about 2,000. In 1814, there were published 2,529 works; in 1816, 3,197; in 1822, 4,288; in 1827, 5,108; in 1830, 5,926; in 1831, 5,508; in 1832, 6,122; in 1833, 5,653; in 1834, 6,074. The publications of the year 1834 have been classified in the following manner:—Of the entire 6,074, 1,327 come under the head of belles-lettres and the fine arts, including 358 novels, 173 plays, and 109 works on music; 1,141 under theology, including 550 sermons and devotional works; 880 under history, including 212 biographies, and 87 works on antiquities; 777 under politics and political economy; under medicine 639, including 81 on chemistry and pharmacy, 78 on the new homœopathic method of treatment, and 42 on veterinary medicine; 597 under philology; 400 under the natural sciences; 385 under geography and travels; 338 under technology; 285 under jurisprudence; 269 under philosophy and literature in general; 237 under domestic and rural economy; 217 under education; 212 under mathematics; 187 under military science and equitation; 175 under commerce and mining; 55 under forests and the chase; and finally, 200 of miscellaneous contents. It has been lately affirmed that, on a moderate calculation, 10,000,000 volumes are annually printed in Germany; and as every half-yearly Leipsic catalogue contains the names of more than 1,000 German writers, it has been assumed that there are now living in Germany more than 50,000 persons, who have produced one or more books. The total value of all the books published annually has been estimated at from 5,000,000 to 6,000,000 dollars.

It appears that the following are the contents of the principal libraries in Germany:—

	No. of Volumes.	No. of MSS.
Royal library at Munich	540,000	16,000
Imperial ditto at Vienna	284,000	16,000
Royal ditto at Berlin	280,000	5,000
Royal ditto at Dresden	260,000	2,700
University ditto at Göttingen	250,000	5,000
Ducal ditto at Wolfenbützel	200,000	4,500
Royal ditto at Stuttgart	174,000	1,800
University ditto at Breslau	150,000	2,300
Ditto ditto at Munich	150,000	2,000

The book trade was, thirty years ago, in the hands of only 300 booksellers or publishers; at present, there are more than 1,000. Throughout the whole Germanic confederation there is one bookseller to 93,000 souls; but in Austria, one only in 122,222.

We come now to that portion of the work which treats of the

state of religion in Germany. This appears to have been drawn up with considerable attention, and contains much information relative to the government, numbers, and revenues of the German clergy, with some account of the doctrines of the principal divisions of the religious world. The introductory observations to this chapter express very sound and judicious sentiments, and are very creditable to the religious principles of their author:—

“Of all the subjects treated of in this work, this is the one which I approach with the greatest diffidence, knowing well that I shall give heavy offence to many worthy clergymen in Germany, yet anxious to speak that which appears to me to be the truth on the most important of all topics. Impressed with an earnest belief that, in proportion as a people departs from the Christianity delivered in the New Testament, it loses the straight road equally to public and to private happiness, I cannot avoid inferring that the new mode of interpreting the Scriptures, which has sprung up in Germany, is the darkest cloud which lowers upon the horizon of that country. With an innate disposition to humility and reverence, the Germans have been conducted by some of their spiritual teachers to the borders of a precipice, one leap from which will plunge them into Deism. And if we are to judge from the tone of many popular writings, from the feelings entertained by many towards the clergy, and from the spirit in which religious matters are often handled in society, we must anticipate, however reluctantly, that not only in Germany, but in some other parts of Europe, the heaviest calamity impending over the whole fabric of society in our time is the lengthening stride of bold scepticism in some parts, and the more stealthy onward-creeping step of critical cavil in others.”—P. 171.

Dr. H. adds, in a note to this passage :

“If a statement contained in the *Gentleman's Magazine* for April, 1828, is correct, the doctrine of the Trinity has been omitted in the last Catechism published by the Church of Geneva; and the Church of Lausanne has protested against the Socinianism of the Genevese Church.”

We fear this is but too true. The clergy in many parts of Switzerland have unhappily been long notorious, not only for their departure from the orthodox christian faith, but for their very near approach even to the abyss of Deism. With what feelings of thankfulness and gratitude ought we to be filled, who belong to the Church of England, at the pure and apostolic doctrines, the fervent zeal and genuine piety, which are to be found in the clergy of our Church! And to what are these to be attributed? Under Divine Providence, we believe almost entirely to that sound system of restrictive safeguards, in the form of articles of faith, with which the wisdom of the fathers of our venerable Church has invested her; whereby all cautions, as far at least as human means can devise, have been provided to secure the ordained ministers of Christ's holy word and sacraments against any of those lapses into spiritual error, to which the

frailty of man exposes him. And yet some of the *liberal* philosophers of the present day, in the exceeding depth and plenitude of their wisdom, would remove these restrictions, and destroy those bulwarks against the inroads of heresy and schism, which the experience of centuries, manifesting its results in an unexampled clerical character, has stamped with a seal of inestimable value. Such pretenders to wisdom above that which is written are, we believe, very fast passing into their own proper obscurity.

Speaking of theological education in Germany, Dr. Hawkins says—

“In Protestant Germany, those who intend to enter the Church commence their education at the gymnasium, where they generally remain till their eighteenth or nineteenth year. Here they are taught Hebrew, and are instructed in the doctrines of religion, generally according to some theological compendium, of which there are so many for the use of students. In the lower classes of the gymnasium, the historical parts of the Bible are read and explained.

“In Saxony, Baden, Hanover, and most other German states, the student is allowed to enter under what professor he pleases, and is also permitted to spend some portion of his academical career at a foreign university. But in Prussia, Hesse, and Wurtemberg, both the former privilege and the latter are restricted to a certain extent. In Wurtemberg, the students of theology, after having spent a certain period of time at the preparatory seminaries above-mentioned, are removed to a higher one at Tubingen. At most German universities, the students are initiated into the practice of the ministry by lectures and homiletic societies, which latter are generally directed by some distinguished teacher. The theologians have to pass several examinations: viz. those at the university, which are made at the end of each academical year, that ‘*pro candidatura*,’ and that ‘*pro ministerio*.’ The university examinations are conducted by the professors of the theological faculty; they are not universal, but have only been introduced during the last ten or fifteen years in Prussia, Saxony, and some other states. At the conclusion of his academical career, the student passes his examination ‘*pro candidatura*,’ generally called ‘the first examination.’ It is conducted in Prussia by the provincial consistory, in Saxony by the supreme consistory. Two years after this, or at a still later period, he must submit to the grand examination ‘*pro ministerio*.’

“In Prussia this is conducted by a particular committee, composed of professors of the university of Berlin; in Saxony, by the different consistories. At these two last-mentioned examinations, the student has to write treatises, in Latin or German, on exegetic, dogmatic, or historical subjects; to answer questions put at the discretion of the examiners; to preach two sermons before the latter; and, finally, to catechize children on any given religious subject. From the period of his grand examination to that of his obtaining a place in the Church, the theologian is not under any immediate superintendence; he is generally required, however, to preach once a year before the superintendent of the diocese in which he resides; and in some parts, as in

Saxe-Gotha, to write a treatise on a religious subject proposed by the consistory.

"In Mecklenburg, Nassau, Hanover, and at Wittenberg, in Prussia, there are seminaries where theologians, after having passed their final examination, live together until they are called to the ministry; but by far the greater number become tutors in gymnasiums, private teachers, and (especially in Wurtemberg) assistants to the clergy. In order to keep up their theological acquirements, and prepare themselves for the exercise of the clerical functions, they generally form private homiletical societies, presided over in most cases by a superintendent. After the theologian has been appointed to a living, he is confirmed by the consistory, and enters into a certain engagement with it. In some states, the young minister promises to promulgate no doctrine which is opposed to the Augsburg Confession; in others, he merely pledges himself in general terms to follow as his guide the Holy Writ. The day after the confirmation he is ordained, usually by the superintendent, and in the presence of a great number of clergymen."—Pp. 173—175.

"*Constitution of the Church in Germany.*—As the Reformers occupied themselves exclusively with the spiritual concerns of the Church, its secular administration in the Protestant states fell at a very early period into the hands of the respective governments. These latter established consistories, which since the middle of the sixteenth century have gradually increased in authority, so as finally to constitute the only legislative and administrative power of the Church. As they were appointed by the governments, they were of course more or less dependent upon them, and are particularly so at the present day. The *summum jus circa sacra* is exercised by a minister of the crown, assisted by counsellors, who are generally members of the consistory. This is the case in Prussia, Hanover, Saxony, Weimar, Gotha, Bavaria, and Wurtemberg. But the power of the minister is limited, firstly, by the consistories themselves, which are considered as the representatives of the Church, and which in some states, as in Hanover, are formed by the whole clergy of the country; secondly, it is limited as in Wurtemberg, by the highest ecclesiastical dignitaries or prelates, who maintain to a certain extent an independent position; thirdly, by the representatives of the country forming the diets, as in Saxony, Wurtemberg, Baden, and Hesse, where the heads of the Church have permanent seats in the chambers, and where clergymen are eligible as deputies; fourthly, it is limited by synods.

"The ecclesiastical authorities which rank next to the consistories are either general superintendents, superintendents, or deans. In Hanover there are fourteen of the former, who act under the consistories, and who have acting under each of them ten or twelve inspectors. An inspectorship generally comprehends from ten to fifteen parishes. In Hesse there are four consistories, twelve general superintendents, and seventy superintendents. In Wurtemberg there are one consistory, six prelates, fifty deaneries, and eight hundred and sixty-five parishes." Pp. 176—178.

It appears that to most of the livings in Germany there is attached a parsonage-house, surrounded by gardens and orchards.

"Tithes are very common, and the value of them sometimes equals that of the Church lands. The clergyman has also certain fees, on the occasion of marriages, baptisms, burials, and confirmations. Where the income from these sources is too limited, the Government makes up the deficiency. In some parts, and particularly in the north of Germany, it is customary, at certain periods of the year, to make presents to the clergymen. On the whole, in Protestant Germany, the incomes of the country clergy vary from 350 to 800 dollars; some have less than the former sum, and some as much as 1,000, 1,200, or 1,600 dollars. The value of a living often depends on the price of corn, and on the profit which the clergyman is capable of drawing from his glebe lands. The livings in towns are somewhat more valuable, varying from 450 to 1,000 dollars on an average. The two most valuable livings in Saxony are of 4,000 dollars a year; but, in both cases, this income is chiefly derived from fees."—Pp. 179, 180.

In Nassau the average value of livings is from 600 to 1,800 florins, of deaneries from 1,300 to 1,800; the Protestant bishop has an income of 3,000 florins. In Prussia the government pays out of the treasury to the support of the Church 2,326,000 dollars annually. The value of the Church property in Austria is 200,000,000 florins, besides a fund called the Religious Fund, the annual interest of which is two and a half millions of florins. In Bavaria the archbishop has an income of 20,000 florins, and the bishops of from 12,000 to 15,000 florins. The greater number of the Church presentations in Germany are at the disposal of the different governments, only a fourth part being in the hands of private individuals. In Hanover 219 only out of 852 livings are in the gift of private patrons. These latter are generally noblemen, large landed proprietors, magistrates, or superintendents.

Dr. H. has not only devoted a chapter expressly to the state of education in Germany, but has also spoken incidentally on the same subject in that division of his work which treats of the political and social condition of the country. This subject has excited so much attention lately in England, and so much has been said about German education in general, and the Prussian system in particular, that we are glad to have an opportunity of referring to the opinions of an author who has evidently studied the subject. Dr. H. says,—

"It is undeniable, that no country possesses so ample a provision for the education of all ranks of people, in all sciences and arts, as Germany. It is in this country, then, that the *results* of education may be most advantageously ascertained and weighed. Some may observe, in answer to this, that the want of free institutions, and of an unshackled development of mind, is an obstacle to a full statement of, and decision upon, the results. This may be true, to a certain degree; but the fact with which we set out remains unaltered. A singular contrast exists between the tendency and the consequences of an English and a German educa-

tion. The German education is particularly engrossed with the physical and practical sciences; the English one is rather occupied with theological and moral principles, with the cultivation of the ancient classics, with poetry and rhetoric: yet, in the end, the Englishman becomes most practical, and the German the most theoretical and sentimental. The facility with which the highest education may be obtained in Germany naturally introduces into the arena of life an immense proportion of candidates for its higher prizes; too many of whom finally obtain disappointment, if not entire destitution; while not a few bury their obscure heart-burnings in the chance pittance afforded by foreign countries, already overstocked with aspirants of indigenous origin. Thus, in the course of ten recent years, the number of Protestant clergymen has doubled in Prussia, and the Roman-catholic priesthood has tripled; the lawyers have increased one-fourth, but the doctors in medicine only one-seventh. At the beginning of this period there was one lawyer in 12,600 inhabitants, at the end there was one in 8,562; there was one doctor of medicine at the beginning in 27,000 souls, and at last one in 25,205. How many of those now employed must accordingly die or retreat, in order to make room for the forthcoming! In the smaller states of Germany the prospect is still more disheartening. In the Duchy of Baden only eight vacancies annually occur of offices in the law, enjoying a fixed salary, while so many as forty-six candidates present themselves annually for examination; and there are already so many as two hundred and fifty-one candidates examined and approved, and awaiting the long-deferred turn."—P. 187.

After describing the Prussian system at length, Dr. H. speaks thus—

"I am the last person to attach much weight to my own observations; but, in default of the remarks of others, I have not succeeded in discovering that the Prussian peasant or artisan is better informed, or more moral than his neighbours; his manners are not superior, nor does he appear to solace his hours of leisure more than others with study or books."

In another place our author, speaking on the same subject, brings forward an argument, upon which we are surprised so little stress has been laid by writers on education:—

"Since nowhere in the world exist such ample and easily accessible institutions for education as in Germany, we are naturally led to inquire into the influence which they exert upon the well-being of society. There is no science, and there are very few arts, which may not there most easily and very cheaply be studied by all who are desirous; the means of a decent education are open to all,—are almost forced upon all; and the facilities of acquiring a most complete education are denied to none. What, then, are the fruits which this deeply-rooted and widely-spreading tree are found to produce? The answer is most difficult; we are anxious to afford it impartially. It lies in a simple fact, which is too often excluded from the argument of education; whatsoever education may be given to mankind, one half of the number who nominally receive it will scarcely be found to have derived much.

permanent and final advantage from it, or to retain much in their memory. Lecture-rooms may be opened gratuitously, books may be accumulated, but early impressions, accidents, indolence, and bad dispositions, will defeat our expectations. It is a melancholy truth, but it must be told. Although a small knot of individuals in Germany is more learned than a similar number to be found in any other country, who create and devour more books than any others, yet it will hardly be asserted that the bulk of the German nation are more virtuous, more wise, more agreeable, more temperate in the enjoyments of life, more useful in their generation, than the corresponding mass of some other European communities, which possess the opportunities of mental improvement in a more limited extent. It is one thing to learn, and another to retain and to practise; when the studious and the practical combine in the same individual, then alone is the higher character of man developed; but such an union occurs rarely any where, and not often in Germany. We admit with pleasure one distinguished result of education in Germany,—the respect which is paid to the literary and scientific character. On the other hand, it must be confessed that the most favourable position, with regard to mental cultivation, conducts there more frequently to a refined taste in the fine arts, or to a barren condition, than to those pursuits which have for their aim the general improvement of humanity. The German will reply, that his exclusion from active political life is the source; but a wide field is still open for all the best energies of his nature, in the cultivation of the christian character, and one in which there are fewer competitors, and a surer recompense, than in the Chamber of Deputies, or in the columns of a newspaper. Unsettled principles of action are too often his blemish. It appears to me that one essential defect in the system of German university education is the absence of a good pervading instruction in religion; it is true that there are numerous theological courses delivered for the benefit of students destined for the Church, but these do not reach the mass of other pupils: *they* do not necessarily participate in this first and last requisite of an elevated education.* Every science is copiously taught, is almost overtaught, except that master-science which alone teaches us rightly to apply all the rest, without which all the rest are comparatively valueless, and which, if not sown in the earlier years of our existence, will seldom find a fertile soil."—P. 280.

There are one or two passages on some characteristic features in German manners, occurring in the chapter from which our last extract was taken, which are so well expressed, and contain so much good sense, that we are sure our readers will thank us for bringing them under their notice.

* "The student who attends a German university is not compelled, as at Oxford and Cambridge, to study the history, evidences, and text of the christian religion, unless he is destined for the Church. This is the most important improvement that has been ever made in academical education; its results are already visible in the Universities themselves, and in the character of the present and rising generation."

"The Germans are not so domestic a people as the English, yet, perhaps, more so than the French. The taste of the middle and lower classes carries them incessantly to public gardens, coffee-houses, the table d'hôte, and the theatre. In the neighbourhood of every town are one, two, three, or more public gardens, in which a good band of music is stationed at the hours of resort: some parties promenade; in a few even dancing is practised, but the greater part of the visitors seat themselves in the open air, consuming ices, coffee, and beer, the women often knitting, the men usually engaged in smoking. The musicians send one of their number round to the company, who collects, on a sheet of music, a few pence from the liberal. The theatre is a universal amusement, and a constant theme of criticism and conversation. A large portion of the male population dine daily at the table d'hôte, not long after mid-day, and here a considerable portion of their time is dissipated. The higher orders, in addition to the theatre, derive one of their chief gratifications from a summer visit to some mineral spring, and here they live altogether in a family manner; entire families at these baths dine and sup, and even breakfast, in public. In the smaller towns the men of learning confine themselves unintermittingly to their cabinets, and it is in such scenes that the real learned German is most in his element,—an individual almost totally distinct from the rest of his European colleagues, in the intenseness of his studies, the extent of his acquirements, and the simplicity of his manners. The cosmopolitan man of learning, who understands most of the European languages, and some of the oriental ones, who is conversant with almost every science, is, perhaps, only to be found, at the present moment, in Germany; he differs from most other specimens of the same class, not only in his attainments, but in his scrupulous exactitude, in the conscientious manner in which he weighs evidence, and records every minute shade of fact, and also in his impartiality, and in that genial love for his calling which enables him to disregard pecuniary profit, and confines his anxiety to the noble ambition of instructing his brethren, of conciliating the suffrages of the wise, and of laying the foundation of a posthumous fame, which, alas! is too rarely completed into a lasting edifice. Those who are in search of precise, faithful, and extended collections of facts, which omit nothing, and trace every thing to its source, must turn exclusively to the literature of this country, which, indeed, forms a vast and inexhaustible mine, in which the patient German collects the native ore, while more careless or more idle labourers from other countries too frequently carry off the precious metal, without always acknowledging the friendly hand which has worked and which continues to work during night and day.

"Frankness, honesty, simplicity, and diffidence, are original characteristics of the national character; sometimes disappearing on the frontiers, but strongly marked in the centre, and above all, conspicuous in the smaller towns and in the rural districts. Modesty is a peculiarity of the German character, which appears, indeed, to a certain degree innate in all the great family diffused from this stock throughout the north of Europe. It is only in the Germanic family, in which our own race is of course included, that the characteristic of *diffidence* is to be usually seen, which manifests itself under various forms, but especially in a respect for the opinions of others, in a distrust of one's own powers

of pleasing, and in an earnest endeavour to conciliate and to accommodate. It would be invidious to pursue this topic into the various national comparisons which it is capable of suggesting. In the countries in which this trait is not part of the national character, it is too often misinterpreted into pride and arrogance, of which it is the very antipodes."—P. 282.

There is considerable justice and force in these observations. Dr. Hawkins appears to have studied the German character very thoroughly, and we have no doubt that what he says of it is very true; although we cannot help making the observation in passing, with regard to the German literati, that some of the specimens of this class who have visited this country, and who have written upon it, do not afford quite so favourable an illustration of his opinion as might be wished. When we recollect the work of M. Von Raumer upon England,—an author who was extolled by a certain party as a perfect marvel of learning, research, and philosophy,—when we consider the conceit, the arrogance, presumption, and gross ignorance displayed by him in his lucubrations upon English institutions and usages, and the strange and discordant compound of affected *liberality* and admiration of the laws and customs of Prussia (one of the most despotic countries in the world) which occurs in almost every page of his production, we own we experience a very considerable abatement in our respect for the learned men of Germany, at least if M. Raumer is one of them.

In the other passage to which we referred, which occurs in the same chapter, after noticing some features in German society, Dr. Hawkins makes some applications to the state of manners in our own country, which merit serious consideration.

"It is of little moment to discuss the character of others, unless we endeavour to deduce some results applicable, more or less, to the illustration and improvement of our own; and this reflection conducts us to the most delicate and difficult part of our brief estimate. A singular period has arisen in Europe, and is fast arriving at maturity: it consists in the rapid increase of knowledge in the lower classes, in the diffusion and misrepresentations of newspapers, in the augmentation of the middle ranks in number and wealth, and in the losses and confusion which the higher families have in many parts experienced, through the ravages of war, the plunder of foreign invasion, the changes of territory, and the whirlwind of revolutions. The problem, then, which awaits solution, and which earnestly demands the deepest consideration of the wise and virtuous, is, to regulate this new movement aright, and so to direct the helm, that the vessel may not lose its course, and that all on board may not be shipwrecked, with the exception of a few unprincipled and selfish passengers, who also must, at last, share the common fate. In Germany, this new motion communicated to society is in a certain degree softened and eased by the friendly tone which, more or less, prevails among the different classes of the community: an extreme

affability, beginning at the highest point, and gradually descending to the base, seems likely to prevent violent collisions, and to diminish the friction. A truth, of inexpressible value in all the relations of life, is there acknowledged and practised as a fundamental usage of intercourse; namely, that all are to be treated with respect; that no superiority of rank or fortune can warrant arrogance of demeanour or pride of speech. Mankind will far more readily forgive even great vices than a breach of courtesy; and we have ample experience in all biography and history, that kindness and affability of manner form the real secret of conciliating golden opinions. It is not sufficient that laws should be equally administered between different ranks; it is still highly necessary, in order to preserve social harmony, that a cordial, gentle, and unassuming deportment should be observed by those who are placed on an eminence, and whose example, whether good or evil, in this respect, will assuredly be imitated in various shades by all the intermediate classes, until we arrive at the lowest. It is impossible to deny, however painful may be the avowal, that a certain pride of deportment prevails frequently in our own country, not at all confined to the higher classes, but very conspicuous in all, from which none is exempt in its intercourse with those below it, and which may be traced even in stronger characters in the farmer, the tradesman, and the domestic servant, than in the middle orders, and is again more prominent in the middle orders than in the highest. A certain bitterness of feeling is thus engendered, which, although it stimulates men to rise above their own original position to the one next above them, renders them too apt to entertain calumnious reports, to encourage the slander of newspapers, and to propagate scandal. A separation of interests and a mutual jealousy is thus fomented between the different classes, which, in calamitous and difficult times, will tend to harden the feelings of each class against the one above it, and to inspire a hateful satisfaction in witnessing the degradation of others. This sentiment of distrust and repulsion is unhappily encouraged by political incendiaries, not confined to any one rank, but to be found in all conditions, who seek to propel themselves into an unnatural popularity, or to gain some temporary, sordid object, by declamations against the oppressions of the rich, against the miseries wilfully inflicted upon the poor, and by a sweeping abuse of the aristocracy to which they themselves belong, and whose spirit they themselves breathe in an inflated degree.

" This so-called aristocracy is not in England the proper title of any particular set of men, but belongs equally to all; it is found in the habits, language, and behaviour of the servants'-hall, the vestry, and the coffee-room, as commonly as in the counting-house, the ball-room, or the race-course; and in all these places it is far more highly coloured than in the palace, the college, or the literary and scientific meeting. No where, indeed, is aristocracy more legibly written than on some of those persons who inveigh most vehemently against it on the hustings and in legislative assemblies, and who, in the midst of their cheap public pretensions to universal equality, exhibit, in the private scenes of life, all the haughtiness, the illiberal prejudices, and the exclusiveness, which we are apt to attribute to despotic princes, but which is certainly seldom to be found among the rulers of Germany.

"Would it not be more patriotic, more wise, more kind, instead of holding out to the poor, expectations and promises which are incapable of being fulfilled,—instead of exasperating them against those on whose prosperity they ultimately depend, to encourage in them a taste for innocent pleasures, and to provide them with the means of enjoying them? * * * Such are the elements of contentment, of cheerfulness, and of a friendly reciprocity of feeling and sympathy between the upper and lower classes, and not delusive suggestions of cheap bread, or of an impossible degree of reduced taxation."—Pp. 285—288.

As the first section of Dr. Hawkins's work is devoted to the consideration of Germany taken as a whole, and to a general view of the more prominent features which are common to each one of her territorial divisions, so the latter portion treats of Germany in its parts, and describes each one of her states in detail, giving an account under the head of each kingdom of the ruling family, the mode of government, the religion, finances, army and navy, public officers, &c. ; together with a view of the statistics of the country. In each of these sections no subject has been neglected, nor has any matter been omitted which could be necessary for the information of the reader. In short, it appears to us that this volume will become a work of indispensable reference to all persons, who may be desirous of making themselves acquainted with the political and social condition of Germany.

In conclusion, we cannot too highly commend the courteous, candid, and impartial tone,—very different from that spurious impartiality so much the fashion of the day,—which our author has preserved throughout his work, and his uniform avoidance of that contemptible weakness into which so many writers of travels are prone to fall, the practice, namely, of praising other countries and their institutions at the expense of their own.

- ART. VII.—1. *The Miscellaneous Poems of WILLIAM WORDSWORTH.* 4 vols. Longman and Co.
2. *The Excursion: a Poem.* By WILLIAM WORDSWORTH. Longman and Co.
3. *Ecclesiastical Sketches.* By WILLIAM WORDSWORTH. Longman and Co.
4. *Yarrow Re-visited, and other Poems.* By WILLIAM WORDSWORTH. Longman and Co.
5. *The Poetical Works of DR. SOUTHEY.* Collected by himself. Longman and Co.
6. *The Grave of the last Saxon.* By the REV. W. L. BOWLES. Hurst, Robinson, and Co.

7. *Scenes and Shadows of Days departed.* By W. LISLE BOWLES. London. Pickering.
8. *Little Villager's Verse Book.* By the REV. W. L. BOWLES. London.
9. *Second Series of Little Villager's Verse Book.* By the REV. W. L. BOWLES. London.

IT has been the fate of every genius charged with a new mission to extend the realms of the imagination, to have in some sort to break through the trammels which the prejudices of his age oppose to the appreciation of those qualities which are peculiarly his own, which constitute the essence of his originality, and on which he rests his claims to the subjection of his contemporaries. He has to call forth and bestow those powers by which mankind will be enabled to judge, and thoroughly relish, the highest products of his brain. The invisible links of custom hang with the weight of lead upon the human intellect, and the soul of the poet, while he thaws by the genial influence of Apollo (as Hannibal cleared his road among "Alpine solitudes") the barriers to success, is in fact only making an advance or conquest before unattempted and unthought of. He must establish his dominion over the wilderness of free spirits, whereby, having been "subdued even to the very quality of their lord," they are at length invigorated to the exertion of a corresponding energy to sympathize with the profound and the exquisite in feeling, or the lofty and universal in thought,—when introduced to their notice in new and unwonted aspects. This in our opinion is entirely beyond the province of taste, which has only to deal with the proportion and congruity of those subjects, respecting which all the requisite knowledge is already acquired, or easily attainable.

It would seem unnecessary to detain the reader longer with these preliminary remarks, more especially as the practical illustration of our theory, to which we hasten, cannot fail to furnish a satisfactory test of the soundness of the principles on which it rests; for as the falsehood of an hypothesis necessarily leads to erroneous conclusions, so the uniform agreement of experience with those inferences we are anxious to establish, is fitted to inspire the most assured confidence in the principles from which they are derived.

Much stress has been laid upon the competence of taste to weigh in the scales of her meager sense the acts and operations of the intellect. But by what magical charm a passive faculty is qualified for this, has not and cannot be shown: and until languages are framed according to the plan of a chemical nomenclature, it is not easy to perceive how any such virtue can belong to a mere metaphor. Images which are easily apprehended, such as the impression made on the mind of the Trojan chief by the

fall of Pallas, are referrible to the tribunal of taste; so much so, that the following distressing reflections are, almost of necessity, anticipated by the reader of the *Æneid* :—

“ Pallas, Evander, in ipsis
Omnia sunt oculis; mensæ quas advena primas
Tunc adiit, dextræque datæ — ”

Æneid. X. 515.

Here the passion is on the surface, however redeemed by the incomparable metre in which it is incarnate. No capability beyond human sympathy is required to constitute any one a judge of such passages; but, on the other hand, when the poetry involves the detection of the essence of the greatest things which lie lurking in thoughts “too deep for tears,” the taste to recognise its beauty and determine its relative value, more especially when such a rich vein of sentiment is newly opened, is no sudden acquisition. This acquired taste is in fact no longer taste, but a mental power, obtained by imbibing the spirit of an original author.

To be truly affected by “The Childless Father” of Wordsworth, would require a very distinct kind of critical acumen from what was competent to the appreciation of Eneas’s pathetic reflections above cited; and yet, with Timothy as Evander, the pathos is caused by the death of the offspring.

“ Perhaps to himself at that moment he said,
The key I must take, for my Ellen is dead;
But of this in my ears not a word did he speak,
And he went to the chase with a tear on his cheek.”

It is certain that no one can be interested in those subjects in regard to which he has not previous ideas, any more than he can discern beauty in a new colour, until he have acquired some pleasing associations with it. To such critics as have bound down their judgment of poetry to the dogmata of Aristotle or Longinus, who have limited their admiration to a certain class or character of objects, the sublimated essence of the above verse will probably be as undistinguishable as the beauty of a theorem to a dunce, and as unintelligible as a relic of antiquity to a peasant.

It is requisite that our ideas be increased, our conceptions extended, our associations connected with a subject, ere we can receive from it the due emotion of sublimity or beauty which it is capable of exciting.

The exclusive admirer of Homer and Virgil, the original constitution of whose mind has been moulded to classical associations, will find his imagination seize only those points of English literature which are allied to his prevailing disposition. These alone present the qualities which accord with the peculiar

habits of sentiment he is accustomed to cherish, and in which he delights to indulge. His sensibility never having been cultivated, cannot be awakened with regard to a different class of objects; and it is observable, that his sense of merit in such objects is in the same proportion weak and fluctuating. He is likely to make the indifferent qualities of such productions the object of his attention and cavil, without regarding those essential characteristic attributes upon which their pretension to excellence is founded. The inversions of Milton, the low-lived simplicity of Wordsworth, are as really qualities of their compositions, as the sublimity of the one or the thrilling humanities of the other. The reader who is incompetent to make the higher qualities the object of his attention in the perusal of the *Excursion* or the *Paradise Lost*, though he might certainly derive some instruction, the delight he experienced would be of a kind that did not enter into the contemplation of the poet. While from some original or acquired deficiency in the sensibility of his heart, he confined his regard to unaffecting or perhaps revolting circumstances, he could be conscious of no greater emotion than what he might receive from the perusal of the most unanimated prose; and if, from early association or prejudice, he is resolved to consider the poems we instanced in no other light, he must be content to pass his life without any perception of their intrinsic beauty.

It is hardly ever, on our first acquaintance with a poet, that we discover his characteristic merits, or feel the full force of his spell. And this we apprehend to be peculiarly the case with respect to Wordsworth. The powers which the critic brings to the consideration of the principles by which the poet attains his effect, may have been cultivated by long exercise to the very highest point; still, until he takes in the prevailing principle of his author, till he catches the occult expression to which the tone of the several passages may be referred, he is as it were without the key to that full and undisturbed enjoyment, which otherwise the genius of the poet is destined to produce. Accordingly, when such a critic as we have supposed is first introduced to the pages of Wordsworth, he is impressed with an emotion rather of wonder than of delight, at meeting with a species of poetry which has so little resemblance to the ordinary kind to which he is accustomed: and it is possible he may be inclined to marvel at the perversity of taste which could have led to the choice of such fantastical and unrefined subjects. As soon, however, as from the progress of his sensibility, effected by a deeper acquaintance with the composition of our author, he begins to connect philosophic expression with the sentimentalities of his nursery style; he begins also to apprehend and feel that pure and refined scheme of harmony to which before he was insensible. His attention is no longer drawn off to the straws and small ridicules that the wave bears upon its surface, but he boldly dives into the

Pierian pool for the pearls beneath ; or, to change our metaphor, instead of being repelled by the appearance of the *scoria* he is fated to encounter, he welcomes it as a sure and certain indication of the ore for which he is digging. He considers his author not merely in a different light, but with a different view. The supercilious critic is transformed into the meek disciple. The high-toned genius of the poet now gives value to the most unaccommodating subjects, and affects the imagination and the heart. The creations with which he is presented awaken more interesting emotions than those which he experiences from the perusal of what (*par complaisance*) is sometimes termed poetry. It is not impossible, from discovering the expression of the poet, he may arrive at the principle on which it is grounded. The glaring hues of diction, or the inane phraseology, that used to dazzle his earlier taste, appear now as inconsistent as rouge upon the cheek of youthful beauty. When our hearts are affected, we seek only for a colouring congenial to our emotions, and demand chastity as well as energy of expression. The simplicity which the critic looked upon at first as the poverty of the poet, becomes gradually welcome to him, by permitting him to indulge without interruption those interesting trains of thought which the character of the poetry—the reflex of the wisdom of the heart, and the grandeur of the imagination—has conjured up, and is fitted to inspire.

We have already intimated, that it has been the task of every original genius of a high order to create the taste by which his productions are to be enjoyed. That this is in reality the case we shall endeavour to show by a variety of examples. It is necessary, however, for us to premise, that we are very far from considering the instances which follow as a complete examination of the subject ; still, however imperfect they may severally be, they seem to possess considerable weight from their collective evidence.

To commence with the master-spirits of old Greece, whose poetry was exclusively national. Owing to a certain peculiarity and hardness in his tragic style, it is only of late years that the world has been inclined to do justice to Æschylus. His substance is Philosophy ; his form Poetry,—and he adapted to his purpose the secret doctrines of the mysteries as the antidote to the debasing influence of the *δεισιδαιμονία* of the State. Sophocles, the complete proportion and harmonious sweetness of whose dramas constitute the very perfection of the heroic style, had often the mortification of seeing the prize adjudged to some sorry competitor ; and Euripides, who deviated in a great measure from the ideal standard in allowing greater indulgence to the feelings of the heart, had his claim deferred to that of writers, whose ideas were of the age in which they flourished, and even when they attempted a similar strain of

thought to that expressed in the language of their rival, it differed as much as the same object when seen by the light of the sun or the glimmering of a taper. But with the mole-eyed who can wonder at the preference? It was not all at once that the eagle anchored his glances "in the eye of Phœbus;" and neither individuals nor nations are enlightened in a moment.

Menander,—who was once, according to Pliny, *omnis luxuriæ interpres*; in the language of Plutarch "the constant worshipper, the chief priest of the God of Love," but whose voluptuousness was so guarded by jealousy, that he was placed without scruple in the hands of youths and virgins,*—is to be classed in the melancholy list of great men to whom the envy and bad taste of the time in which they flourished denied justice, and to whose names fame and honour were only attached when they no longer lived to enjoy them. We read in Aulus Gellius, that Philemon, the competitor of Menander in the middle comedy, gained the prize against him. The plaudits on Philemon's performance exceeded those conferred on his original contemporary; but we are told by Quintilian, that "the brilliancy of Menander's imagery ought to have thrown every rival into the shade." But his fame is in the world an existence like that of virtue, which owes its being to the struggles it made, and its vigour to the enemies whom it provoked. Admired by Cæsar, imitated by Terence, and coupled by Ausonius with Homer, quoted and approved by the Fathers of the primitive Church,† it would seem that the admiration of posterity might compensate Menander for the censure of those men of palsied imagination and indurated hearts who were his contemporaries. Alas! no; his works have fallen a sacrifice to the *edax vetustas*, "the cruel teeth of Time."‡ The mighty poet is no more; and all the praise of antiquity and the regret of subsequent ages resemble only the rich mantle which wraps the corpse of a monarch, or the frankincense which burns upon his pile. We are inclined to apprehend, that the loss of the dramas of Menander is more to be deplored than that of any other ancient writings whatever.

We meet often in Cicero with remarks condemnatory of the prevailing imitation of Greek literature, but the truth seems to be, that neither the Augustan, nor any other age of Rome presents a single example of a truly original poetic genius, if we except, perhaps, Horace. The shining points of Virgil were lighted up by Homer. Diction and metre, however admirable, are not poetry. Their predecessors, in another language, had smoothed the way for all that they had in common with them, and they neither combined the elements of Grecian genius with an

* *Fabula jucundi nulla est sine amore Menandri,*
Et solet hic pueris virginibusque legi.—*Ovid.*

† Clemens Alexandrinus and Eusebius.

‡ Shirley.

original purpose, nor struck out any new light of their own. Let us turn to more modern times.

We find in Italy, during the middle ages, an intentional blending with Latin literature. It is in this temper that Dante, "banished his own soil," apostrophizes the spirit of Virgil:—

In se 'lo mio maestro, e 'l mio autore ;
Tu se' solo colui ; da cu io tolsi
Lo bello stile, che m' ha fatto onore.—*Inf. c. l.*

" My master thou and guide,
Thou he from whom I have alone derived
That style, which for its beauty into fame
Exalts me."
Cary.

It was the same in a greater or less degree with Petrarch, Ariosto, Guarini, and Metastasio. The structure of Tasso's poetry was that of the Grecian Epic. Sannazero Politian wrote in Latin. In every case, though the spirit might be romantic, the forms and rules of composition were borrowed from antiquity. Camoens is the well undefiled of the Portuguese language, which he, more than any other author, enriched and refined. We are not competent to give an opinion as to the celebrated magic of his diction, which is as untranslatable as the *sesame* in the Arabian tale. It is certain, that in his *Lusiad*, he struck the chord to which every heart in Portugal is in unison, and his reward was to be left to perish in a hospital at the untimely age of fifty-five.

Cervantes, a far greater than Luis de Camoens, suffered in the same era a similar fate. His was the awful task of climbing

" The steep where Fame's proud temple shines afar ;"

and because he achieved his purpose he was fated to die poor and a prisoner. He put off mortality on the same day with Shakspeare.

Goethe's writings effected a great reform in the German taste. In various departments of literature they succeeded one another with astonishing rapidity, and he appears to have possessed the invaluable power of *going out of himself*, more than any writer, ancient or modern, save Shakspeare. He is ranked by his countrymen as one of the only three men of genius that have ever lived.

We shall look in vain through the literature of France for an evidence of poetical genius. Our neighbours have ever substituted the felicities and the *finesses* of language for the inspiration of the muse. Their poetry has neither strength, originality, sublimity, nor invention. The plays of Corneille, Racine and Voltaire, however superior to many English plays that have been written in imitation of them, are merely evidence of the fine

taste and accomplished talents of their authors. The *Poësies légères*, a light and graceful style of writing, for which the language is peculiarly fitted, and in the production of which French authors are wont to pride themselves, cannot be considered poetry, at least, in our sense of the term.

That the Augustan age of Louis XIV. presents a more brilliant galaxy than ours of Queen Anne, we are not prepared altogether to deny. The muse in those days was content with a thrice adulterated Hippocrene; but far be it from us to imagine, that the time of Pope and Addison and Swift—when our poetical taste was imported, and our poetical conceptions were superficial—was the golden era of English literature. We must try back a century if we would meet with the great master-spirits of our land. In France, when the schoolboy task of classical imitation was done, there were no perennial springs of native passion and imagination to fall back upon; whereas, we had a throng of demigods, who deserved, if ever humanity did, the title of sentient beings. We had our dramatists, our poets, our philosophers, our divines—a mighty host! surpassing in intellectual grandeur all that the world ever witnessed, if we except, perhaps, the spectacle of Greece in the age of Pericles.

It does not consist with the object of this retrospect to enter into a disquisition of our indigenous English literature in the reign of Queen Elizabeth, nor must we suffer ourselves to be tempted out of our course by the attractive nature of such *diverticula*. Suffice it to observe, that while the world resounds with the name of the imaginative Ariosto, and of unimaginative French versifiers, that of Spenser is at this day scarcely known beyond the limits of the British Isles. Partial notice, or long continued neglect is almost the certain fate of works in the higher departments of poetry, while inferior productions written in their spirit or upon their model will be found to blaze into popularity. Far be it from us to depreciate the genius of our northern Ariosto, whose poems were the delight of our boyhood; but only take from them their shifting brilliancy of colouring, their medley of bright images and glowing words, their careless harsh simplicity, which was artificial and not natural, and what of originality will remain?

“Wheresoe’er I turn my view,
All is old and nothing new,
Trick’d in antique ruff and bonnet.”

Walter Scott was read, admired, patronized, and translated; the barren laurel is the award of Spenser and of

“The marvellous boy,
The sleepless soul that perished in his pride.”

The mighty genius of Shakspeare accommodated to the taste of his audience, without debasing, those materials which the

prepossessions of the age compelled him to make use of. Yet the perception of his transcendent merits was faint and limited. Lord Bacon no where alludes to him. At all events, whatever his first reputation, it must have died away within half a century; since, after the Restoration, we find that two of the plays of Beaumont and Fletcher were acted for one of our myriad-minded dramatist. However, there were peculiar causes in the mode of its application, that enabled the genius of Shakspeare successfully to vindicate itself. Let us break from the spell of his name, and pass forward a few years.

Milton may be emphatically said to have created that taste which achieved for him

“Fit audience, though few.”

This was his prayer, and we apprehend that he has attained it to the very letter. His severe and majestic style, which might be deemed the language of the gods, demands a commensurate degree of thought on the part of his readers, and draws too liberally on their intellectual qualifications for the majority to be prepared to answer.

To the ordinary and shallow race of men, who only recur to the perusal of poetry for the pastime of a leisure hour, Milton is the sealed author; but we go further, and in the full expectation of the obloquy and opposition that the declaration will excite, we must take leave to intimate our opinion, that all poets, in respect to their essential poetical qualities, are unpopular. They are bound, not read. It is, we conceive, impossible for an imperfectly developed taste to comprehend their creations; the utmost it can attain, is some faint and indistinct apprehension of transcending excellence and beauty. Good poetry, as Pindar remarked of music, confounds those who do not enjoy it. The reputation of Shakspeare may appear to bear strongly against us; but it is his mortal passion, and not the immortal imagination which redeems it, and through which it is transparent, that English people delight in. We have heard some of the divinest inspirations of the muse, that which flows from the mouth of Theseus in the “*Midsummer Night's Dream*,” hissed off the London stage! The audience did not relish the *longueurs*—the speech was too dull. And so is Milton, in the opinion of nineteenth-century persons who have him superbly bound in their bookcases. They are quite insensible to those beauties which afford the most exquisite delight to more cultivated understandings. In short, the poetry which appears most perfect to every refined taste will never turn out to be very popular poetry. As for Milton's Minor Poems, Pope pilfered from them undetected, and Addison did his best to patronize them into an ephemeral popularity in vain—they were little heard of for more than 150 years after their publication.

Cowley, before his death, ran into seven editions, Waller five, Flaxman four, Norris of Bennerton, nine. The minds capable of sympathizing with their modicum of energy and cultivation were numerous. They required of their readers no extraordinary ability or learning. Some activity of fancy and congeniality of feeling were all that was demanded. Readers, in consequence, were to be met with in multitudes, while the great productions of Milton remained to the million as they had never been. Such, a few years since, was the case with respect to Wordsworth; the admiration of the literary world was fixed elsewhere.

The reception of "Paradise Lost," and the slow progress of its fame, are conclusive proofs, that partial notice is all that an original genius who strikes out into a new path need count upon. The number of intelligent judges, may, however, be regarded as perpetually on the increase. The inner circle to which the Poet delights chiefly to pitch his voice is continually enlarging; and looking to that great futurity to which his ambition is constantly directed, we do not mean to say, but that the most perfect performances will be, as mankind progress in virtue and intelligence, the most extensively and permanently popular. But we confess the prospect at present is too distant for our mental vision to embrace.

In hurrying through the days of the merry monarch, we would remark, *par parenthèse*, that much of the Epicurean trifling by which they were characterised would seem to have been a natural relaxation from the excessive strain on the mind in the preceding age. At this period, the admirers of Settle and Shadwell were as numerous, and reckoned as respectable in point of talent, as those of Dryden. And, once for all, we would have our readers remember, that there never has been a period, and probably never will be, in which vicious poetry, of some kind or other, has not been more generally read, and excited more admiration than good.

Dryden's is a *Clarum Nomen*, but we must nevertheless pass on, since there is nothing in his poetry that stamps him as an original writer,—an *inventor, maker, creator*, in the sense that Æschylus and Milton were, as also one or two other names we have enumerated. And if with some hesitation we demur to Dryden, still less can we admit the claim of Alexander Pope, unless his exquisite polish blind us to his deficiency of poetic power; not but that the author of the "Elegy on an Unfortunate Lady" was a genuine poet, though somewhat wanting in originality.

There has been no English bard between Milton and Wordsworth who was the source of his own auditory; who originated by the necessity of his own mind those rules, which, when they came to be felt, were admitted by good judges as sound criteria. The artificial Young we hold to have been, owing to obvious

causes, an overrated poet; he had no great soundness of reason or depth of sensibility, and sunk exhausted beneath his subject. Thomson was happier in his quaint copyings in the "Castle of Indolence," than in the tumid style of his celebrated poem. But his sentimental common-places took, and retained their hold, whilst the "Castle of Indolence" ever has been, and is ever likely to be, neglected. Of Goldsmith and Gray we have spoken in a former article; neither introduced any new element into the world of poetic association. The existing state of the public taste was perfectly competent to decide on, and appreciate their performances.

If Cowper is often languid, he is always chaste: he was among the foremost of those who broke through the trammels of the monotonous school of Pope, but there is nothing in the flowing character of his poetry to draw very largely on the intellectual qualifications of his admirers. We are inclined to ascribe the secret of his popularity—though we admit that his poetical nature was as healthy as his moral spirit was morbid and mournful—as much to his feebleness as to any cause more honourable to the reading public.

The peculiar species of Burns's minstrelsy, as we observed of Shakspeare, excepts him from the present category.

We have already incidentally remarked upon the character of the poetry of Sir Walter Scott. What is especially noticeable is the felicitous way in which his genius contrived to hit the mark between wind and water—in which he reconciled his claims on the favour of the multitude with his pretensions to more select admiration. Of a far greater poet, Percy Bysshe Shelley, we shall allow ourselves only to say, in the words of King Henry over the body of the unbelieving Beaufort—"May God forgive him!"

We have spoken of "the most imaginative of bards," as Sir Walter designated Coleridge, in a bygone number.

The scope of this article precludes our entering into an analysis of the genius of Lord Byron, the staple of whose poetry is passion seeking relief in its own intensity.

For a period he was confessedly the most popular, and generally considered the foremost in desert of all his distinguished contemporaries. "Words that breathe, and thoughts that burn," teemed through the whole tissue of his compositions. His style is condensed, though often careless, and in the endeavour to be concise he became not seldom abrupt and obscure. Nothing can well be more poetical and impressive than the morbid egotism that pervades all his poems; nothing more grand and effective than his delineations; only, we apprehend, that the natural man would be glad of some relief from a sense of uniform misanthropy and gloom, and the moral man must feel oppressed at meeting with no higher aspirations than what must be ascribed

to sensuality and guilt; and in finding verse after verse and poem after poem present nothing whatever to redeem the unfaithful, heartless picture of human nature. Out of his mouth there leaped forth sparks, such as might set on fire the whole course of nature, scorching "the lap of earth" with the heat of his profligacy, and darkening the face of heaven with the smoke of his unbelief. If the effect of such daring outbursts be, as we allow, to engender a feeling of awe and admiration, it is greatly neutralized by that repulsion which all rightly-constituted minds must experience at the noble bard's frequent repetition of demoniac sentiments and maxims, and at his monotonous dark-sided representation of life and character. We say nothing of the flagrant error in taste, nor even of the perversion of morality; but we utterly deny that such delineations have the slightest grounds of truth to go upon. The scenes of this world are not, we know, all of the *couleur de rose*, for then it would not be a world of probation; nor are our fellow-creatures free from those moral defilements which betray where the serpent has left his trail, for then the immeasurable goodness of the Almighty, as evinced in the scheme of our redemption, had not been put to the proof; but we cannot therefore conclude with Lord Byron, that—

" ' The fruit
Of that forbidden tree whose mortal taste
Brought death into the world '
Is unmixed woe, depravity, and blight."

Ours is a more comforting, and a holier, and whatever the disciples of Childe Harold may suppose, a much more rational creed. We hold, that it evinces as partial knowledge to see nothing but guile in human nature, as to be led astray by any overweening estimate of the perfection of our species. We agree with the great dramatist, whose insight into the heart of man was intuitive, that "the web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipp'd them not; and our crimes would despair, if they were not cherish'd by our virtues."

Lord Byron was deficient in the highest attribute of the poetical character, the ability to lose sight of self in his creations; his scene is everlastingly filled by one character, and that character far from being either amiable or agreeable; his egotistical misanthropy is insufferable. His creations, even to the very *personæ* of his dramas, are all so many modifications of the one genus Byron; and although we cannot exactly understand how any educated man can have tried to read Childe Harold, and "not get on," as was the case with the Rev. Robert Hall, we perfectly coincide with his opinion, that "there can be no pleasure in minutely investigating deformity." This notice of Lord Byron is due to his celebrity; but of all the contemporaries of

William Wordsworth his lordship is the least entitled to contest with him the palm of originality. We believe, that there never breathed a poet of such indubitable natural genius who was so great a borrower as the author of "*Childe Harold*;" his writings were nothing but the alchemized acquisitions of a poetical mind. The base metal, indeed, came out for the most part from the intellectual crucible in the form of gold, and the ore purified from the dross. That which was before precious in itself, in proceeding through the mint of his imagination, acquired a different impress. Still there seemed an inherent necessity in his genius to bottom itself on some foreign model. His tragedies are written on the cold and artificial plan of Alfieri, Racine, or Seneca. That of "*Werner*" is a trashy imitation of the worst school of Germany; and the tone, style, and manner of his best poems are derived, probably without his own knowledge, from the bard of Rydal himself. Would that in forming the character of his muse on the principles of the Beautifier of our common humanity, his lordship had caught a portion of his Exemplar's kindly and virtuous tendencies! But Wordsworth's healthful creations gave no impulse to the ambition of Lord Byron's evil genius. If his lordship was an unconscious imitator of his rival's manner, in respect to the moral colouring of their pictures, the two were as opposite as light and darkness. We have no time to turn to the pages of Byron for the proof of our allegation of his having caught the mystic and lofty tone of Wordsworth's muse, since it is necessary, without further prelude, to hasten to the examination of the genius and poetry of THAT GREAT MAN. Let not our readers demur to the designation. The bard of Rydal merits the cognomen of *Great*, agreeably to two classes of Pascal's definition of the three orders of distinction. To that which is seen by the eye—the order of outward pomp—our poet has no pretension; but his title to that which is appreciated by the mind, the order of intellect; and to that which is recognised by God—the order of holiness—will admit of no dispute from any competent judge who has entered into the spirit and character of his compositions.

The star of Wordsworth hardly appeared above the horizon during a period when many a poetical luminary, with its attendant fires, rose to the ascendant; and if we had not already in a great measure anticipated the answer, it would be a curious question to determine why, in an age and amongst a people by no means indifferent to the allurements of the muse, the poetry we are treating upon should have remained unread and unappreciated. Besides certain causes for this to be sought for in the peculiar tone of his effusions, on which we shall presently have occasion to enlarge, the neglect of Wordsworth may probably, in a great degree, be ascribed to extrinsic and adventitious circumstances.

From the commencement of the war of the Revolution to the death of Lord Byron was a period of excitement unexampled in the annals of the world. The sober household humanities,—the charities of the hearth—poems, whose machinery consisted in the penates of home and the fireside, and which had no relation to the “Powers of Olympus” or the “Divinity of Hell,” were drowned by the “barbarous dissonance” of the age, and appealed in vain to the minds of men, reeling from their balance with the whirling events that followed each other in a kind of breathless succession. When hostile millions were arrayed against each other, almost, as it would seem, for the gratification of one man, *arma virumque* were the themes proper to the time; and, in truth, by a sort of involuntary sympathy, where one species of excitement gave birth by necessity of nature to other species of the same general character, we find the poetry of the period infected with the prevailing mania. Our writers lost sight of the true beauty and dignity of the human mind; and, carried away by the general opinion, they forgot that one being is elevated above another only in proportion as he possesses the capability of being excited without the application of gross and violent stimulants. Be this as it may, there certainly arose during the war, and for some years subsequent to the peace, a craving for extraordinary emotion, unknown to former times, to which the literature and theatrical exhibitions of the country conformed themselves. The discriminating powers of the public mind became blunted, and wholly disqualified to do justice to the calm and philosophic muse of Wordsworth, who could exclaim:—

“ Oh may thy poet, cloud-born stream ! be free,
The sweets of earth contentedly resigned,
And each tumultuous working left behind
At seemly distance, to advance like thee,
Prepared, in peace of heart, in calm of mind
And soul, to mingle with eternity !”

But the public were uninterested by the sweet and harmonious amplification of those inner moral feelings, the pathetic consciousness of which distinguishes man from the brute, and which it is the paramount duty of an immortal being to cherish. Men cared not to cool their feverish brows with “airs from heaven,” but welcomed rather the “blasts from hell,” however “questionable” their source. The splendid chivalrous variety of the incantations of Scott hit the taste of a victorious people. The lust of scorn, the hunger and thirst after unrighteousness, the glow of passion, unhallowed by any thing but its own frenzy, were qualities in Lord Byron which suited the unnatural appetency of the time. For the same reason the meretricious blandishments of the muse of Moore stole away the understandings of men and women. When the moral hemisphere was in a

blaze with these splendid coruscations, how could the star of Wordsworth, which shone apart,

“ In regions mild of calm and serene air,”

be discerned? What chance was there amid this hubbub, that a poet, entertaining a due respect for his lofty calling, and who scorned to break in upon the sanctity and truth of his delineations by transitory and adscititious ornaments, should make himself be heard, albeit he struck his harp to such a strain as follows :—

“ If thou be one whose heart the holy forms
Of young imagination have kept pure,
Stranger! henceforth be warned; and know, that pride,
Howe’er disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy. The man, whose eye
Is ever on himself, doth look on one,
The least of Nature’s works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O, be wiser, thou!
Instructed that true knowledge leads to love.
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.”

Or again: How could the public, drugged by the “Fare thee well, and if for ever” of a noble bard be made to comprehend the exquisite pathos of such a verse as follows :—

“ I’ve heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning.”

To the taste of readers whose hearts were beating an alarm, and whose blood was in a fever at the encounter of the Chief of Clan Alpine with Fitz-James, the sonnets of Wordsworth must have appeared as insipid as a draught of the river Duddon to a palate accustomed to Champagne punch or Hollands and water, “half-and-half.”

How could the excited maidens of our isle who were ensnared by the charmer, and bid not to “kindle,”

“ Till the night returning,
Brings their genial hour for burning—”

How could they subside into the placid mood meet for the reception of such verses as “the Reverie of Poor Susan?”

"She looks, and her heart is in heaven : but they fade,
 The mist and the river, the hill and the shade :
 The stream will not flow, and the hill will not rise,
 And the colours have all passed away from her eyes."

They who reflect, how at this age of the world the pale Quene of Night has been behymned and belauded by poets of all sizes, would be likely enough to conclude that it was no easy task to repair her tarnished glory. They may be instructed, however, by the perusal of Wordsworth, that the real "master of the lyre" knows that nature never grows old; that the wells of the heart never dry up. In his last production (*Yarrow Revisited*) he pours out a rich strain of music to the moon, with as much force and freshness as if he was the first discoverer of her glory and her empire.

The dove sent forth by Noah sought in vain for a resting-place for the sole of her foot, and returned to the ark, whence she had issued, as her only place of refuge. In like manner the genius of Poesy, affrighted for a time by the universal hue and cry from acknowledging that she had taken up her abode with the Bard of Rydal, looked in vain amid the dearth of original inspiration, for any ground on which to repose or build her hopes, till at last she assumed courage to proclaim the home of her "obscure sojourn."

At the time we write, the reputation of Wordsworth may be considered in a measure vindicated from the unfair and prejudiced aspersions of the *Edinburgh Review*, which prevented his arriving at that immediate degree of popularity, which otherwise he might perhaps have ascertained. Time that, according to the tragedian, withers wrath away,* has a tendency to reconcile men to those views and new combinations of eternal nature, which are stumbling-blocks to the foolish, and are the occasion of contemporary prejudice and malice. Such a style of criticism as that which was adopted by the reviewer in question, tended to prejudice the reader, though it did not always convince him; since he felt, that a beauty as well as a blemish was capable of being made the subject of derision. The most exquisite sentiments and the finest strokes of Wordsworth's muse, are precisely those which might appear the most doubtful and exceptionable to every one who wanted a relish for the natural piety and tenderness of the human heart; and they were, therefore, those which the sour distinguishing critic pitched upon for his especial animadversion. The little wit of the reviewer was equally capable of exposing a beauty and of aggravating a fault; and though such a treatment of our immortal poet naturally produced indignation in the mind of the understanding reader, it had its intended effect among the generality of those into whose hands the criticism fell; the rabble of mankind being too apt to take for

* Πάνθ' ὁ μέγας Χρόνος μαρναίει.—SOPH. *Ajax*.

granted, that every thing which is scoffed at with any mixture of wit, must be ridiculous in itself. But whatever was the source of the Edinburgh reviewer's repeated attacks, the mighty object of them has outlasted their scorn and contumelies; and his fame, which was fostered amidst the storm, is now the growth of years.

"At length our mighty Bard's victorious lays,
Fill the loud voice of universal praise;
And baffled Spite, with hopeless anguish dumb,
Yields to Renown the centuries to come."

The poet, as Sergeant Talfourd eloquently proved in his place in the House of Commons, on the 18th of May, last year, has found his confidence in his own aspirations justified. We must find room for the passage.

"Let us suppose an author of true original genius, disgusted with the inane phraseology which had usurped the name of poetry, and devoting himself from youth to its service; disdaining the gauds which attract the careless and unskilled in the moving accidents of fortune—not seeking to triumph in the tempest of the passions, but in the serenity which lies above them—whose works shall be scoffed at—whose name made a bye-word—and yet who shall persevere in his high and holy course, gradually impressing thoughtful minds with the sense of truth made visible in the severest forms of beauty, until he shall create the taste by which he shall be appreciated—influence, one after another, the master-spirits of his age—be felt pervading every part of the national literature, softening, raising, and enriching it."

We could, perhaps, find an apology for the scepticism of the generality, in relation to his merit who had explored an unknown path, and opened a new vein in the mine of Parnassus; but we can recognise no excuse in favour of censors, who arrogated something like infallible pretensions, and *ex cathedra* hurled their bulls at our great poetical reformer: Their canons might not have been unsuited to ordinary cases; but they were no more relevant than "an old almanack," when brought to bear upon the *quantum meruit* of such a writer as William Wordsworth. To award such a bard his due rank in the court of Apollo, to decide on the true value of a virgin species of poetry, it is incumbent on the critic to follow with the eye of the imagination the imperishable, yet ever wandering, spirit of the muse through her various metempsychoses, and be prepared to hail the descent of each rare *avatar*, instead of ignorantly scoffing at her attributes, and impiously denying her divinity.

Our most difficult task as discriminating and impartial reviewers remains to be accomplished; for however easy the common-place terms of panegyric, it is quite a different thing to present a summary of a poet's merits, and satisfactorily explain wherefore all readers of cultivated understandings are bound to relish any particular species of composition as highly as ourselves. We shall, however, to the best of our ability, proceed to give a reason

for our favourable judgment in the present instance, and afford our readers a chance of sympathizing with our admiration, by a selection of extracts.

The poet of whom we treat, whose spirit at this hour mingles with our intellectual atmosphere, has brought into the light of being a new source of poetic sympathy; has discovered an element in his divine art, of whose existence no writer in our language with whom we are acquainted, with the single exception of Shakspeare, seems to have been conscious. With that transcendent dramatic poet, whose insight into the human heart, and whose knowledge of all things in earth, air, and water *flashed* upon him in parcels, just when and where he wanted them, we have of course no intention to bring the bard of Rydal into comparison. He makes no claim to the universal genius of Shakspeare; nor has he the fairy brightness and gorgeous imagery of Spenser; nor the sublime majesty of Milton; nor the happy negligences, "beyond the reach of art," which distinguish Dryden; nor the rythmical polish, the terse elegance, the finish of Pope; nor the emphatic solemnity of Young; nor the florid, sonorous phraseology of Thomson; nor the beautiful fancy of Collins; nor the classical taste and elaborate modulation of Gray; nor the *naïve* charm, the inimitable ease of Goldsmith; nor the devout, minute familiarity of Cowper; nor the verisimilitude of Crabbe; nor the embellished fastidious delicacy of Campbell; nor the sparkling grace of Moore; nor the romantic lore, the antique colouring, the chivalrous striking variety of Scott; nor the pure mystical imaginings of Coleridge; nor the metaphysical abstractions of Shelley; nor the volcanic energy of Byron:—yet, in an essential poetical quality, he clearly (with the exception aforesaid) not only surpasses them all, but has detected a susceptibility in the deep heart of man, of which not one of the above great masters of the lyre, (always excepting Shakspeare,) was at all cognizant. This it is which constitutes the warp and woof of his exquisite productions, and which, in whatever garb it may be ornamented or disguised, must be recognised instantly in the stillest recesses of the soul, as of the *disjecta membra* of the poet. The idolatry with which he is regarded by all who are capable of appreciating his deep-thoughted musings, is to be ascribed to the humanizing spirit, the high and holy philosophy, which characterise them. Deeply, to use his own language, is his soul imbued

"With life and nature; purifying thus
The elements of feeling and of thought,
And sanctifying by such discipline
Both pain and fear; until we recognise
A grandeur in the beatings of the heart."

He was the first who made poetry a wayfarer mid the paths of daily life, who cast the glory of natural piety—only second to that of revelation itself—around every class of mankind. And

as our blessed faith teaches us, that the high and the low, the rich and the poor, are all equal in the sight of God; so the philosophic muse of Wordsworth may be almost said to have demonstrated the fact, by tracing the subtle links by which the lowliest conditions of humanity are connected with the highest,

“For this single cause,

That we have all of us one human heart.”

“Homo sum; humani nihil a me alienum puto,” should be adopted by Wordsworth as the motto of his noble effusions; because he of all poets knows how to touch the secret chord of sympathy, which, by the blessing of our common Father, runs from the loftiest and the best, to the most humble and the vilest of his creatures. The poetry of the bard of Rydal, like the philosophy of Plato, is elevated by sublime and enduring contemplation, and pregnant with a wisdom, which,—albeit of this world, and, in the case of Wordsworth, partaking of its household hopes and fears and duties,—insinuates the necessity of religion. Indeed, of all mere human compositions, those of our poet, and of the philosopher we have mentioned, approach the nearest in their character to the exalting and soothing influence of the holy Scriptures. But here, we hope, we shall not be misapprehended; the religious tendencies of Wordsworth are incidental, and not intentional; in contradistinction to the ascetic Calvinism of Cowper, and the unideal Sardonic truth of Crabbe, if there be one quality which characterises Wordsworth more than another, it is his pious, rational serenity, at once the cause and the consequence of that spirit of christian devotion to which he makes little allusion, but which the readers of his pages are necessitated to imbibe. It is in this temper that he exclaims—

“The showers of the spring

Rouse the birds, and they sing;

If the wind do but stir, for his proper delight,

Each leaf, that and this, his neighbour will kiss;

Each wave, one and t’other, speeds after his brother:

They are happy, for that is their right.”

We repeat, that we know no poet in the language, (except Shakspeare,) who has the same intense satisfaction in human sympathies, and the same minute and affectionate eye for the thousand lovely things with which nature, that is the art of God, blesses our daily paths. Can any thing be more perfect, whether we regard the rhythm, or the placid emotion with which it is so exquisitely attuned, than the verses—*To A HIGHLAND GIRL?*—We subjoin a few lines.

“Sweet Highland Girl, a very shower

Of beauty is thy earthly dower!

Twice seven consenting years have shed

Their utmost bounty on thy head:

And these grey rocks ; this household lawn ;
 These trees, a veil just half withdrawn ;
 This fall of water, that doth make
 A murmur near the silent lake ;
 This little bay, a quiet road,
 That holds in shelter thy abode ;
 In truth together ye do seem,
 Like something fashioned in a dream ;
 Such forms as from their covert peep,
 When earthly cares are laid asleep !
 Yet dream and vision as thou art,
 I bless thee with a human heart :
 God shield thee to thy latest years !
 I neither know thee nor thy peers ;
 And yet my eyes are filled with tears."

This bijou, however exquisite, would be incomplete as an illustration of the kindness of the poet's nature, unless we enriched our pages with a passage from the subjoined companion, written in another clime more than twenty years afterwards:—

" Sweet HIGHLAND GIRL ! a very shower
 Of beauty was thy earthly dower,
 When thou didst pass before my eyes,
 Gay vision under sullen skies,
 While Hope and Love around thee played,
 Near the rough falls of Inversneyd !
 Time cannot thin thy flowing hair,
 Nor take one ray of light from thee ;
 For in my fancy thou dost share
 The gift of immortality ;
 And there shall bloom, with thee allied,
 The votaress by Lugano's side ;
 And that intrepid nymph, on Uri's steep, descried !"

Here is a proof, if proof were wanting, that the human nature of the true poet never grows old. Though the outward frame may fall into the sere and yellow leaf, the heart, the necessity of whose vital yearning is the love of kind, will ascend at last to the home of its nativity, as fresh and as young as when first it felt "the solid globe grow animate and vocal;" and when every sight and sound in life's diurnal sphere enkindled emotions,

" Beautiful and new,
 Hived in our bosoms like the bag o' the bee."

In one sense, throughout the whole of his long and glorious life, William Wordsworth has never been any thing else than a child ; all his sympathies are with that beautiful and innocent age. He seems to feel instinctively that "of such" must be "the kingdom of heaven;" and his most characteristic compositions have a reference to children and their blessed period of

existence. To exemplify this trait of his nature would extend our extracts through volumes. The strong necessity of the poet's heart constitutes the staple of his poetry, and his very prose is not free from the same tender predilection. We can only afford room for a short poetical illustration, but it is a gem of its kind.

After speaking of certain Helvetian mountaineers, who stood on the ground renowned for Tell's dread archery to claim the guerdon of the steadiest aim, he remarks solemnly—

“But truth inspired the bards of old,
When of an iron age they told,
Which to unequal laws gave birth,
That drove Astræa from the earth.”

And what is it that gives rise to this apparently irrelevant train of thought? The poet's sympathy has been drawn off from William Tell, and all the rich associations of the hour and the place, by the appearance of a solitary child who sate apart—

“A gentle boy (perchance with blood
As noble as the best endued).”

And immediately follow half a dozen lines, which must have gushed from the innermost depths of the poet's heart:—

“Ah! what avails heroic deed?
What liberty? if no defence
Be won for feeble innocence.
Father of all! if wilful man must read
His punishment in soul-distress,
Grant to the morn of life its natural blessedness.”

The Italian Itinerant, which preceded the Swiss Goatherd, is scarcely less beautiful. And how touching is the poem, *To a Child Six Years Old*, one of his earlier productions! We must find space for half-a-dozen lines:—

“Thou art a dew-drop, which the morn brings forth,
Not framed to undergo unkindly shocks,
Or to be trailed along the soiling earth;
A gem that glitters while it lives,
And no forewarning gives,
But at the touch of wrong, without a strife,
Slips in a moment out of life.”

And this brings us back to the point whence we diverged. It is the note-worthy characteristic of the compositions of Wordsworth, that at the instant they strike upon the heart, they pierce as by a sunbeam the innermost recesses of the intellect, and suggest a train of thought in which no man can indulge without finding himself wiser and better for his reflections. There have been many descriptive poets, but the descriptive passages of

Wordsworth have a charm of their own, which does not consist in their mere graphic beauty. It is not the truth nor the colouring of his scene, but the philosophic hue thrown over it, which is at once the glory and the peculiar excellence of the great master we are reviewing. The reader is affected as by nature herself, who then is most omnipotent when she abstracts her worshipper from the objects of his rapture by the subtle chain of mental association. Wordsworth not only sees farther than any of his contemporaries into the sacred places of poetry, but is possessed of such magic power over the sensibility of his readers, that they find themselves transported within the sanctuary, and are filled with ideas that the poet himself wots not of—

“And dreams of things which he can neither see nor hear.”

“Et durant ces égaremens” (to use the words of Rousseau), “l’âme erre et plane dans l’univers sur les ailes de l’imagination, dans des ecstases qui passent toute autre jouissance.” The emotion, indeed, which a verse or line of Wordsworth will awaken is often beyond what the mere sentiment it couches seems capable of exciting. We will quote only two passages to show that their power over the heart is not confined to the ideas immediately presented, but arise from the associations they suggest:—

“Oh, dearest, dearest boy! my heart
For better lore would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn.”

“She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and oh
The difference to me!”

We might easily have made a better selection, and extended it through a thousand other examples, but the above must suffice. We do not offer them on account of their poetical merit, but merely in illustration of our argument. We would draw attention to the fact, that the prominent idea of the poet only serves as a hint to touch the heart, and thereby awaken the imagination. It is then when the reader is carried on by his conceptions, not guiding them, that the deepest emotions are experienced; his heart will swell with feelings which language is too weak to express, and in the depths of thought, or the silence of prayer, he pays to the charm that first enthralled him the most flattering mark of his applause. We must look, then, to the *suggestive* principle, which runs like a golden thread through the tissue of these matchless compositions, both for the secret of that impression they make on the

reader, and in order to define their distinguishing quality, or if we would arrive at a full comprehension of the author's originality.

We feel unwilling to anticipate the reader in an inquiry which he can so easily prosecute for himself. If our opinion be correct, and the illustrations we shall presently offer be just; if the poetry of Wordsworth is capable of producing strong emotions, when it inspires a train of deep and pious thought; and when, through the obtuseness of the reader's sensibility, the prejudices of perverted taste, or from whatever cause, no such suggested meditation arising, it makes little or no impression on his feelings, it is, we think, reasonable to conclude, that the distinctive excellence of such poetry is to be ascribed not altogether to the interest of the subject, still less to the grave and dulcet harmony of the verse, but to its capacity to touch, as by an electric chord, certain latent feelings with which it does not, in the first instance, appear associated. The sensibility being affected, the emotion spreads beyond the apparent occasion, and the imagination on the wing quits the intellectual objects whence it sprung, and is led by thought above thought, however differing in degree still corresponding in character, till the reader rises from the familiar, simple, and perhaps puerile, delineation of the bard to the sublimest conceptions, and becomes rapt in the contemplation of whatever is great or good in his own bosom, or that he attributes to the Divinity. In suggesting that meditative pathos which has its seat in the depths of reason, to which the mind cannot sink gently of itself, but must descend by treading the steps of thought, the muse of Wordsworth stands unrivalled. She sends the soul into herself, to be admonished of her weakness and made conscious of her power; she describes life and nature as they are operated upon by the creating or abstracting virtue of the imagination. The instinctive wisdom of antiquity and the heroic passions, uniting in the heart of the poet with the meditative wisdom of later ages, produce an accord of sublimated humanity, which is at once a history of the remote past and a prophetic annunciation of the remotest future.

It is time, however, that we make the reader acquainted with some of the larger pieces of our author. We cannot afford room for the exquisite poem of *Laodamia*, and its beauty, which consists in its entity, is not to be judged of by quotation. We must even pass the majestic simplicity of the *Ode to Duty*, which is a noble subject nobly treated. There are also some admirable verses, entitled "*The Female Vagrant*," which we would fain include, but they will not bear dividing; nor can we give any part of "*Liberty*," or "*The Evening Volunteers*," nor of "*Yarrow Unvisited*," "*Visited*," and "*Revisited*," nor of scores of others, all equally impregnated with the beauty and the power of the lofty soul and deep-toned sensibility of this genuine master of his lyre. We will content ourselves with *Michael*, not by

any means that we deem it the best we could present, but as being characteristic of the writer :—

“The pair had but one inmate in their house,
An only child, who had been born to them
When Michael, telling o’er his years, began
To deem that he was old.”

“As soon as Luke, full ten years old, could stand
Against the mountain blasts, and to the heights,
Not fearing toil nor length of weary ways,
He with his father daily went, and they
Were as companions. Why should I relate
That objects which the shepherd loved before
Were dearer now? that from the boy there came
Feelings and emanations—things which were
Light to the sun and music to the wind;
And that the old man’s heart seemed born again?”

Thus the boy grew up in his father’s sight, his daily comfort and hope, when distressful tidings came to Michael’s ear. Long before, he had been bound surety for his nephew, on whom unforeseen misfortune suddenly pressed, and he was summoned to discharge the forfeiture, which amounted to little less than half his substance :—

“This unlooked-for claim
At the first hearing for a moment took
More hope out of his life, than he supposed
That any old man ever could have lost.”

“Our Luke shall leave us, Isabel. The land
Shall not go from us, and it shall be free;
He shall possess it, free as is the wind
That passes over it.”

“Luke to town shall go,
And with his kinsmen’s help and his own thrift,
He quickly will repair this loss, and then
May come again to us.”

“At this the old man paused;
And Isabel sat silent, for her mind
Was busy looking back into past times.”

We are necessitated to omit some pages of as natural pathos as any in the language, and with which no composition save the Bible will bear comparison. We must, however, give the conclusion :—

“Meanwhile Luke began
To slacken in his duty,” &c.

" He was driven at last
To seek a hiding-place beyond the seas."

* * * *

" There is a comfort in the strength of love,
'Twill make a thing endurable which else
Would overset the brain, or break the heart.
I have conversed with more than one who well
Remember the old man, and what he was
Years after he had heard this heavy news.
His bodily frame had been from youth to age
Of an unusual strength. Among the rocks
He went, and still looked up upon the sun
And listened to the wind, and as before
Performed all kinds of labour for his sheep,
And for the land his small inheritance.
And to that hollow dell from time to time
Did he repair, to build the fold of which
His flock had need. 'Tis not forgotten yet,
The pity which was then in every heart
For the old man ; and 'tis believed by all,
That many and many a day he thither went,
And never lifted up a single stone.
There by the sheepfold sometimes was he seen,
Sitting alone, with that his faithful dog,
Then old, beside him, lying at his feet.
The length of full seven years, from time to time,
He at the building of this sheepfold wrought,
And left the work unfinished when he died."

The close we think extremely touching. It leaves upon the mind just that impression of sadness which is both salutary and delightful, and ought not to be without its use to soothe the imagination and amend the heart. If there be any critical readers so deficient in taste and sensibility, that after reading the simple tale of Michael, they can discern nothing beautiful or great in Wordsworth's muse, we must conclude that their boasted insight into the beauties of certain pathetically eloquent passages in Genesis is imaginary, and that they speak in praise of the Bible as they do in dispraise of our bard, merely by rote.

It is one of the most enduring merits of Wordsworth, that he has discovered that the proper soil and *nidus* of all the more tender and less turbulent affections, on which the beauty of the pathetic is altogether dependent, is the privacy and simplicity of humble life. He has ascertained and shown, that human nature and human feelings form the true source of interest in poetry of every description. He has struck a note to which the heart and the affections vibrate in unison, by rousing one of a large family of kindred impressions, and by dropping the rich seed of his inspiration upon the fertile and sheltered places of the imagination. By touching upon emotions associated with all that the

reader has felt or fancied, the poet imparts a delight which consists, as we have already intimated, not so much in what he directly supplies to the imagination, as in what he enables it to supply to itself. We can neither look around nor within us, without being reminded of the truth and importance of such suggestive reflections, when they have once stolen upon the heart. We feel that we cannot walk a step from our own doors, nor cast a glance back upon our departed years, without being indebted to the bard of humble life for some striking image or touching reflection, of which the occasions are always before us; but unless we had been taught how to improve them, might have almost always been allowed to escape. It would be only doing our artist justice to present another illustration of the deep and peculiar interest which may be excited by humble subjects, when handled by his discriminating and delicate pencil.

The Old Cumberland Beggar is evidently finished *con amore*, and does appear to us, as a piece of description philosophized, to be absolutely perfect. It is difficult to forbear quoting the whole, but we must satisfy ourselves with a single extract:—

“Then let him pass, a blessing on his head !
 And while in that vast solitude to which
 The tide of things has led him, he appears
 To breathe and live but for himself alone,
 Unblamed, uninjured, let him bear about
 The good which the benignant law of Heaven
 Has hung around him ; and, while life is his,
 Still let him prompt the unlettered villagers
 To tender offices and pensive thoughts.”

The whole poem is exquisite, touching on that general chord of sympathy which runs from the highest to the lowest of the children of Adam.

It is obvious, however, that the homely subjects on which our great Poet loves to expatiate have certain disadvantages, to which we must impute the greater part of the faults and deformities, with which some of his productions are fairly chargeable. We are obliged to confess, that in the instance of “Peter Bell,” “Harry Gill,” and one or two other pieces, our author has sacrificed poetry to a poetical theory,—his very excellence carried to excess has become a fault. He has gone to the other extreme of what he deprecates, and would merely substitute one set of diseased perceptions for another. It strikes us that one main cause of the detraction to which he has been subjected, may be found in the fact, that he himself has especially invited the attention of his readers towards his defects, by putting them forward as part of his system of counteraction, consequently their disadvantageous effect involves the whole character and influence of his poetry. It really appears to us, that all the craving after intelligence, which the Poet conceives to be the bane of society, is

a healthy appetite in comparison to the morbid abstractions, in which he has thought proper in some of his pieces to indulge. He was right to strip the Muse of Poetry of her gaudy array; but in our judgment inexcusable when, at one period of his career, he gave her a whistle instead of a harp to play upon.

But this is an ungrateful subject, especially when we remember what grand and genuine effusions enrich the volumes on our table; and that were all the objectionable pieces abstracted, or had they been omitted, the difference as respects quantity would be almost imperceptible. Not altogether unconnected with these mistakes of Wordsworth are certain observations in one of his Prefaces upon the subject of versification. He remarks, that in proportion as ideas and feelings are valuable, whether the composition be in prose or verse, they require and exact one and the same language.

Now we must protest against this attempt to consider perfect poetry as not essentially connected with metre,—an innovation which would detract from the Poet's properties, and shut up one of the finest inlets of his enjoyment and nourishers of his power,—the sense of the harmonious.

Why should our Poet, while he is adding new provinces to poetry, thus seek, by his exclusive and proscriptive theories respecting poetical diction, to deprive her of ancient dominions and lawful instruments of rule? It had been well if he had understood, that his extreme disregard of general sympathy and contempt for accidental prejudice tended greatly to counteract his moral and philosophical attempt to enlarge the territories of art, by unfolding the poetical interest which lies latent in the common acts of the humblest men, and in the most ordinary modes of feeling, as well as in the most familiar scenes of nature.

But let us return from this tone of animadversion to the more grateful part of our critical duties.

It is worthy of remark, notwithstanding Wordsworth's theoretic fallacy on the subject, that his own metrical diction is for the most part unexceptionable; and it is well that it is so, for though possessed of the primary quality of poetical conception to the highest possible extent, it had been but like a lute without its strings, unless he had acquired the subordinate power of expressing what he felt and conceived in appropriate and harmonious language. He has a superlative command of gratifying an excellent ear by sounding cadences. All his productions are tinged with his natural philosophic temper, and as might be expected are deep and energetic in proportion to the character of his genius. If we were to go more minutely into the attributes of his style and versification, it would afford room for a still longer chapter than that we are now occupied with. He has a perfect mastery over our language, which, imbued with his habitual tone of enthusiasm, he wields with all the calmness of conscious power. His style is almost always majestic and digni-

fied, though somewhat redundant; and its character is a mixture of force and harmony, now and then familiar, and in those instances seldom easy; admirable in its gravity, and still more admirable in its pathos; frequently delighting the reader by its sonorous Miltonic flow, and more often reminding him of the impressive simplicity of the Holy Scriptures. As a sonneteer Wordsworth must be allowed to have no equal. His diction, lofty and striking as the ideas it clothes generally are, is equally simple and harmonious. His sonnets on *Liberty*, written during the war, are most noble and spirited compositions. We will gladden the hearts of those who thirst for genuine poetry by citing one of these; it is sufficient to show his supremacy in that department.

ANTICIPATION.

October, 1803.

“Shout, for a mighty victory is won!
 On British ground the invaders are laid low;
 The breath of Heaven has drifted them like snow,
 And left them lying in the silent sun,
 Never to rise again! the work is done.
 Come forth, ye old men, now in peaceful show,
 And greet your sons! drums beat and trumpets blow!
 Make merry, wives! ye little children, stun
 Your grandame's ears with pleasure of your noise!
 Clap, infants, clap your hands! Divine must be
 That triumph, when the very worst, the pain,
 And even the prospect of our brethren slain,
 Hath something in it which the heart enjoys:—
 In glory will they sleep, and endless sanctity.”

It might be expected in the *Church of England Quarterly Review* we should devote a few pages to the “*Ecclesiastical Sketches*” of our Bard; and whether on the score of their poetical merits, or on account of their moral and pious and constitutional tendency, they richly deserve it; but our diminished space warns us to hasten to the examination of the longest and most celebrated of Wordsworth's productions—viz. that portion of the *Recluse* entitled the “*Excursion*.”

The poem opens with a picture of the author toiling across a bare common in a hot summer day, and reaching at last a roofless hut,

“amid the gloom,
 Spread by a brotherhood of lofty elms.”

Here he meets by appointment a man of reverend age; one of those who husband that which they possess within, and go to the grave unthought of; for as the Poet truly and beautifully observes—

“Strongest minds
 Are often those of whom the noisy world
 Hears least.”——

This person, from his sixth year, had been sent abroad in summer to attend herds, where in majestic solitude

“ He had early learned
To reverence the volume which displays
The mystery, the life which cannot die;
But in the mountains did he feel his faith;
There did he see the writing;—all things there
Breathed immortality, revolving life,
And greatness still revolving; infinite;
There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects, nor did he believe,—he saw.
What wonder if his being thus became
Sublime and comprehensive! Low desires,
Low thoughts had there no place; yet was his heart
Lowly; for he was meek in gratitude.”

When he grew older he determined to embrace the occupation of a pedlar; and having at length obtained due provision for his modest wants, he resolved to pass the remnant of his days

“ Untasked with needless services.”

This pedlar gives a most interesting account of the last inhabitants of the deserted cottage. These were a good industrious weaver and his wife and children.

“ She, at my approach,
A daughter's welcome gave me; and I loved her
As my own child. O Sir! the good die first,
And they whose hearts are dry as summer dust
Burn to the socket.”

They were very happy for a while,—

“ And a pretty boy
Was their best hope,—next to the God in heaven.”

Sickness and want of work came upon them; and their father enlisted as a soldier; and the wife pined in the lonely cottage. The process is lacerating, but beautifully described. A sad reverse it was for the father, the effect on whom is strikingly delineated.

“ At his door he stood,
And whistled many a snatch of merry tunes
That had no mirth in them.”

When the benevolent Pedlar came in his rounds, in hopes of a cheerful welcome, he meets with a scene of despair. The gradual sinking of the spirit; the sore heart wasting under the load of continued anxiety, and the destruction of all the fine springs of the soul, by a course of unvarying sadness, are very feelingly represented in the sequel of this simple narrative.

On the Pedlar's arrival he found that she was absent; the desolate appearance of the cottage and garden is described with all the truth and simplicity of nature.

" From within
Her solitary infant cried aloud;
Then, like a blast that dies away self-stilled,
The voice was silent."

The desolate woman had now an air of still and listless and patient sorrow. She had grown more careless and desponding as her anxiety and fears for her absent husband, of whom no tidings ever reached her, accumulated.

" But yet no motion of the breast was seen,
No heaving of the heart. While by the fire
We sat together, sighs came on my ear,
I knew not how, and hardly whence they came."

" Her infant babe
Had from its mother caught the trick of grief,
And sighed among its playthings."

Returning seasons only deepened this gloom and confirmed this neglect. Her child died; and she spent her weary days in running over the country, and repeating her fond and vain inquiries to every passer by.

" And here she died,
Last human tenant of these ruined walls."

In the telling of this simple story there is very considerable pathos, and no reader can fail to be struck with the author's knowledge of the human heart, and the power he possesses of stirring up its deepest and gentlest sympathies.

In the Second Book the mortal taint effected upon the Chaplain by the French Revolution is well described; but we cannot find room for it, nor for the magnificent description of two huge peaks.

There is no ordinary force of writing and tenderness of sentiment in the Third Book. It is of a mournful cast, and destitute of incident; for our Poet's delineations are only feelings, and his adventures are of the heart.

The apostrophe in this book of the desponding man is very beautiful. And how true is it, as the grey-haired wanderer remarked—

" Wisdom is oftentimes nearer when we stoop
Than when we soar."——

How musical are the lines—

" Feelingly sweet is stillness after storm,
Though under covert of the wormy ground."

How startling is the splendid piece of declamation, beginning—

“ Oh! tremble ye to whom hath been assigned
A course of days composing happy months,
And they as happy years.”

The narrative given by the *Solitary* is most spirited and interesting. He begins thus, addressing himself, after a long pause, to his ancient countrymen—

“ You never saw, your eyes did never look
On the bright form of her whom once I loved.
Her silver voice was heard upon the earth,
A sound unknown to you.”

The account of their marrying and early felicity is written with mellifluous sweetness. Their seven years of unmolested happiness were blessed with two lovely children, whom suddenly a contagious malady swept off.

“ Calm as a frozen lake, when ruthless winds
Blow fiercely, agitating earth and sky,
The mother now remained.”

But she also shortly melted from his arms, and left him disconsolate on the earth.

The agony of mind into which the survivor was thrown is described with a powerful eloquence, as well as the doubts and distracting fears which the sceptical speculations of his careless days had raised in his spirit. There is something peculiarly grand and terrible to our feelings in the imagery of these three lines—

“ By pain of art—now checked—and now impelled—
The intellectual power, through words and things,
Went sounding on, a dim and perilous way ! ”

At last he is roused from this dejected mood by the glorious promises which seemed held out to human nature at the first dawn of the French Revolution.

How many were there at that period, young men of the loftiest minds, the prime stuff out of which manly wisdom and practicable greatness are to be formed, who fixed their hopes and turned the ardour of their souls from mankind at large to the wide expanse of national interests which then seemed fermenting in the French Republic, as in the main outlet and chief crater of the revolutionary torrents! How many who confidently believed that these torrents, like the lava of Vesuvius, were to subside into a soil of inexhaustible fertility on the circumjacent lands, the old divisions and mouldering edifices of which they had covered or swept away—enthusiasts of the kindest temperaments, who had approached

“ The shield
Of human nature from the golden side,

And would have fought even to the death to attest
The quality of the metal which they saw."

Soon, however, disgusted with men and Europe, he sought for shelter in the wilds of America. In the calm of the voyage memory and conscience awoke him to a sense of his misery.

"Feebly must they have felt
Who, in old time, attired with snakes and whips
The vengeful Furies. *Beautiful* regards
Were turned on me—the face of her I loved;
The wife and mother, pitifully fixing
Tender reproaches, insupportable!"

His disappointment and ultimate seclusion in England have been sufficiently explained.

The Fourth Book is filled with dialogues, ethical and theological. Many are the brilliant passages and forcible expressions in this book, to which we can do no more than allude.)

A single passage of stern and majestic beauty, and that a short one, but to which the hearts of all readers of modern history must respond, is all we can find room for out of the Fifth Book.

"Earth is sick,
And Heaven is weary of the hollow words
Which states and kingdoms utter when they talk
Of truth and justice."

The Sixth Book contains an obituary of several of the persons who lie buried in "The Churchyard among the Mountains." The perusal of this book induces serious reflections upon the emptiness of our being here, and its transient tenure. The frail nature of all human ties, the evanescence of earthly friendships and earthly loves, the short-datedness of even those finer sympathies which seem to invest mortality with the privilege of angelic nature, and which lend life its best though falsest colouring—the unreal character,—the mutability of all that *seems* on this side of the grave, is brought directly home to our consciousness with due and impressive effect. We are led to commune with our own bosoms, and that communion seasons and softens us; and few are the readers that do not rise from such humbling yet lofty meditation in that chastened mood which alone is befitting the inheritor of "an enduring substance in futurity."

The following is, in our opinion, exquisitely pathetic:—

"Ah! why, said Ellen, sighing to herself,
Why do not words, and kiss, and solemn pledge,
And nature, that is kind in woman's breast,
And reason, that in man is wise and good,
And fear of Him who is a righteous judge—
Why do not these prevail for human life,
To keep two hearts together, that began

Their spring-time with one love, and that have need
Of mutual pity and forgiveness, sweet
To grant, or be received?"

The whole of this story is told with great sweetness, pathos, and indulgence, by the vicar of the parish, by the side of her untimely grave.

Throughout the Seventh Book these elevating conversations are continued.

We should like to extract from the Eighth Book the lively and impressive appeal on the injury done to the health, happiness, and morality of the lower orders, by the unceasing labours of our crowded manufactories. The description of night-working is picturesque. In lonely and romantic regions, he says, when silence and darkness incline all to repose—

" An unnatural light,
Prepared for never-resting labour's eyes,
Breaks from a many-windowed fabric huge ;
And at the appointed hour a bell is heard—
Of harsher import than the curfew-knoll,
That spake the Norman Conqueror's stern behest—
A local summons to unceasing toil !"

The effects over the ordinary life of the poor are delineated in grave colours.

" Domestic bliss,
(Or call it comfort, by a humbler name,)
How art thou blighted for the poor man's hearth !"

The dissertation is closed with an ardent hope, that the farther improvement and the universal diffusion of these arts may take away the temptation for us to embark so largely in their cultivation, and that we may once more hold out inducements for the return of old manners and domestic charities.

The Ninth and last Book is replete with spirit-stirring eloquence and lofty poesy. How animated is the following exhortation to the more general diffusion of education among the lower orders ; and how glowing is the poet's assertion of their capacity for all virtues and all enjoyments :—

" Believe it not :
The primal duties shine aloft—like stars ;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man—like flowers.
The generous inclination, the just rule,
Kind wishes and good actions and pure thoughts—
No mystery is here ; no special boon
For high and not for low, for proudly graced
And not for meek of heart. The smoke ascends
To heaven as lightly from the cottage hearth
As from the haughty palace."

The blessings and the necessities that now render this a peculiar duty in the rulers of this empire, are urged in a still loftier tone, but we have no room for the quotation.

Besides the more extended passages of interest and beauty which we have quoted and omitted to quote, there are scattered throughout innumerable lines and images—sparkling gems, that absolutely startle us with their intimation of the great poetic power of the author.

The beneficial effects of intervals of relaxation and pastime over youthful minds is finely expressed, we think, in a single line, when it is said to be

“ Like vernal ground to Sabbath sunshine left.”

The following image of the bursting forth of a mountain spring is also conceived with great elegance and beauty:—

“ Crowned with flowrets and green herbs,
The mountain infant to the sun comes forth,
Like human life from darkness.”——

Nothing can be more elegant than the representation of the graceful tranquillity occasionally put on by one of the author's favourites, who, though gay and airy in general,

“ Was graceful when it pleased him, smooth and still
As the mute swan that floats adown the stream,
And on the waters of the unruffled lake
Anchored her placid beauty. Not a leaf
That flutters on the bough more light than he,
And not a flower that droops in the green shade
More winningly reserved.”

How deeply philosophical is the sentiment—

“ Unless above himself he can
Erect himself, how poor a thing is man !”

From what we have already said, the reader will not be surprised at our decided opinion, that Wordsworth's poetry is sure to live as long as taste or sympathy in the human breast can estimate the worth of pure simplicity and nature. He was the first to demonstrate that there could be heartfelt tenderness out of the pale of the stews, and genuine heroism without war or bloodshed. Milton was the Homer of the seventeenth century, and Wordsworth is the Milton of the nineteenth. Both poets wrote for posterity. The one clothes the objects of his perceptions with the feelings of his own heart and the emotions of his own mind,—invests them with human faculties. The elder bard arrays them with a very drapery of words; he expresses nothing as a mere ordinary man would express it; every thing seems as if it were the result of continued effort: but it is *we* who make the effort, and not the

poet. He speaks from the fulness of his experience ; and poetry, like passion, draws into the same vortex, and forces to one common centre, every remembrance ; in the hurry and the frenzy of the occasion, re-collects from each chamber of the understanding and fancy every image and idea, from whatever source derived ; and fuses them altogether into one glowing mass of illustration and eloquence : like a dream, it curdles a long life into an hour. But the mind not furnished with the same associations, has much to learn before it can understand, much less feel, the diction composed from such sources. It must fail of its effect with all but cultivated understandings ; and even these must be always on their duty. However grave and harmonious the poetic style of Wordsworth, it certainly does not lie under this drawback to popularity. If somewhat diffuse, it is generally sufficiently simple, and seldom unobtrusive. But there are points in which these great poets may be advantageously compared, or made to reflect light by the effect of contrast upon the peculiar excellence of each. Those contemplations which fill the imagination, and that sensibility of spirit which renders every circumstance interesting, are the qualities of both ; but vastness is the characteristic of the thought of Milton, and depth of Wordsworth. Milton is the more sublime, Wordsworth the more natural. Wordsworth seems to have derived little from any acquired abilities, and may be styled the poet of human nature ; he trusts to the movements of his own mind—to the full influence of that variety of passion which are common to all. His conceptions are distinguished by their simplicity and force. In Milton, who was skilled in almost every department of science, learning seems sometimes to have shaded the splendour of genius. No poet excites emotions so tender and pathetic as Wordsworth, or possesses so much intensity of feeling. He abounds with thoughts, which, as he has told us, are too deep for tears, and which are also, in their best mood, too tranquil even for smiles ; but in point of sublimity he cannot be compared to Milton. We are excited to a fervour of feeling by Wordsworth ; but, in perusing Milton, we are struck with the calmness of fixed astonishment ; and here lies the secret of his power. The poems of Wordsworth inspire us with a tender sensibility ; those of Milton with the stillness of surprise. The one thrills the soul by his knowledge of the human heart ; the other amazes with the immensity of his conceptions. The movements of Milton's mind are steady and progressive ; he carries the fancy through successive stages of elevation, and gradually increases the heat by adding fuel to the fire ; the bursts of Wordsworth are more touching, sudden, and transitory. Milton, whose mind was enlightened by science, appears the more comprehensive ; Wordsworth the more sentient. The one shows more sublimity of thought—the other more acuteness in meditation. Both gave

up their hearts to the living spirit and light within them. The poetry of both is the revelations of their own mind; the one evolving its greatness, the other unveiling its loveliness. The one was an illustration of the *ἐνθούμιον ἐν μύθῳ*—the transcendent ideal of divinity; the other is more deeply tintured with human passion and human sympathies. To the view of Milton the wide scenes of the universe seem to have been thrown open, which he regards with a cool and comprehensive survey, little agitated, and superior to those emotions which affect inferior mortals. Wordsworth, when he rises the highest, goes not beyond the bounds of human nature; he still connects his descriptions with instincts and passions common to our kind; and though his ideas have less sublimity, they are more perfectly ethereal and pure. The appetite for greatness—that appetite which always grasps at more than it can contain—is never so fully satisfied as in the perusal of “*Paradise Lost*.” In following Milton we grow familiar with new worlds; we traverse the immensities of space, wandering in amazement, and finding no bounds. Wordsworth confines the mind to a narrower circle, but that circle he brings nearer to the eye; he fills it with human sympathies and aspirations, and makes it the scene of more interesting emotions.

We here bring to a conclusion our sketch of the genius and poetry of William Wordsworth; who, disgusted with the inane phraseology of the day, by perseverance, and a just confidence in his own original powers, has succeeded in effecting a silent reform in the public taste, and, in the teeth of obloquy and misrepresentation, introduced a new element into the intellectual universe; whose admirable productions comprise numerous specimens of the sonnet of unapproached excellence; whose noble odes (at least two of them—those on Duty and on the Immortality of the Soul), take rank by the side of that on the Nativity by Milton, and that of Dryden on St. Cecilia’s Day; whose mighty fragment of the moral epic is, we think,—after making every deduction for a certain extremity of taste, and perhaps redundancy of diction,—superior to aught that either Young, Thomson, Akenside, or Cowper, have produced in a nearly similar class of writing; whose philosophic spirit already pervades every branch of polite learning, and is destined, beyond a doubt, as years roll on, to fulfil its lofty mission, by extending the sphere of human sensibility, to elevate and purify the national character; and who, when his pure, simple, and pious nature shall finally put on immortality, will leave to English literature a name, second only to those of Milton and of Shakspeare.

We now come to one of the most moral and pathetic of our living bards; but as the re-issue of Dr. Southey’s poetical works is not complete, we do not feel called upon to review them at large, and shall be very brief in our observations. Madoc, Thalaba, and Roderick the Goth, will carry down the poet’s

name to posterity. No one can doubt this who considers the legitimate objects of poetry and the aid which Dr. Southey's muse so efficiently gives to the finest impulses of the heart. His ballads and lyrical pieces appeal directly to the tenderest feelings, and are among the very best of that species of composition in our language. How exquisite is the moral of the Holly-tree:—

- “ And should my youth, as youth is apt, I know,
 Some harshness show,
All vain asperities I, day by day,
 Would wear away,
Till the smooth temper of my age should be
 Like the high leaves upon the holly-tree.
- “ And as when all the summer trees are seen
 So bright and green,
The holly leaves their fadeless hues display,
 Less bright than they,
But when the bare and wintry woods we see,
 What then so cheerful as the holly-tree ?
- “ So serious should my youth appear among
 The thoughtless throng ;
So would I seem among the young and gay
 More grave than they,
That in my age as cheerful I might be
 As the green winter of the holly-tree.”

Sentiment, indeed, in the best and noblest acceptation of the term, as including many of the most awful and interesting truths which belong both to our present and future state of existence, and expressed with a sublimity which endears all that it wishes to enforce—forms a prominent feature of Dr. Southey's poetry. Numerous are the passages we meet with whose strong influence over the mind is to be traced to their philosophic character, and the fervent and humble piety which pervades them. The following cannot fail of proving interesting, and affords a pertinent illustration of the peculiar beauties of Dr. Southey's poetry:—

- “ My days among the dead are past,
 Around me I behold,
Where'er these casual eyes are cast,
 The mighty minds of old ;
My never-failing friends are they
 With whom I converse day by day.
- “ With them I take delight in weal
 And seek relief in woe ;
And while I understand and feel
 How much to them I owe,
My cheeks have often been bedewed
 With tears of thoughtful gratitude.

" My thoughts are with the dead—with them
 I live in long-past years,
 Their virtues love, their faults condemn,
 Partake their hopes and fears,
 And from their passions seek and find
 Instruction with an humble mind.

" My hopes are with the dead, anon
 My place will with them be ;
 And I with them shall travel on
 Through all futurity.
 Yet leaving here a name, I trust,
 That will not perish in the dust."

The wish with which these lines terminate will, we are confident, not remain unfulfilled. Such poetry will live in the bosoms of the wise and good, and must descend to a distant and approving posterity. It is this interesting view of the present as associated with our future state of being, which has thrown over Dr. Southey's poems that exquisitely moral and pathetic cast of thought which we so frequently meet with. As involving some of the highest speculations that relate to matter and spirit, to their union here and their existence hereafter, his compositions are often impressed with a high degree of ethic sublimity. He has succeeded in enforcing those topics with eloquent earnestness, great beauty of diction, sweetness of versification, and vigour of thought. Dr. Southey has a beautiful poetical fancy, somewhat indebted perhaps to a memory rich with the spoils of many a classic page. The fearful Curse of Kehama is universally known, nevertheless we must be permitted to transfer it to our pages :—

" From sickness I charm thee,
 And time shall not harm thee,
 But earth, which is mine,
 Its fruits shall deny thee,
 And water shall hear thee,
 And know thee and fly thee,
 And the winds shall not touch thee
 When they pass by thee,
 And the dews shall not wet thee
 When they fall nigh thee,
 And thou shalt seek death
 To relieve thee in vain ;
 Thou shalt live in thy pain
 While Kehama shall reign,
 With a fire in thy heart
 And a fire in thy brain,
 And sleep shall obey me
 And visit thee never,
 And the curse shall be on thee
 For ever and ever."

There is a taste for placid virtue in the writings of our poet which conciliates regard, and obliges his readers to think of him with pertinacious kindness. He touches the affections pleasingly, and all his compositions are indicative of a fine species of mind. "Madoc" is familiar to every one. Who has not followed his course over the sea?—

"Fair blew the winds, and safely did the waves
Bear that beloved charge. It were a tale
Would rouse adventurous courage in a boy,
Making him long to be a mariner,
That he might rove the main; if I should tell
How pleasantly for many a sunny day,
Over the sunny sea, with wind at will,
Prince Madoc sailed, and of the happy isles
Which he had seen."

Dr. Southey, in the New Series of his poems collected by himself, has observed the order wherein the respective poems were written, for the benefit, he tells us, of those who read critically, and (to quote the words of his short and very interesting Preface) desire to trace the progress of an author's mind in his writings. We confess that we are at a loss to reconcile this judgment with the course actually pursued; since all the peculiar views of his more youthful days "have either been expunged or altered, or such substitution made for them as accord with those opinions which the author has maintained for thirty years in the maturity of his judgment, as well as in the sincerity of his heart." In this case the amiable poet's theory and practice seem to us opposed. However, it appears that the celebrated drama entitled "Wat Tyler," notwithstanding the more enlightened political views of the author, remains untouched. The reasons for this are so characteristic of the writer, that we cannot forbear quoting a passage of the prefatory explanation with which he has favoured us.

"Twenty years ago, upon the surreptitious publication of this notable drama, and the use which was made of it, I said what it then became me to say, in a letter to one of those gentlemen who thought proper to revile me, not for having entertained democratical opinions, but for having outgrown them, and learnt to appreciate and to defend the institutions of my country. Had I written lewdly in my youth, like Beza—like Beza, I would ask pardon of God and man; and no considerations should induce me to reprint what I could never think of without sorrow and shame. Had I at any time, like St. Augustine, taught doctrines which I afterwards perceived to be erroneous,—and if, as in his case, my position in society, and the estimation in which I was held, gave weight to what I had advanced, and made those errors dangerous to others,—like St. Augustine, I would publish my retractions, and endeavour to counteract the evil which, though erringly, with no evil

intention, I had caused. Wherefore then, it may be asked, have I included Wat Tyler in this authentic collection of my poetical works? For these reasons,—that it may not be supposed I think it any reproach to have written it, or that I am more ashamed of having been a republican than of having been a boy.”

However, let Dr. Southey say what he will, it is not a little amusing when we consider his strong monarchical and constitutional bias at the present day, to meet with such radical lines as the following from Wat Tyler :—

“ What matters me who wears the crown of France,
Whether a Richard or a Charles possess it,
They reap the harvest, they enjoy the spoil ;
We work, we toil ;—the sun would shine as brightly,
The dews of heaven as seasonably fall,
Though neither of these royal pests existed.”

“ Roderick the Goth ” has been so generally read and admired, that there is less need to enter into an examination of its merits in this place. The diction throughout is highly elegant; the poet walks within the limits of his genius, yet up to the height of his argument. We know of few passages more beautiful than the following in depth of feeling and felicity of expression, and which we the rather quote because we remember the Edinburgh Reviewer represented it as being in false taste, and not true to nature :—

“ Then too, as on Romano’s grave he sate
And pored upon his own, a natural thought
Arose within him,—well might he have spared
That useless toil : the sepulchre would be
No hiding-place for him ; no christian hands
Were here who should compose his decent corpse
And cover it with earth. There he might drag
His wretched body at its passing hour,
And there the sea-birds of her heritage
Would rob the worm, or peradventure seize,
Ere death had done its work, their helpless prey.
Even now they did not fear him : when he walked
Beside them on the beach, regardlessly
They saw his coming ; and their whirring wings
Upon the height had sometimes fanned his cheek,
As if, being thus alone, humanity
Had lost its rank, and the prerogative
Of man was done away.

“ For his lost crown
And sceptre never had he felt a thought
Of pain : repentance had no pangs to spare
For trifles such as these,—the loss of these
Was a cheap penalty :—that he had fallen
Down to the lowest depth of wretchedness,

His hope and consolation. But to lose
His human station in the scale of things,—
To see brute nature scorn him, and renounce
Its homage to the human form divine ;—
Had then Almighty vengeance thus revealed
His punishment, and was he fallen indeed
Below man,—below redemption's reach,—
Made lower than the beasts, and like the beasts
To perish !—Such temptations troubled him
By day, and in the visions of the night ;
And even in sleep he struggled with the thought,
And waking with the effort of his prayers
The dream assailed him still.”

Now will not the reader agree with us, that the above lines are unexceptionable and just in point of fidelity to nature? The meeting of Roderick and Florinda in the Tenth Book has been often admired; his receiving her confession under the guise of a priest is finely conceived, and well executed:—

“ One eve, as in the bowers which overhang
The glen where Tagus rolls between his rocks,
I roamed alone, alone I met the king.
His countenance was troubled, and his speech
Like that of one whose tongue to light discourse
At fits constrained, betrays a heart disturbed :
I too, albeit unconscious of his thoughts,
With anxious looks revealed what wandering words
In vain essayed to hide. A little while
Did this oppressive intercourse endure,
Till our eyes met in silence, each to each
Telling their mutual tale, then consciously
Together felt abashed. He took my hand
And said, Florinda, would that thou and I
Earlier had met; oh what a blissful lot
Had then been mine, who might have found in thee
The sweet companion and the friend endeared,
A fruitful wife and crown of earthly joys !
Thou too shouldst then have been of womankind
Happiest, as now the loveliest.—And with that,
First giving way to passion first disclosed,
He prest upon my lips a guilty kiss,—
Alas ! more guiltily received than given.
Passive and yielding, and yet self-reproached,
Trembling I stood, upheld in his embrace ;
When coming steps were heard, and Roderick said,
Meet me to-morrow, I beseech thee, here,
Queen of my heart. Oh meet me here again,
My own Florinda, meet me here again !—
Tongue, eye, and pressure of the impassioned hand
Solicited and urged the ardent suit,

And from my hesitating hurried lips
 The word of promise fatally was drawn.
 O Roderick, Roderick ! hadst thou told me all
 Thy purpose at that hour, from what a world
 Of woe had thou and I The bitterness
 Of that reflection overcame her then,
 And choked her speech. But Roderick sate the while
 Covering his face with both his hands close-prest,
 His head bowed down, his spirit to such point
 Of sufferance knit, as one who patiently
 Awaits the uplifted sword."

We have already drawn largely from the delightful poems of Dr. Southey; still we cannot help, in conclusion, ornamenting our pages with the following spirit-stirring passage taken from the last book of "Roderick," and which must be welcome to all the admirers of nervous and energetic poetry :—

"The avenger hastened on
 In search of Ebba; and in the heat of fight
 Rejoicing, and forgetful of all else,
 Set up his cry as he was wont in youth,
 Roderick the Goth!—his war-cry known so well.
 Pelago eagerly took up the word,
 And shouted out his kinsman's name beloved,
 Roderick the Goth! Roderick and Victory!
 Roderick and Vengeance! Odoar gave it forth;
 Urban repeated it, and through the ranks
 Count Pedro sent the cry. Not from the field
 Of his great victory, when Witiza fell,
 With louder acclamations had that name
 Been borne abroad upon the winds of heaven.
 The unreflecting throng, who yesterday,
 If it had past their lips, would with a curse
 Have clogg'd it, echoed it as if it came
 From some celestial voice in the air revealed
 To be the certain pledge of all their hopes.
 Roderick the Goth! Roderick and Victory!
 Roderick and Vengeance! O'er the field it spread,
 All hearts and tongues uniting in the cry;
 Mountains and rocks and vales re-echoed round;
 And he, rejoicing in his strength, rode on,
 Laying on the Moors with that good sword, and smote,
 And overthrew, and scattered, and destroyed,
 And trampled down; and still at every blow
 Exultingly he sent the war-cry forth,
 Roderick the Goth! Roderick and Victory!
 Roderick and Vengeance!"

We turn to the "Scenes and Shadows of Days Departed," and fasten upon many an old favourite with as eager a delight

as if we had not had from childhood most of the pure and tranquil verses of Mr. Bowles stereotyped on our hearts. How refreshing it is to meet with genuine poetry, and how little do we miss the vigour and strength of the muse if we can only descry those coy and retiring graces which are the surest indications of her divinity. It is like lighting upon a clear spring after a weary journey over the parched and sterile waste, for the literary pilgrim to come upon the sonnets of Mr. Bowles. Even at this moment how livingly do they gush upon our memory, and water with their divine waves the impressions that yet flourish amidst the sterility of years. Mr. Bowles, who is, we believe, the oldest of our living English poets, has ushered his simple and unobtrusive volume into the world by a preface which sinks our admiration of the superior poet in affection for the venerable Canon. His garrulity is to our taste perfectly delightful. Though it is fifty years since some of these poems were given to the world, it is evident, that the affections of the author are as fresh and as youthful as on the day they issued from the press for the first time, thus affording another evidence of the truth of a remark we have already made, that the poet's nature will blossom, even upon the precincts of the tomb. In recounting the experiences of his life, Mr. Bowles shows, by the simple minuteness of the detail, that though the winds may have broken the form, they have swept in vain across the heart; and that the frost which has chilled the blood and whitened his thin locks, possesses no power over the warm tide of his affections. These sonnets must ever be interesting to the meditative reader, even if they had no merit of their own, when he remembers that they were the first inspirers of the beautiful and wild imagination of Coleridge. Mr. Bowles has a fine feeling for natural beauty, a vein of generous sympathy with his kind, and never is at a loss to invest his ideas in pure and harmonious language. The merit of the various pieces which spread over a period of several years is very equal, and it is hard not to extract the whole. We shall, however, make a brief selection,—the briefer, that we rather think the volumes must be in the hands of most of our readers. The following sonnet, entitled "Picture of the Old Man," we must have met with, if we do not mistake, in the Second Series of the venerable poet's "Little Villager's Verse Book,"—a sixpenny pamphlet, bearing an humble title, but containing many a simple hymn as sweet and graceful as the following:—

"Old man, I saw thee in thy garden chair,
Sitting in silence mid the shrubs and trees
Of thy small cottage-croft, while murmuring bees
Went by, and almost touched thy temples bare,
Edged with a few flakes of the whitest hair;
And, soothed by the faint hum of ebbing seas,
And songs of birds, and breath of the young breeze,

Thus didst thou sit, feeling the summer air
 Blow gently,—with a sad still decadence,
 Sinking to earth in hope, but all alone :—
 Oh ! hast thou wept to feel the lonely sense
 Of earthly loss, musing on voices gone ?
 Hush the vain murmur, that, without offence,
 Thy head may rest in peace beneath the churchyard stone."

The next we shall quote is, in our opinion, replete with tenderness. It may stand in proof, that it is good for us sometimes to bear about a wounded spirit; and that, provided the native soil is kindly, hope frustrated, disappointment, bereavement, are more likely to soften the heart than to sour it.

ON ACCIDENTALLY MEETING A LADY NOW NO MORE.

"When last we parted, thou wert young and fair—
 How beautiful, let fond remembrance say !
 Alas ! since then, Old Time has stolen away
 Nigh forty years, leaving my temples bare :—
 So hath it perished—like a thing of air,
 The dream of love and youth :—We now are grey ;
 Yet still remembering youth's enchanted way,
 Though time has changed my look, and blanched my hair,
 Though I remember one sad hour with pain,
 And never thought—long as I yet might live—
 And parted long—to hear that voice again—
 I can a sad, but cordial greeting give,
 And for thy welfare breathe as warm a prayer,
 Lady, as when I loved thee young and fair !"

And if for no other cause than as affording an evidence of the fact, the Poems of the Rev. W. L. Bowles would possess, in our judgment, a value of no light kind, since they thereby supply the noblest antidote to the freezing effects of the scientific spirit of the age.

We recollect, in Mr. Bowles's admirable "Life of Thomas Ken, D.D., deprived Bishop of Bath and Wells," where a kindred feeling with his subject glowed in every page, some beautiful lines of our poet, descriptive of the feelings of a young girl who had been promised marriage, which promise, but for the virtuous Ken, had never been fulfilled.

"Though his words might well deceive me,
 Though to earth abased I bend,
 Christian Guide, thou wilt not leave me
 Thus on earth without a friend.

"I thought his vows were oaths in heaven,
 Nor dare I here my fault deny,
 For all my soul to him was given,
 God knows how true, how tenderly !

" Though wronged, and desolate, and dying,
His pride, his coldness, I forgot ;
And fell upon his bosom, crying,
Forsake me not ! forsake me not !

" I left my father and my mother,
Whom I no more on earth may see ;
But I have found a father, brother,
And more than every friend in thee !

" Though his words might well deceive me,
Though wronged and desolate I lie,
Christian Guide, thou wilt not leave me—
Oh ! teach me to repent and die."

This excellent piece of biography was published about seven or eight years ago, but there occurs one passage which we must transcribe as indicative of the *sæva indignatio* of its author, and as being almost prophetic of the present evil times—" Against such foundations (that of Winchester) which have done their duty to society in every generation, a more rancorous hostility is now directed, more rancorous and more universal than in the days of Cromwell." We must subjoin the following congenial tribute from the same publication :—

THE GRAVE OF KEN.

" On yonder heap of earth forlorn,
Where Ken his place of burial chose,
Peacefully shine, O Sabbath morn !
And eve, with gentlest hush repose.

" To him is reared no marble tomb
Within the dim cathedral fane ;
But some faint flowers of summer bloom,
And silent falls the winter's rain.

" No village monumental stone
Records a verse, a date, a name :
What boots it ? when thy task is done,
Christian, how vain the sound of fame !

" Oh far more grateful to thy God
The voices of poor children rise,
Who hasten o'er the dewy sod
To pay their morning sacrifice.

" And can we listen to their hymn,
Heard, haply, when the evening knell
Sounds, where the village tower is dim,
As if to bid the world farewell,"

" Without a thought, that from the dust,
The morn shall wake the sleeping clay,
And bid the faithful and the just
Up spring to Heaven's eternal day ?"

Perhaps that most poetical work (poetical, although written in prose) entitled, "Annals and Antiquities of Lacock Abbey," is still more peculiarly characteristic of our author's genius. The very circumstance to which the interesting volume owes its origin is romantic. "Four ladies, whose voices united in singular harmony, joined in singing the ancient sublime hymn, 'Gloria in Excelsis,' and I could not," says Mr. Bowles, "but recollect, that such voices, entirely those of females, had often been heard chanting together those very words nearly six hundred years ago; and these words were now most impressively sung in the nineteenth century, in a room over the grave of the foundress of those very walls, forgotten in the cloisters below." We cannot forbear purloining a single sonnet from this antiquarian production.

CHILDREN GATHERING FLOWERS IN THE CATHEDRAL
CHURCHYARD OF NEW SARUM.

"When summer comes, the little children play
In the churchyard of our cathedral grey,
Busy as morning bees, and gathering flowers,
In the brief sunshine. They of coming hours
Reck not, intent upon the play, though TIME
Speeds like a spectre by them, and their prime
Bears on sorrow.

"ANGEL, CRY ALOUD!

Tell them of life's long winter—of the shroud!—
No! let them play;—for AGE, alas! and care,
Too soon will frown to teach them what they are.

"Then let them play; but *come*, with aspect bland,
Come, CHARITY, and lead them by the hand;
Come, FAITH, and show, amid life's saddest gloom,
A light from heaven, that shines beyond the tomb.

"When they look up, and high in air admire
The lessening shaft of that aerial spire,
So be their thoughts uplifted from the sod
Where Time's brief flowers they gather—TO THEIR GOD."

The concluding pages of the little volume on our table contain extracts from "The Grave of the last Saxon," which the venerable author is pleased to say "is out of print, and not a copy to be had;" however, there happens to be a neatly bound copy which has graced our book-shelf since the year 1822, now lying before us. The story was sketched some years before it was published, the author's attention having been recalled to it from the circumstance of his critical controversy with Lord Byron. By the way, this memorable contest, wherein, to use Mr. Bowles's own words, "all dispassionate judges will admit his Lordship was foiled, and the polished

lance of his sophistical rhetoric broken at his feet," justified the facetious motto which our poetical dignitary chose for his retort,—

"They who play at *Bowles* must expect rubbers."

He established his position, that "nature, not art, passion of nature, not morals, or manners of life, constitute the eternal basis of what is sublime or beautiful in poetry." We have often smiled over certain of his Lordship's outrageous notions, with which he astonished the world in his letter to Mr. Bowles. One passage is particularly absurd, not as indicative of his *bizarre* taste, however unsound, but as characteristic of the peevish whimsies of his Lordship. "I would no more presume," he writes, "to say that Pope is as high a poet as Shakspeare and Milton, than I would assert in the mosque (once St. Sophia's) that Socrates was a greater man than Mahomet." What Lord Byron would have us believe he thought in his heart is clear, but, alas for poor human nature! his Lordship could not have been in earnest even in his bitterness. We have ever thought "The Grave of the last Saxon" a very pleasing imaginative production, executed with singular taste and felicity. The versification, which is in blank verse, is formed on the most correct principles of harmony and rythmical variety, the pauses being in general so placed as both to satisfy the ear and to correspond with the tone of the subject. The story, as far as relates to the grave of Harold, is purely imaginary, as are all the characters, except those of the Conqueror and of Edgar Atheling. The poet has represented William as acting constantly under strong religious impressions. Filial affection, love of our country, bravery (inflexible, except under religious fears), the loftier feelings of a desolate female, with something of the wild prophetic cast; religious submission, and deep acquiescence in the will of God; these passions are brought into action round one centre—"The Grave of the last Saxon." We have only room for a single extract: the conclusion is beautiful:

"Behold

The hand of God! from that dark day of blood,
When vengeance triumphed, and the curfew knolled,
England, thy proud majestic policy
Slowly arose! through centuries of shade
The pile august of British liberty
Tower'd, till behold it stand in clearer light
Illustrious. At its base fell Tyranny
Gnashes his teeth, and drops the broken sword;
Whilst Freedom, Justice, to the cloudless skies
Uplift their radiant forms, and Fame aloft
Sounds o'er the subject seas, from east to west,
From north to south, her trumpet—England, live!
And rule, till waves and worlds shall be no more!"

The plan of "The Grave of the last Saxon" is simple and coherent, the characters marked and contrasted, and the whole (as is the case with all the writings of the Rev. W. L. Bowles) conducive to the excitement of virtuous sympathy, and subservient to that which alone can give dignity to poetry—the cause of moral and religious truth.

The three poets, whose works we have just reviewed, however differing in many respects, agree in this, that they scorn the foreign aid of ornament, relying on that undefinable charm which every unvitiated taste must discover in just representations of natural emotion. Therefore we have thought fit, without regard to their relative poetical merit, to notice their respective productions in one and the same article. We discern, indeed, yet higher points of resemblance to justify us in so doing; Wordsworth, Southey, and Bowles, are alike deeply impressed with that salutary fear which is the beginning of wisdom; and they are all three warm lovers and staunch defenders of those holy and time-hallowed institutions under which they live—recognising in them the source of national safety, and the means of happiness hereafter.

ART. VIII.—*A Manual of Comparative Philology, in which the Affinity of the Indo-European Languages is illustrated and applied to the primeval History of Europe, Italy, and Rome.* By the Rev. W. B. WINNING, M.A. Bedford. London: Rivingtons. 1838.

ALTHOUGH the attention of many scholars has been directed to this subject, it is far from being exhausted. The fact is no less curious than true, that nearly all, if not all, the European languages bear distinct traces of an Asiatic origin; that words, on the etymology of which lexicographers have greatly erred, exist in the same state as with us in the Sanscrit and its dialects; and that where the difference may appear remarkable, a comparison of languages will suggest tables by which the variation and interchange of consonants become explicable. To the orientalist it is well known that a change of vowels is of little or no moment in a comparison of languages.

In examining this subject, we shall first bring the work of Mr. Winning under review, and afterwards introduce to the reader a few of our own sentiments.

Because German philologists, comparing their language with the Latin, have recourse to Gothic and Low German, which through the Slavonian lead us back to the old Median, and because they compare High German with Greek, or directly with Persian, the author divides these idioms into Medo-

German and Perso-German; we would rather have said Persico-German. In his observations on the Greek language, he makes a similar division into Medo-Grecian and Perso-Grecian; and as Latin is the least mixed, and entirely belongs to the Median division, he concludes the Latin to be of greater antiquity than the Greek. The Welsh maintaining a close affinity with Greek, and the Erse with Latin, Mr. Winning classes the Celtic family under Medo-Celtic and Perso-Celtic. From these facts he infers that the Sanscrit had no direct influence on the Western idioms, but that the Sanscrit words were brought to Europe through the Median and Persian, its kindred languages, in which we are very far from entirely agreeing with him. For though it be indisputable, that to the Median and Persian Europe is indebted for many terms, too little is known of the origin of the Sanscrit, and its earlier influence on other languages, to justify so hasty an opinion. If the theory of Colonel Vans Kennedy be correct, and we see no reason why it should not be correct, the Sanscrit must have had a most powerful influence on European tongues. We know too little of the Zend to authorize a general conclusion respecting the transit of words from it to us, at least respecting the proportion in which European vocables may be retraced to it as a source; but we have a clear evidence of the power of the Sanscrit in its dialects, which display a close, often an exact, similarity to our Western idioms, where the Sanscrit itself is not so striking in the analogy; consequently the dialects properly Indian must have influenced the languages of Europe, and it is inferible that many of the words may have existed, as in these dialects, in the primitive state of the Sanscrit. The Persian, indeed, exhibits numerous proofs of affinity; but were a balance drawn between the two, we, who have made an accurate comparison, and deeply investigated the question, think that it would be in the favour of the Sanscrit and its dialects.

The languages of which Mr. Winning treats are viewed under the following tabular arrangement:—

IRANIAN.

Sanskrit, Zend, Persian.

Irano-Indian.

Sanskrit, Hindústáni, Bengáli.

Irano-European.

Zend, Persian, Sclavonian, Lithuanian, German, Celtic.

The subordinate languages of the four great European families:—

Sclavonian.

Russian, Servian, Croatian, Wendish, &c.

Lithuanian.

Lithuanian Proper, Lettish, Old Prussian, Latin.

GERMAN:

Lower German.

Gothic, Scandinavian, Dutch, English, &c.

Upper German.

Old, Middle, and New High German, Greek.

Celtic.

Erse, Gaelic, Welsh, Bas Breton, Basque.

After some remarks on the mutes in their divisions into labials, linguals, and gutturals, and the subdivision of each class into *tenués*, *medials*, and *aspirates*, with a short exemplification of prefixes, he proceeds to the consideration of Grimm's law on the regular interchange of certain letters in different languages, which Bopp has extended to the Zend and Lithuanian. These are exceedingly remarkable; but the interchange is greater than either Grimm or Bopp have noticed. Instances, too, are observable, in which there are exceptions to this law, other letters taking the place of those which are most commonly interchanged.

Mr. Winning, whose meritorious labours cannot be too highly extolled, has laid down as a general law, that where the Medo-European languages use *medials*, either *tenués* or *aspirates* will be found in the corresponding Perso-Grecian, and Old High or Perso-German; and the examples which are given remove the assertion from all doubt. The vocabularies also fully demonstrate the general arguments; and it is to be hoped that the striking analogies which they have brought to light, will induce our future lexicographers to correct the silly errors into which their predecessors have fallen.

The chapter on the Sclavonian languages, interspersed as it is with critical remarks on the Latin, will be found of singular value to the philologist. The principles of etymological research are lucidly detailed in it; and the matter is so substantiated by history, and so corroborated by internal proofs contained in languages, that it ceases to be merely *hypothetical*, but may be accepted as a series of established facts. The Lettish, or Old Prussian, being nearly related to the Sclavonian and German, resembling more the latter in grammatical forms, and the former in the mass of its words (a characteristic peculiar to the Old Prussian and Latin), it has been supposed that this circumstance may throw light on the origin of the Romans; the notion of the Goths having constituted a portion of the earliest inhabitants of Italy, which arose from the similarity between the Gothic and Latin inflexions, being devoid of every historical trace. But it is affirmed that a connexion between the Prussian Cures on the Curische Haf and the Romans can still be historically shown; and since the affinity between the Old Prussian and Latin is as striking on other points, Mr. Winning conjectures that the

Gothic portion of the Latin, also, existed originally without the intervention of any Gothic settlers into Italy:—

“From the name of the two people, the affinity of their languages, and the perfect identity of many of their customs, I am led to the conviction that the Sabines were of Prussian origin, and formed that part of the Roman people which introduced the peculiarities of the Lettish language and customs. The Prussian Sabines might easily coalesce with the Slavonians, Wends, and other Medo-Grecians; while it is almost inconceivable that the Goths, of a totally distinct race, should force the grammar of their language upon Latin tribes, who retained their Slavonian vocabulary.”

These ideas are strongly supported in the following remarks on the traffic in amber, which is abundantly found in Prussia:—
“It is also surmised that the amber-bearing Eridanus transferred its name to the Po, for Herodotus mentions the legend of a river of this name flowing into the Northern Sea, whence amber came; and that the modern Radaune, which joins the Vistula near Dantzic, on the banks of which amber is still plentifully found, is this river.” The chapters likewise on the German and Celtic language are filled with erudition, and deserve a most minute consideration—one which we unfortunately cannot bestow upon them.

On the relationship between the proper Persians and the Pelasgi of Greece the author's observations have much in the form of authority; but we greatly doubt that the name of Cyrus had any reference to the Curetic worship. A word exactly answering to the Hebrew כורש, from whence the idea seems to have proceeded in Median or Old Persian, would be required, ere any probability could be conceded to the conjecture: the modern Persian name is خسرو. We also doubt whether خورشید was the name in Pehlvi; because خورشید is retained as a name of the sun in modern Persian, and in no way answers to the interpretation given of خسرو in the Ferhangi Jehangiri and Berhani-Kattea. Yet were this the name of Cyrus in Pehlvi, the difference between it and כורש would strongly militate against the hypothesis that he was thus distinguished as the head of the Curetic worship.

We likewise think that many parts of the author's Hamite classification are conjectural, and not to be established, and that he assumes too much when he declares that the כרתים, the Cherethites of our version, were certainly Cretans. The idea is not new, and has been examined in our review of Dr. Russell's *Connexion of Sacred and Profane History*. Mr. Winning next devotes his attentive inquiry to the Pelasgians of Asia Minor, Greece, and Italy. This is a most perplexed subject, as fertile in intricacies and hypotheses as any, perhaps, that has been agitated by scholars, and one which, we may be assured, will

never be historically determined. Every one who has investigated it proceeds to his task with a prepared system; and the origin of the Pelasgi has thus been accommodated to systems too many to be enumerated. We honestly profess our own ignorance; but were we to trouble our readers with our conjectures, we have no doubt that we could make them as plausible as others which have been received for facts; nay, we could etymologically support our conjecture; yet, after all, who would accept it as a historical verity?

What we should expect to receive from public judgment, Mr. Winning will not object to receive from us. He is very ingenious; nevertheless, we require more positive evidence than that which he has given to us. That the reader may judge how diversified have been the opinions on the subject, we will inform him, that Vans Kennedy called the Pelasgi the ancestors of the Thracians, in which he is supported by the affirmation of Strabo, that the Getæ and Thracians spoke the same tongue; and by Ovid's statement, that the Moesian was a dialect of the Thracian. But some derive this Pelasgic or Thracian language from Asia Minor, and others from Middle Asia. Baron Cuvier, on the other hand, traces the Pelasgi from India, supposing them in crossing the Persian mountains to have reached Kâf, or the Caucasus, and thence embarking on the Black Sea, to have reached the shores of Greece. Now, the Thracians certainly had an extraordinary influence on the mythology of Greece: *Thamyris*, *Orpheus*, and *Musæus* were Thracians, which is in favour of the identity of them and the Pelasgi: for Strabo calls the oracle of Dodona *Πελασγῶν ἱδρυμα*, and the Dodonæan Jupiter *Πελασγικός*; and in support of Vans Kennedy's notion, that this Thracian or Pelasgic was allied to the Sanscrit, we would urge the names of the gods, for instance, Jupiter is a compound of the Sanscrit *Ju*, æther, heaven, (which gives in its inflexion the Latin oblique cases, *Jovis*, &c.,) and *PITRI*, father, which is corroborated by the well-known line of *Emnius*,

“*Aspice hoc sublime candens, quem invocant omnes, JOVEM.*”

For it will hereafter appear, that the Pelasgic influenced the Latin and Greek in different ways. The Father of Gods and men is also not unfrequently called in Sanscrit *JIVAPITRI*, the Father of Life; and either term is sufficient to account for the Latin name. The proof becomes still stronger from his Latin epithet *Diespiter*, which is *Indra's* title *DIWASRATI*, Lord of the Day. It has likewise been imagined, that *Ζεὺς* is a corruption of *Indra's* title *DEWESHA*, Lord of Gods, the genitive *Διός* being recognisable in its genitive *DEWASYA*; this may or may not be the case, as the name may also be retraced to the root corresponding to *Zâw*, and thus would imply the same, as *JIVAPITRI*.

Lastly, Bishop Marsh conceives the Pelasgi to have crossed the Hellespont, and thus to have peopled Greece.

That the Pelasgi spoke a barbarous language is evident from Herodotus; but the evidence, with which the Greek language supplies us, assures us, that their language was closely related to the Sanscrit. Mr. Winning labours hard to refer them to the Hamite stock; but we think very much wanting to his proof. In fact, we think the obscurity in which they lie to be impenetrable, beyond those glimmerings which philology lends to us. With respect to a son of Ishmael having been called Cadmeh, a town in the book of Joshua having been named Cadmeth, an ancient people of Canaan having been denominated Cadmonim, we do not perceive how these circumstances can support an argument, because Cadmus was allowed to have been a Phœnician: in fine, every Hebraist knows, that the names express only antiquity. We have no doubt that the Phœnicians brought names of places to different parts of the globe, and left traces of their languages behind them: and it is on this principle that we account for the example of the tribe of Arni, the city Arne, and river Arnus, in Italy; if, indeed, they have any relation to the river Arnon, mentioned in the book of Joshua.

Mr. Winning feels "no hesitation in asserting, however startling it may sound, that Troy and Hector, Achilles and his preceptor Phœnix, were all of Canaanitish origin:" we own that we feel ourselves uncommonly startled at the thought.—The names which Homer has given, and the specimens of the sacred dialect, or his language of the gods, are totally irreconcilable with the hypothesis; for as far as etymology can interpret them, they possess little or nothing in common with the Phœnician. We have a suspicion that the name of Phœnix has, in the present instance, led this erudite writer astray. But Phœnix, be it remembered, is a Greek term verified by an Asiatic counterpart. The arguments adduced from the habits of the people fail, because they were likewise the habits of other people; consequently, when the same things may be predicated of many, we are not authorized to detach an individual from the mass for the sake of a particular system. Mr. Winning has proceeded on the assumption, that the Pelasgi were Hamites: that point remains to be proved. With respect to the city Phœnicis, on the lake Copais, and the Fossa Philistina in Italy, what argument beyond the vast commerce or the settlements of the Phœnicians, or their colonists the Carthaginians, can be safely drawn? Where history is lost, history which is extant gives us a sufficient insight into the habits of these people to explain circumstances like these.

That the prophet Isaiah should have pointed out a close intimacy between Tyre, Tarshish, and Chittim, amounts to nothing in favour of the present hypothesis; since his allusion is explicable by the voyages of the Tyrians to these places.

Beyond this explanation his words will be unduly forced. Who would find any reasoning on the Jerusalem Targum, at least who that had read its frivolities and absurdities, interpreting *אֶתְלִיּאִי* *Italy*, especially as this sapient commentary had elsewhere interpreted it Lombardy? Where the Chittim of the Hebrews lay we pretend not to determine: we scarcely think it Italy. But, whilst we express these doubts, we must bear our testimony to the meritorious learning which the author has displayed.

From hence Mr. Winning passes to a consideration of Etruria and the Tuscans. Who they were? whether they were the original settlers in Italy? or who may have preceded them? we cannot know to a certainty. The subject is a fair matter for theory: but the result must only be accepted as theory. Far too little of the Etruscan language has been preserved to guide us safely in our researches; so that after all our speculations and labours, we must be contented with probability.

We assent to the assertion, that in their federal government, in their internal polity, in their usages, the Etrurian nation bore some resemblance to the other nations of Italy, those of Oscan descent, (if indeed these were the first settlers,) and that there are some traces of similitude in their religion; but that in their language they stood entirely alone, we are not prepared to admit, because we are not sufficiently informed concerning their language, and those of the other occupants of the soil. Niebuhr, Müller, and others, have hazarded hypotheses respecting them, but have hazarded them without the necessary materials; and we may question with considerable justice, whether the traditions, which were handed down to the time of Livy, merit an implicit confidence. Micali has probably proceeded on the most safe grounds, as far as he has drawn his arguments from Etruscan works of art; and when he conceived the civilization of Etruria to have been effected by a sacerdotal colony from *Ægypt*—of course, during the time of the Hykshos, for this period has given rise to much hypothesis—he was, in a great measure, supported by the analogies which he drew. But the notion of Mr. Winning must not be passed by.

He has expended very considerable research on the origin of the Etrurians, discussing at great length Jewish traditions, which preceding writers had already made known. Yet the rabbinical statement, that the Etrurians were of Edomite extraction, strange as it at first sounds on our ears, is not to be entirely discarded; for, however prone the Jews have always been to invent extravagant fables, it is nevertheless probable that they would have watched with jealous eyes the fortunes of their natural enemies, the Edomites, and have preserved facts respecting them, which are otherwise lost to history. But the Jews, on the other hand, from their disposition to legendary trifling, their total want of

criticism, and aptness at invention, must be treated with suspicion, even in their historical declarations; and where they are not supported by more credible testimony, they cannot be used as authorities. In fact, the very chapter which we are reviewing gives us reason to suspect that their assertions respecting the Italian Edomites were derived from their wild and uncritical interpretations of ancient prophecy.

To which of the three original races, however, shall we refer the Edomites? Esau himself was a Shemite; but by his marriage with Mahalath, the daughter of Ishmael, he in some degree mixed the race with the Mitzraic or Hamite. As we also read that he married Bashemath, Ishmael's daughter, it becomes probable that he was in a double degree allied to Ishmael, both Mahalath and Bashemath being recorded as sisters of Nebaioth, Ishmael's eldest son. In addition to these he had Canaanitish wives, of whom one is called a Hittite, another a Hivite; so that the Shemite and Hamite stocks, even in his age, became intermixed; and when we consider the intermixtures which must have succeeded in subsequent ages, how can we classify the Edomites? The confusion becomes still greater; for in Gen. xxxvi. 2, 24, 25, we read that Esau and the native Seirite tribe of Anah were likewise connected by marriage. Whether this latter circumstance will reflect any light on the name Ras-ena or Ras-eni, which the Etrurians claimed for themselves, we venture not to decide. The first syllable appears to be Arabic, or Phœnician.

That a descendant of Esau founded the city on the Tiber, and that Titus, who destroyed Jerusalem, was of his posterity, we do not think clearly made out: the legend in the book of Josippon Ben Gorion, that Tzephon, Esau's grandson, escaping from imprisonment in Egypt, at the death of Joseph, the son of Jacob, settled in Campania, founded a kingdom there, and was the first *real* king of Rome, by whom Tarquin is intended, is too wild, and too resembling a rabbinical fiction, to be seriously entertained. Although the dominion of the Tuscans commenced at Tarquinii,—which being on the sea coast, sanctions the belief that they arrived by sea,—and although proceeding northwards they established themselves beyond the Apennines, and Rome fell into their hands, which, under Tarquin, became more powerful than before, we are not satisfied that they were therefore Edomites. There are striking analogies between the Edomites and the Tuscans, in their peculiar government, in their twelve dukes,—*lucumones*, אֶל־לִי, —and in their religious institutions, as far as they can be discerned: here, therefore, we obtain something more solid than rabbinical conceit.

The oriental origin of the Etrurians we account likely; and conceive that Mr. Winning, in his observations on Tirhakah, King of Cush, has strengthened the idea. But who will show us that Tirhakah was an Edomite? We can readily imagine that

his name was modified into Tarak, Tarako, Tarakos, Tearcon, or Tarchon, as in Virgil; nor would we deny the similarity to Tarquin. Strabo affirms that Taracos, the Tirhakah of the Scriptures, extended his expeditions as far as Europe; nor doubt we that he carried his conquests to the extremities of the Mediterranean. As the Arabian Cush, in its original and limited sense, lay to the south-east of the Dead Sea, Edom must, in all probability, have formed a part of his extensive dominions; but no one can say from what portion of them he might have selected his expedition to Europe. Mr. Winning writes—"Now Tarchon, who gave his name to the Tarquini, was the hero placed at the head of the Tuscan traditions; he was the founder of the twelve states in Etruria Proper, and also of those in the valley of the Po: the whole Etruscan Confederacy is referred to him.—(Müller, i. f. 3.) But Tarchon, which is only the Latin form of the name of this hero, was written *Tarchu* in the original Tuscan; . . . and this approaches sufficiently near to the other forms, Taracus, Tirhakah, &c. to lead us to suppose that the Tuscan Tarchon was in some way connected with the Cushite Tirhakah, and that the Tuscans preserved some indistinct recollection of that event."—All this may be true; but it does not point out the family stock of the colonists. The Negro or Ethiopian figures which occur in Tuscan sepulchres, and the obsolete tradition of black men living on the banks of the Eridanus preserved by Polybius, seem to identify Tarchon and Tirhakah, but do not destroy the probability, that no particular, but a mixed race from different parts of his wide empire followed him in his colonizing expedition.

Whether Mr. Winning be correct or not in supposing Isaiah xviii. 2, to refer to embassies sent by Tirhakah to the remotest nations for the purpose of announcing the defeat of Sennacherib, though the description corresponds to that of the Old Tyrrhenians in Italy, no certain historical inference respecting this subject can be drawn from it. But, since Megasthenes and Strabo assure us that Taracus penetrated as far as the Pillars of Hercules; since, under the name of Tarchu and Tarchon, we hear tidings of him in Italy; since in Spain (Tarshish) the ancient capital, Tarraco, was called Tyrrhenica Tarraco; we have evidence that substantiates the hypothesis of his arrival in Italy, and the certainty of his European expedition.

From the propensity of the Hamite race to build strong towers, supported by the paronomasia in Zech. ix. 3, Mr. Winning is inclined to deduce the name of Tyre from *צור*, a tower or fortress. But may we ask Mr. Winning, was this propensity peculiar to the Hamite race? Was it not common to all nations in the earlier times? Are there not many passages in the Hebrew Bible which show the custom to have been equally adopted by the line of Shem? Was it not, as the German writer Faber

has proved, the practice both of those who inhabited fortified cities, and of those who kept flocks in the vicinity of beasts of prey, and of marauding tribes? Therefore the argument fails in this respect.

The derivation of Tyrrheni from Tyre is credible, from צור, a tower, incredible. Dionysius (i. 26) may, indeed, have deduced it from "tower-builders;" but the

——— "quicquid Græcia mendax
Audet in historiâ"

arises forcibly to our recollection; yet it is far from improbable that the author of the *Periegesis*, seeking information for his geographical poem, may have heard this information without the means of submitting it to a critical test. As well might the Tyrians and Tyrrheni be derived from the Persian* Tur of the *Shahnameh*. More worthy of notice is the subsequent remark, that, as Etruscan names often end in *æ*,—e. g. Pursne (Porsenna), Ceicne (Cæcina),—if from the city or district Tur, the inhabitants were called in Tuscan, *Turne*, we have Τύρρηνοι, Turini; and Niebuhr maintains that Tuscus is only a variation of the original from Turinus; though in our opinion such a corruption is unparalleled. It would rather have been Turnus. The same writer makes the name of Turnus, the prince of the Tyrrhenian Ardea, the Latin form of Tyrrhenus, supposing the old Latin form of Tyrrhus to have been Turrus, or Turus; but these vagaries must be enumerated among the extravagant speculations of scholars.

We think that Mr. Winning has attached far too much importance to the rabbinical expectations from Venice: we dismiss that part of the subject altogether. Nor can we dwell on his mere suspicion, that the Ardeates were another colony of Tyrians or Canaanites in Italy; much less do we see how Virgil's words,

——— "locus ardua quondam
Dictus avis, et nunc magnum manet Ardea nomen,"

justify the hypothesis of its derivation from Arvad or Arudi, the son of Canaan. In this way we might almost prove any thing; nor will the similarity of names in various places avail us, for few places of identical denomination might not thus, in defiance of history, be traced to people who never had any connexion with them. It is a baseless *petitio principii*, which we regret that so talented a man should have made.

At p. 221, he says that it is interesting thus to have traced the word Latinus to a Tyrrhenian or Tyrian source; but we

* If they be referrible to Tur or Turan, Kennedy's idea gains fresh strength.

cannot discover the source, unless it be concealed in the line quoted from Virgil,

“*Sacra Deosque dabo : socer arma Latinus habeto ;*”

which certainly is any thing but satisfactory. Hence, however, he conjectures that the Hamite name of Latium was Lat, and that of the inhabitants Latne, *unde* Latini.

Mr. Winning next treats of the Philistines, whose Tuscan name he supposes to have been Philistne, softened by the Latins into Philistini. Here he notices the fossa Philistina, in the neighbourhood of Venice; which, as we have shown, may, as to its name, be explained by the expeditions of the Phœnicians. As to the same fate being allotted to the Venetians as was allotted to the Philistines, we treat it as we would treat most rabbinisms. The remark on the blessings given to the three Abrahamic races is ingenious. That bestowed upon Isaac was fulfilled in the Jews; and Ishmael's share in the promise was accomplished in the marvellous power of the Saracens, or rather Moham-medans, who descended from him. But though the Edomites, the descendants of Esau, were at one period a powerful nation, they, as to multitude, could never be put in competition with the Arabians, or Ishmaelites; whereas, if we consider them as Romans, the uniformity and correspondence with the two other Abrahamic races are complete. Still, as we have before remarked, the proof is wanting.

Relying much too implicitly on the rabbinical interpretations of prophecy, Mr. Winning accepting it as a truth that Edom and Rome are identical, in the meaning of the inspired writers, enters largely on the prophetic destiny of the Tuscans. We have before reviewed a work on the mystery of Esau; and, as in that instance, shall abstain from following the writer through his discussion. It will be sufficient to observe, that because the Tuscans were addicted to numerical computations, and were famed for their “*secles*,” (*sæcula*,) he infers, that St. John, in Rev. xiii. 18, referred to the descendants of the ancient Tuscans in the ἀριθμὸς ἀνθρώπου—χξϛ'. But for his chronological inquiry, and other points connected with this hypothesis, our readers must examine his book.

The author supposes the Sabines to have been Curete Pelasgians: Cures, the Sabine capital, their sun god Quirinus, and their own name Quirites, he accounts evidences of the fact. As the Courlanders of the present day, and the Prussian fishermen on the Curische Haf, call themselves by the original name Cures, he argues not incorrectly to a uniformity of worship once prevalent among these people; and the few particulars of their religion which are given, closely approximate to that of the ancient Persians. The commercial connexion between the Curete

merchants of Italy and Prussia and Courland, forms an interesting inquiry. According to Müller, the Tuscans, in their northern settlements on the Po, were engaged in a considerable land-trade with other countries, and the sacred way which tradition states to have been guaranteed by all the neighbouring tribes, as a safe medium of intercourse, is a trace of that commerce; but the most convincing proof of an open communication from Tuscan Upper Italy across the Alps into the North, is contained in the accounts of the traffic in amber, which the ancients have given to us. Amber was used in Tuscan funerals, and is still found within the ancient Etruscan sepulchres. But amber, in the earliest statements, is always mentioned in connexion with a river Eridanus, and with some legend relating to the solar worship: this river must therefore have been in a country producing amber, and devoted to the solar rites. The observation which we have before extracted from the writer on the subject, will be justified as we proceed. It seems that Phœnician or Pelasgian merchants first introduced amber among the Greeks, who reported that it came from a river Eridanus. This river, in the first instance, the Greeks placed on the Adriatic coast, and were surprised not to find amber on the banks of the Po; but when they became better acquainted with Italy, they assigned to it remoter and more obscure regions; and Herodotus incredulously heard of an amber-producing Eridanus, which flowed into the Northern Sea among the Hyperboreans. All the Roman writers agree that amber was a natural production of the Northern Ocean, which was brought over land to Italy, and Pytheas affirmed, (according to Pliny, xxxvii. 2,) that it was collected by the Goths' on a northern estuary, and sold to the nearest Teutons. Tacitus, too, has recorded, that it was collected by the Æstii on the Baltic, and transmitted by land to Italy. That the Hyperboreans worshipped the sun, we are informed by several authors.

The fall of Phaethon into the Eridanus, the lamentation of the Heliades, the conversion of their tears to amber, are legends which could only have met in all their particulars on the south-eastern angle of the Baltic, where Herodotus heard of an Eridanus, where amber from time immemorial abounded, where the sun was adored: there we still plentifully find it, there are the river Radaune, and Cures resident on the Curische Haf. Hence Mr. Winning infers, that the sacred way dedicated to Hercules led from Italy over the Alps, at least in one of its branches, to the south-eastern corner of the Baltic; and supposes that the old Prussians, under the name of Sabines, introduced some of their own superstitions, customs, and languages among the inhabitants of Rome. This idea he seeks to support by the coincidence between certain Roman and Sabine customs, and

their harmony with the remaining usages of the Lithuanian family.

The wolf, called *Hirpus* by the Sabines, whence one of their tribes received the title of *Hirpini*, was esteemed sacred; thus a she-wolf is represented to have suckled Romulus and Remus, and the Romans anointed the bride's door-posts with wolf's fat. Malte Brun has also shown, that among the Lettons and Courlanders a wolf crossing a person's path is accounted a sign of good fortune. In the matrimonial ceremony, another agreement is found, which removes the difficulties with which, according to the common acceptation, the rape of the Sabine women is encumbered. The custom of carrying off the bride with an appearance of force from her father's house, and the procession of young men with drawn swords, giving the semblance of reality to the mimic assault, a custom still followed among the Courlanders, Lettons, and Lithuanians, and paralleled among other people, certainly relieves the history from the improbability of a new and raw colony daring the vengeful power of an established nation, and elevates it to a rank beyond the fabulous or poetical.

From hence Mr. Winning enters into a comparison of languages from the names which have been preserved to us, and occasionally collates them with the Sanscrit. There is one passage which we do not quite understand. After having derived *Gaius* and *Gaia* from the Sanscrit *Go*, because Hesychius and the author of the *Etymologicon Magnum* have explained *Gaius* ἐργάρης βοῦς, he says, "The word *Gaius* is evidently derived from the same source as the Sabine word *Nero*, a brave man; which is cognate with the Sanscrit *Narah* and *Zend Nairya*." If by *source* he means language, the sentence is intelligible; but if he means to imply that there is any connexion between the Sanscrit words *Go* and *Narah*, he errs. With respect to *Zemienick*, the modern Persian suggests a far closer etymology than the ancient, in which *zamin* stands for the *Zend zao*, *nik* or *nigo* signifying good, in exact correspondence to the following eucharistical formulary.

We think that the analogies from the Sanscrit might have been more extended. At p. 256, *Maya* should have been placed for *Maja*, the latter being expressive of the German, not of the English pronunciation of the word. Pott, however, is wrong in comparing this term with the *Manes*. From the comparison of the language and religion of the Sabines and old Prussians, Mr. Winning cleverly refers the name of *Quirinus* to *Kriwe*, the title of the high-priest of the latter; and the name of *Rome* itself to that of *Romowo*, his residence. The voluntary death of the *Kriwe* on a funeral pile, may perhaps illustrate the disappearance of *Romulus* in a fiery chariot, and his subsequent manifestation

as Quirinus. The situation of Romowo is not exactly known; it however lay within the limits of the amber-country.

The inference from the preceding remarks is, that the Romans received most of their religious ideas from the old Prussians and Edomites. We have given our reasons why the Edomite communication should only be viewed in the light of a theory; and though the probability is stronger with respect to the old Prussians, we cannot impute to it a sufficient certainty to authorize us in any positive conclusions. The book is wound up by a useful disquisition on the Latin language.

We stated in the former part our opinion, that Mr. Winning had too much circumscribed the influence of the Sanscrit, which is more apparent, for example, in our own language,* than lexicographers have generally supposed. It also exerts an influence over the Greek and Latin, which is at variance with the distinction which has been drawn in this work. It pervades nearly all, if not all, the European tongues; and gives primary senses in instances where both the Latin and the Greek fail us. The Greek writers mention a *ἱερὰ διαλεκτὸς* to have been prevalent among the sacerdotal classes of various countries: and there is no surviving language which exhibits such claims to it as the Sanscrit. Whether it existed in its present artificial form

* The following examples are hastily offered, without any attempt at classification.

<i>San.</i>	<i>Gala</i>	<i>Hind.</i>	<i>Galā</i>	<i>Per.</i>	<i>Galu</i>	<i>Eng.</i>	<i>gullet.</i>
	chatāchatat		chatāchat				chitchat.
	trishā		tirās or trās				thirst.
	b'hima		bihīm (a prop)				beam.
	b'hanj		b'hang (breaking)				bang.
	vastra (<i>Lat. vestis</i>)		bastar				vesture.
	vas (to desire) }						wish.
	tvisha }						
	Baliyān (strong)						valiant.
	vidyā		bidyā (intellect)				wit.
	vid'h (to rule, order)		bid'h				bid.
	ava		awā, or avā				away.
	āli		āli				ally
	ant		ant				end.
	lol		lol (shaking, moving)				loll.
	lop		alop (elision)				lop.
	ālasa		ālasī (idle)				lazy.
	pāra	<i>Hind.</i> pāra (across, parkarnā, to ferry over)					ferry.
	pitta	pit and pitā (bile, <i>met.</i> anger, spite)					<i>Eng.</i> spite.
	pāra		par (distant)				far.
	sved (sweat)						sweat, <i>cf.</i> sudor.
•	ruksh		ruchh				rough.

is another question: if its polish be taken away, it and the Zend are one language. If there was a general sacerdotal language, it must in some degree have influenced the languages of the different countries, as this now influences the dialects in India; and, perhaps, the analogies which we here and there detect to it in the Coptic, are remains of that sacerdotal tongue. In this case, whether Vans Kennedy's full theory be right or wrong, it must have existed in Babylonia, which is sufficient for the practical part of his argument. It is certain that the names of Nabonassar and others of the Chaldee dynasty, will not receive an interpretation from the Hebrew: the Persian and Sclavonic

<i>San.</i> tep	<i>Eng.</i> drip.
tip	drop.
tul (to weigh or measure)	tale, (in the commercial sense)
tvach (to cover)	thatch: in <i>Persian</i> chach.
dantya	<i>Eng.</i> dental, from <i>San.</i> dansa (dens) a tooth
d'hran (to sound, as a drum)	<i>Eng.</i> drum.
d'hrav (to move)	drive.
d'hattūra (the thorn-apple)	<i>Botan.</i> Datura.
d'hūm (smoke) d'humīkā (a fog) qu.	<i>Eng.</i> dim?*
nad (to shake, move slightly)	<i>Eng.</i> nod.
nab'hi (a wheel)	nave, (of a wheel.)
nava, (new, νέος, novus)	new.
na (non)	not.
nāranga (<i>Span.</i> naranja)	orange.
nāb'hi	navel.
nisha (νύξ, nox)	night.
patha (a road)	path.
padavi (footway)	pathway.
piplu (a freckle, a mark, &c.)	pimple.
puns (to punish)	punish.
pū (to purify)	pure.
pōta (a boat)	boat.
praud (<i>au</i> pron. as <i>our</i> , <i>ou</i>)	proud.
phena	foam.
bukk (a goat)	buck.

A similar analogy we might pursue through many hundreds of words; we will now give some examples from the Persian.

<i>Per.</i> puf	<i>Eng.</i> puff, (a blast of wind).
pialah (a cup, a drinking glass)	phial.
<i>Per. and Sans.</i> tāra	star.
<i>Per.</i> tāmā }	twin.
<i>Ar.</i> tawam }	

* In its compounds it means *dim*: thus, nab'hod'hūma, a cloud—literally, the smoke of the sky.

have been applied to the solution of the problem; but the interpretation which the Sanscrit yields is in every way unexceptionable. Whatever, then, might have been the spot in which this extraordinary tongue was originally cultivated, whatever might have been its primitive form, Colebrooke's opinion, that it is deducible from a primeval tongue, variously refined in different climates, where it accepted different names, is the most rational, and that which is the most justified by the result of philological researches.

The words which Mr. Winning has compared with each other are compared with great judgment, and Mr. Winning deserves great praise from every philologist for the valuable labours which he has performed. But he appears to us to attach an undue importance to Grimm's law: it is good as far as it goes, but it does not go far enough. Causes, which cannot be recapitulated

<i>Per.</i>	tast (a goblet, cup)	<i>qu. Eng.</i>	toast ?
<i>Old Persian</i> or <i>Pahvi</i>	} talba (grease, fat)		tallow.
<i>Per.</i>			
	tambur (a drum)		tambour.
	tamdūr		thunder.
	tanidan (to twist)	<i>Eng.</i>	to twine ; dan being merely the sign of the infinitive.
	taigh (sword, dagger)	<i>Eng.</i>	dagger.
<i>Ar.</i>	jarah }		a jar.
	jarrat }		
<i>Per.</i>	jrangidan		to wrangle.
	chinah (a trap)	<i>Eng.</i>	a gin. (N.B. <i>ch</i> is soft in Persian.)
	khat	<i>Eng.</i>	a kite (the bird).
	khanjar		a hanger.

Now let us examine briefly the Turkish.

<i>Turk.</i>	kedî	<i>Eng.</i>	a cat.
	kirish		a crash (in music).
	kiler		cellar. <i>Lat.</i> cella.
	kurte (a short tunic)	<i>Scotch.</i>	kirtle.
	martin (a swallow)	<i>Eng.</i>	martin.
	masti (a Maltese dog)		mastiff.
	yarghu (a noisy contention)		jargon.
	yuje (great)		huge.

From hence we will pass to the Arabic, in which most of the derivations from the Hebrew which lexicographers have given, may be included.

<i>Ar.</i>	khilab	<i>Eng.</i>	a claw (<i>b</i> and <i>v</i> being interchangeable).
<i>Ar. Heb.</i>	fana	<i>Eng.</i>	vanish.
<i>Ar.</i>	jawher	<i>Eng.</i>	jewel (<i>r</i> and <i>l</i> being interchangeable).
	Hhabal	<i>Eng.</i>	cable.
	juja		gewgaw.

in a review, effect permutations in language; and a comparison of given terms in any tongue with their cognates in others, will show the excursive extent to which they have reached. Take the Sanscrit, for instance; mark in it a series of words common to many Hindú dialects; examine their multifarious permutations, additions, and omissions; and it will be evident that Grimm's law does not comprehend all the circumstances to which it is applied. To determine the origin of words must ever be a difficult task, since from unknown causes many have passed into languages of totally different structures. Thus we find *ab'hraka* in Sanscrit, and *أبرق* in Arabic, with many more; whilst the genius of the tongues certifies us that they are absolutely distinct.

We have fairly stated the points in which Mr. Winning and ourselves differ; but we give every credit to his industry, learning, and ingenuity. If he has erred in some particulars, he has

<i>Ar.</i>	sakamā (a verb) }	<i>Eng.</i>	sick.
<i>Per.</i>	sik		
<i>Ar.</i>	sharab		shrub, syrup.
	katar (the flavour of food)		cater.
	kala (he spoke)		call.
	ambar		amber.
	ank		neck.
	ātil		idle.
	ātī		haughty.
	tarik		a track.
	task (a tax on lands)		tax.
	tal		tall.
	halah		halo.

Let us revert to the Hindústāni.

<i>Hind.</i>	hurra	<i>Eng.</i>	hurrah! (a shout).
	harra (a plough)		harrow.
	harda		heart.
	hallar		alarm.
	tutlā		tattle.
	chab	<i>Eng.</i>	chew (<i>b</i> and <i>v</i> being interchangeable.)
	duhub	<i>Eng.</i>	dawb.
	ram		roam.
	sī		sew.
	grah		groan.
	gurh		grieve.
	kus		curse.

If we advert to the Malayū, we shall there find many of our nautical phrases. But the specimens adduced are sufficient to show, that no oriental family should be excluded from the comparison with European languages; for, what do we know of early intercourse? These specimens would be more striking if we had space to detail our laws of permutation and ellipsis.

pioneered the way to a new line of study, and has advanced in the comparison of languages beyond his predecessors. His work is devoid of that presumption which has frequently disgusted us, and it is one which merits particular attention, and should have its place in every literary collection. It contains much valuable knowledge, and is a book which could only have been written by a deeply thinking and diligent scholar.

ART. IX.—*A Brief History of the Church in Upper Canada, containing the Acts of Parliament, Imperial and Provincial, Royal Instructions, Proceedings of the Deputation, Correspondence with the Government, Clergy Reserves Question, &c. &c.* By WILLIAM BETTRIDGE, B.D. St. John's College, Cambridge, Rector of Woodstock, Upper Canada, one of the Deputation from the late Bishop of Quebec, the Bishop of Montreal, and the Archdeacons and Clergy of Upper Canada. London: W. E. Painter. 1838.

WE have seldom met with a more interesting work. In the compass of a pamphlet it contains matter enough to fill a volume, and matter, moreover, of the most important and valuable kind. Mr. Bettridge has presented us with the history of the Church in one of the most important dependencies of the British crown, a subject which, independently of the interest it has always possessed in the eyes of the religious reader, cannot fail to acquire an additional claim on our attention at the present moment, from the events which have recently taken place in the provinces with which it is connected. We believe we shall be gratifying our readers, and at the same time promoting the object which Mr. Bettridge has in view, by making the contents of his work as extensively known as possible. We shall not hesitate, therefore, to make a large use of its pages in the present article.

The province of Quebec, as our readers are of course aware, was conquered by the gallant General Wolfe in the year 1759. The French commander exerted himself so zealously for the church to which he belonged, that of Rome, that he succeeded in securing for it by the articles of capitulation agreed upon previous to the surrender, the rights, privileges, lands or seigneuries, which it had held before the conquest of Wolfe. These stipulations were eventually confirmed by an act of the British parliament, passed in 1774. The granting of such terms appears to have excited animadversion, and justly we think, on the part of the Protestant population of the northern states of America, who solemnly declared in the assembly of their states the regret which they felt that such concessions should have been made. There are certain limits within which liberality should be con-

fined, especially in religious subjects; and although the concession to a conquered people of the same privilege which they had enjoyed under their native sovereigns, may appear at first sight very generous, laudable, and proper, yet when we remember that those same privileges were from their very nature subversive of a Protestant monarchy and a Protestant Church (a result which late events in these districts have gone very near to produce), and were, moreover, totally opposed to that policy which was at the same time pursued towards the members of this faith in the mother country, we cannot but think, to say the least of it, that it was a very unwise and a very dangerous course to adopt. As Mr. B. observes, "The effects of this first concession to the Church of Rome, which as in her error, so in her enmity to the Protestant faith, boasts of being *semper eadem*, have been too plainly manifested to escape the attention of the reflecting portion of our people." The Church of England, however, was not entirely neglected in this measure of concession to the Romish faith; for it was expressly provided in the act that "It should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant clergy within the said province, as should from time to time be thought necessary and expedient." The dues and rights and lands, which were secured to the Church of Rome in Canada, it may not be generally known, are productive of a vast revenue. No curé, or parochial priest, in Lower Canada, each parish of which possesses one, has a less income than 200*l.* per annum; in general they have as much as 300*l.* per annum. But notwithstanding these large revenues, and the great property possessed by the monastic establishments in the provinces, it appears that liberality has been carried so far, that in 1832 the government gave an allowance of 1,000*l.* per annum to a Romish bishop in Lower Canada, which is still received by his successor.

The revolt of the United States of America commenced about the period of the passing of this act, and during the continuance of the struggle which took place between the mother country and her rebellious colonies, it seems that no attention whatever was paid to the ecclesiastical condition of the province of Quebec. After the evacuation of New York in 1783, the devoted friends of the British crown, preferring monarchical institutions to a republic, even at the sacrifice of their earthly possessions, took refuge in those districts which are now called Upper Canada. Singular enough, and as if to mark in the strongest manner the connexion which has always existed, and through the blessing of God we trust will ever continue so to do, between affection to the Church and loyalty to the Crown, the majority of these self-devoted emigrants for righteousness' sake were churchmen.

They only asked that in the desert tracts to which they were journeying to find a city of refuge, they might still continue to enjoy those venerable institutions in Church and State for which they had fought and bled. This boon was promised to them. How it has been fulfilled will presently be seen.

In the year 1791, King George the Third, by a message to the parliament, intimated his intention to divide the province of Quebec, and expressed his wish that a good and sufficient provision might be made by a legislative enactment for the support of a Protestant clergy. The parliament immediately entered upon the consideration of the message, and an act was passed accordingly (31 Geo. III. c. 31), called the constitutional act of the Canadas. This act is regarded by the Church in that country as the security for her establishment, "protection, enlargement, and support;" and upon the manner in which its clauses have been construed the whole question of the Canadian Church rests. The ecclesiastical sections of this act we shall lay before our readers. They are somewhat long, it is true, but they are necessary for the full elucidation of the subject:—

"31 Geo. III. c. 31.—35. *And whereas* by the above-mentioned act, passed in the fourteenth year of the reign of his present Majesty, it was declared that the clergy of the Church of Rome in the province of Quebec might hold, receive, and enjoy their accustomed dues and rights, with respect to such persons only as should profess the said religion, *Provided nevertheless*, that it should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant clergy within the said province, as he or they should from time to time think necessary and expedient; *And whereas*, by his Majesty's royal instructions, given under his Majesty's royal sign manual, on the 3d of January, 1775, to Guy Carleton, Esquire, now Lord Dorchester, at that time his Majesty's captain-general and governor-in-chief in and over his Majesty's province of Quebec, his Majesty was pleased, amongst other things, to direct, "That no incumbent professing the said religion of the Church of Rome, appointed to any parish in the said province, should be entitled to receive any tithes for lands or possessions occupied by a Protestant, but that such tithes should be received by such persons as the said Guy Carleton, Esquire, &c., should appoint, and should be reserved in the hands of his Majesty's receiver-general of the said province, for the support of a Protestant clergy in his Majesty's said province, to be actually resident within the same and not otherwise, according to such directions as the said Guy Carleton, Esquire, &c., should receive from his Majesty in that behalf; and that in like manner all growing rents and profits of a vacant benefice should, during such vacancy, be reserved for and applied to the like uses; *And whereas* his Majesty's pleasure has likewise been signified to the same effect in his Majesty's royal instructions, given in like manner to Sir Frederick Haldinand, late his Majesty's captain-general, &c., in and over his Majesty's said province of Quebec,

and also in his Majesty's royal instructions given in like manner to the said Lord Dorchester, &c.: *Be it enacted by the authority aforesaid*, That the said declaration and provision, contained in the said above-mentioned act, and also the said provision so made by his Majesty in consequence thereof by his instructions before recited, shall remain and continue to be of full force and effect in each of the said two provinces of Upper Canada and Lower Canada respectively, except in so far as the said declaration or provisions respectively, or any part thereof, shall be expressly varied or repealed by any act or acts which may be passed by the legislative council and assembly of the said provinces respectively, and assented to by his Majesty, his heirs or successors, under the restrictions hereinafter provided.

"36. *And whereas* his Majesty has been graciously pleased, by message to both houses of parliament, to express his royal desire to be enabled to make a *permanent appropriation of lands* in the said provinces, for the support and maintenance of a Protestant clergy within the same, in proportion to such lands as have been already granted within the same by his Majesty; *And whereas* his Majesty has been graciously pleased by his said message further to signify his royal desire that such provision may be made, with respect to *all future grants of land* within the said provinces respectively, as may best conduce to the due and sufficient support and maintenance of a Protestant clergy within the said provinces, in proportion to such increase as may happen in the population and cultivation thereof; therefore for the purpose of more effectually fulfilling his Majesty's gracious intentions as aforesaid, *and of providing for the due execution of the same in all time to come, be it enacted by the authority aforesaid*, That it shall and may be lawful for his Majesty, his heirs or successors, to authorize the governor or lieutenant-governor of each of the said provinces respectively, or the person administering the government therein, to make from and out of the lands of the crown within such provinces, such allotment and appropriation of lands, for the support and maintenance of a Protestant clergy within the same, as may bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of his Majesty; and that whenever any grant of lands within either of the said provinces shall hereafter be made, by or under the authority of his Majesty, his heirs or successors, there shall at the same time be made, in respect of the same, a proportionable allotment and appropriation of lands for the above-mentioned purpose, within the township or parish to which such lands so to be granted, shall appertain or be annexed, or as nearly adjacent thereto as circumstances will admit; and that no such grants shall be valid or effectual, unless the same shall contain a specification of the lands so allotted and appropriated, in respect of the lands to be thereby granted; and that such lands, so allotted and appropriated, shall be, as nearly as the circumstances and nature of the case will admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and shall be, as nearly as the same can be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted.

"37. *And be it further enacted by the authority aforesaid*, That all and every the rents, profits, or emoluments, which may at any time arise

from such lands, so allotted and appropriated as aforesaid, shall be applicable solely to the maintenance and support of a Protestant clergy, within the province in which the same shall be situated, and to no other use or purpose whatever.

“38. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful for his Majesty, his heirs, or successors, to authorize the governor or lieutenant-governor of each of the said provinces respectively, or the person administering the government therein from time to time, with the advice of such executive council as shall have been appointed by his Majesty, his heirs, or successors, *within such province, for the affairs thereof, to constitute and erect, within every township or parish which now is or hereafter may be formed, constituted, or erected,* within such province, one or more parsonage or rectory, or parsonages or rectories, *according to the establishment of the Church of England;* and from time to time, by an instrument under the great seal of such province, to endow every such parsonage or rectory with so much or such a part of the lands so allotted and appropriated as aforesaid, in respect of any lands within such township or parish which shall have been granted subsequent to the commencement of this act, or of such lands as may have been allotted and appropriated for the same purpose, by or in virtue of any instruction which may be given by his Majesty in respect of any lands granted by his Majesty before the commencement of this act, as such governor, lieutenant-governor, or person administering the government, shall, with the advice of the said executive council, *judge to be expedient* under the then existing circumstances of such township or parish.

“39. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful for his Majesty, his heirs or successors, to authorize the governor, lieutenant-governor, or person administering the government of each of the said provinces respectively, to present to every such parsonage or rectory, *an incumbent or minister of the Church of England,* who shall have been duly ordained according to the rites of the said Church, and to supply from time to time such vacancies as may happen therein; and that every person so presented to any such parsonage or rectory, shall hold or enjoy the same, and all rights, profits, and emoluments thereunto belonging or granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties, as the *incumbent of a parsonage or rectory in England.*

“40. *Provided always, and be it further enacted by the authority aforesaid,* That every such presentation of an incumbent or minister to any such parsonage or rectory, and also the enjoyment of any such parsonage or rectory, and of the rights, profits, and emoluments thereof, by any such incumbent or minister, shall be subject and liable to all rights of institution, and all other spiritual and ecclesiastical jurisdiction and authority, which have been lawfully granted by his Majesty's royal letters patent to the Bishop of Nova Scotia, or which may hereafter, by his Majesty's royal authority, be lawfully granted or appointed to be administered and executed within the said provinces, or either of them respectively, by the said Bishop of Nova Scotia, or by any other person.

or persons, according to the laws and canons of the Church of England, which are lawfully made and received in England.

"41. *Provided always, and be it further enacted by the authority aforesaid,* That the several provisions hereinbefore contained, respecting the allotment and appropriation of lands for the support of a Protestant clergy within the said provinces, and also respecting the constituting, erecting, and endowing parsonages or rectories within the said provinces; and also respecting the presentation of incumbents or ministers to the same; and also respecting the manner in which such incumbents or ministers shall hold and enjoy the same, shall be subject to be varied or repealed by any express provisions for that purpose, contained in any act or acts which may be passed by the legislative council and assembly of the said provinces respectively, and assented to by his Majesty, his heirs or successors, under the restriction hereinafter provided.

"42. *Provided always nevertheless, and be it further enacted by the authority aforesaid,* That whenever any act or acts shall be passed by the legislative council and assembly of either of the said provinces, containing any provisions to vary or repeal the above recited declaration and provisions contained in the said act passed in the 14th year of the reign of his present Majesty; or to vary or repeal the above-recited provision contained in his Majesty's royal instructions, given on the 3d day of January, 1775, to the said Guy Carleton, Esquire, &c.; or to vary or repeal the provisions hereinbefore contained for continuing the force and effect of the said declaration and provisions; or to vary or repeal any of the several provisions hereinbefore contained respecting the allotment and appropriation of lands for the support of a Protestant clergy within the said provinces; or respecting the constituting, erecting, or endowing parsonages or rectories within the said provinces; or respecting the presentation of incumbents or ministers to the same; or respecting the manner in which such incumbents or ministers shall hold and enjoy the same; and also that whenever any act or acts shall be so passed, containing any provisions which shall in any manner relate to or affect the enjoyment or exercise of any religious form or mode of worship; or shall impose or create any penalties, burdens, disabilities, or disqualifications, in respect of the same; or shall in any manner relate to or affect the payment, recovery, or enjoyment, of any of the accustomed dues or rights hereinbefore mentioned, or shall in any manner relate to the granting, imposing, or recovering any other dues or stipends, or emoluments whatever, to be paid to or for the use of any minister, priest, ecclesiastic, or teacher, according to any religious form or mode of worship, in respect of his said office or function; or shall in any manner relate to or affect the establishment or discipline of the Church of England, amongst the ministers and members thereof within the said provinces; or shall in any manner relate to or affect the King's prerogative touching the granting of waste lands of the crown within the said provinces; every such act or acts shall, previous to any declaration or signification of the King's assent thereto, be laid before both houses of parliament, in Great Britain; and that it shall not be lawful for his Majesty, his heirs or successors, to signify his or their assent to any such act or acts, *until thirty days* after the same shall have been laid before

the said houses, or to assent to any such act or acts, in case either house of parliament shall, within the said thirty days, address his Majesty, his heirs or successors, to withhold his or their assent from such act or acts, and that no such act shall be valid or effectual to any of the said purposes, within either of the said provinces, unless the legislative council and assembly of such province shall, in the session in which the same shall have been passed by them, have presented to the governor, lieutenant-governor, or person administering the government of such province, an address or addresses, specifying that such act contains provisions for some of the said purposes herein before specially described, and desiring that, in order to give effect to the same, such act should be transmitted to England without delay, for the purpose of being laid before parliament previous to the signification of his Majesty's assent thereto."

Now we think it impossible for any person in possession of common understanding to read through these clauses, and to rise from their perusal, with any other feeling than that of perfect satisfaction at the singular clearness and straightforward manner in which they set apart for the sole use of the clergy of the Church of England alone, the reserved lands in every parish. For nearly thirty years, indeed, no attempt does appear to have been made to interpret them in a different manner from that which we have described. But after the lapse of this period, a notion was first broached, that through a certain vagueness in the letter of the act, the Church of Scotland might claim a share in the provision which was thus made for a Protestant clergy. This claim was made to rest on the fact, that the Church of Scotland is the Established Church in Scotland. This is certainly true, but such a fact when admitted, does not bear at all upon the point in question; for the act to which reference has been made, after speaking of a Protestant clergy, makes express mention of the erection and endowment of rectories or parsonages "according to the establishment of the Church of England," and of the presentation to such rectories or parsonages, of such persons only as had been ordained according to the rite of the said Church; thus putting it beyond all doubt, that to the Church of England alone the rights and privileges in question belonged. The Church's title to them was again expressly recognised and declared in the "King's Instructions," issued to the governor of the Canadas in the year 1818, which we shall cite.

"41. Whereas the establishment of proper regulations on matters of ecclesiastical concern is an object of very great importance, it will be your indispensable duty to take care that no arrangements in regard thereto be made, but such as may give full satisfaction to our new subjects, in every point in which they have a right to any *indulgence* on that head, always remembering that it is a *toleration* of the free exercise of the religion of the Church of Rome only to which they are entitled, but *not to the powers and privileges of it as an Established Church*; that being a preference which belongs only to the Protestant Church of England."

" 44. It is our will and pleasure to reserve to you the granting of licenses for marriage, letters of administration, and probate of wills, as heretofore exercised by you and your predecessors, and also to reserve to you, and all others to whom it may lawfully belong, *the patronage and right of presentation to benefices; but it is our will and pleasure that the person so presented shall be instituted by the Bishop, or his Commissary duly authorized by him.*

" 45. You are to take especial care that God Almighty be devoutly and duly served throughout your government,—that the Lord's day be duly kept, and *the services and prayers appointed by and according to the Book of Common Prayer be publicly and solemnly performed throughout the year.*

" 52. You are not to present any Protestant minister to any ecclesiastical benefice within our said province, by virtue of the said act, passed in the 31st year of our reign, and of our commission to you, *without a proper certificate from the Bishop of Quebec, or his Commissary, of his being conformable to the doctrine and discipline of the Church of England.*

" 53. And you are to take especial care that the table of marriages established by the canons of the Church of England be hung up in *all places of public worship, according to the rites of the Church of England.*"

Nothing can possibly be more plain than this language. If both the spirit and the letter of a document can express any thing whatever, the spirit and the letter of the one just quoted lay down in the most broad and unqualified manner, the position, that the Church of England is the only Established Church in Canada, and that to it, and to it alone, belong the title, powers, and privileges of an Established Church in that province.

The claim advanced by the Scottish Church appears to have encouraged many of the Dissenting sects to bring forward their pretensions to a share in these possessions. An opinion, however, delivered by the law officers of the crown, in 1819, decided, in the most express and unequivocal terms, against these pretensions. These lands, however, the right of the clergy of the Church of England to which had been so often and so fully recognised, appear to have been of little value to their possessors. It was the custom to lease them out, and from the circumstance of the crown-lands, out of which they were reserved, being sold for many years at a nominal or very low price, (it is stated that they have not yet averaged eight shillings per acre,) it became almost impossible to procure advantageous terms for the clergy reserves when let on lease. Indeed, the rents, moderate as they were, appear to have been very seldom paid when demanded. It therefore soon became evident that the lands in question, under their present circumstances, were almost useless as a provision for the clergy; it was consequently proposed that a portion of these lands should be alienated. A measure to this effect was brought into parliament and passed, by which it was provided that any portion of these lands, not exceeding one-fourth of the whole,

or 100,000 acres, might be sold annually, and the monies arising from such sale were to be placed in the public funds, and the dividends and interest accruing were to be applied to the improvement of the remaining part of the said clergy reserves, or "otherwise for the purposes for which the said lands were so reserved (that is, for the support of the clergy), *and for no other purpose whatsoever.*" A power was likewise given by the same act of exchanging any part of the clergy reserves, for any lands of equal value, belonging either to the crown or to any other person. This last provision, according to Mr. Bettridge, if it had been carried into full operation, would have facilitated the establishment of the church in the newly-settled parts, and would have greatly assisted in the maintenance of the clergy, since a power was given by it to the lieutenant-governor, with the advice of the executive council, "to sanction the exchange of any portion of the unleased reserves for lands cleared and possessed by private individuals in the immediate vicinity of a church, and even for a residence or a rectory-house for the minister. Thus, if due attention were observed in the selection of a site for a church, however humble and unassuming the fabric might be in its structure, advantage might be taken of the low price even of cleared land in a new colony, to effect an exchange of forty to one hundred acres for a glebe. If a settler, possessing sufficient means to enable him to advance the money, and willing to build a rectory-house, should offer it to the government, wild lands to the full value of the house might be procured in exchange."—(Page 21.) Sir J. Colborne, whilst lieutenant-governor, it appears, acting up to the suggestions of Lord Ripon, did every thing in his power to facilitate these exchanges. According to Mr. Bettridge, "this privilege was absolutely refused by the late lieutenant-governor, Sir F. Head; not, of course, on his own authority or responsibility; he must have received instructions to that effect. This portion of the act was thus virtually repealed by the home government."

It seems that a bill was introduced in 1831, into the House of Assembly, for alienating the clergy reserves from the purposes for which they had been originally granted, but it was unanimously rejected by the Legislative Council; who, at the same time, adopted an energetic address, which was presented to the king, in which they urged upon his Majesty, in earnest, but respectful language, the importance of settling the question of the clergy reserves, and of making a provision for the religious instruction of the fast-increasing population of the province of Upper Canada. Unfortunately this address did not produce the effect which might have been wished upon the government at home, as they appear still to have persevered in a reluctance to bring the question of the clergy reserves before parliament; although every day afforded fresh proof of the improbability of the ques-

tion ever being brought to a settlement in the provincial assembly. As Mr. Bettridge observes, with great justice and force, and we could wish that the meaning of his words were more frequently pondered and reflected upon by persons in authority, more especially in the present day,—

“It cannot be denied that the acknowledging and establishing of the just claims of the Church, and the rejection of all others, would require a decision of procedure, which a reverential and unalterable attachment to *principle* could alone originate and sustain; but if ‘the highest and first object of national policy,’ the ‘maintenance of the true religion established amongst us,’ were steadily kept in view, the difficulties of arranging the details would be overcome as they presented themselves. If, however, the *expediency* of departing from principle be once listened to, and acted on, the punishment for the dereliction of a sacred duty will be constantly recurring in the necessity of receding farther and farther from the right path, and difficulties innumerable and insurmountable will ever be at hand, to annoy and to confound.”—P. 28.

In the beginning of the year 1832, the lieutenant-governor sent a message, by command of his Majesty, to the legislature of Upper Canada. The object of this was to induce the provincial assembly to undertake the settlement of the question of the clergy reserves. The plan which the government at home were prepared to sanction, for settling this question, was by re-investing the whole of the remaining clergy reserves in the crown for disposal as his Majesty might think fit. The attorney-general of the province accordingly introduced a bill to this effect into the House of Assembly, which, however, was not discussed; and although it was brought forward in the following year (1833), and read a first time, no further proceedings took place upon it.

About this period, namely, in 1832, an event of considerable importance, as regarded the condition of the Church in Canada, occurred. This was the measure sanctioned by the House of Commons, for withdrawing from “the Society for the Propagation of the Gospel in Foreign Parts” the annual parliamentary grant of 15,600*l*. This society had been entrusted hitherto by the government with the duty of taking charge and conveying to their destination those supplies which were considered necessary for the support of the clergy in British North America.

“At no period,” Mr. Bettridge observes, “since the establishment of the society, had its energies and resources been more zealously or wisely employed, or its missionaries been more scrupulously selected, or more justly distinguished for their piety and diligence, than at the moment when this measure was adopted. It would be, perhaps, unjust to ascribe to the government any premeditated design to overturn the Establishment: it may be supposed that, urged by the repeated solicitations of a party in parliament, and confiding in the anticipated sufficiency of the clergy reserves to supply the wants of the Church,—a confidence the more readily entertained, as it received the countenance, if

It did not originate in the representations, of the lieutenant-governor,—his Majesty's ministers recommended or assented to the abstraction of so important a succour from the Church at a time when her position in the province, and the vast increase of her members, rendered an augmentation rather than a diminution, still less a total withdrawal, of support necessary."—P. 33.

Mr. Bettridge is very considerate in suggesting the reasons here stated as the probable grounds for this measure of economy; but we are afraid we cannot judge so favourably in the case. When we consider the great facility and readiness with which commissions of inquiry were set on foot at this period, frequently for some theoretical object only, or, at best, with a very distant if not delusive hope of advantage, and the very large sums often expended in these useless investigations, we can scarcely imagine economy to have been the sole motive for the withdrawal of this very useful and most laudable grant; we feel painfully compelled to ascribe this singularly ill-timed and truly *liberal* piece of retrenchment to nothing else than a weak desire of gratifying the Dissenters at the expense of the Church, or to a culpable indifference to the general interests of religion.

The consequences of this measure were such as might easily have been anticipated. It became clear, that unless some extraordinary assistance were procured, the society would be obliged to abandon some portion of the sphere of its labours, or to reduce the number of its missionaries by one half. This necessity appears to have been stated to his Majesty's government, according to the following extract of a letter from R. W. Hay, Esq. to the Hon. J. K. Stewart, brother of the late Bishop of Quebec, dated Downing-street, 23d of April, 1834.

"In consequence of the withdrawal of the aid heretofore received from parliament, the Society for the Propagation of the Gospel appears to have found it impossible to maintain its former establishments; and it announced last year, that in Upper Canada, where government had been able to provide an annual payment of 100*l.* to each missionary at present employed, the present average being 200*l.*, the allowances of the Society to its missionaries would be discontinued after the year 1834; and that in all the other North American colonies they would be reduced by one-half after the year 1835."—P. 34.

Representations were made to the government, of the inevitable destruction which must befall the Establishment in Upper Canada, unless some support should be continued to it. These representations appear not to have been made without effect, as the government, although not willing to retrace its steps, and renew the former grant, were so far influenced, as to consent to make the casual and territorial revenues in Upper Canada partially chargeable with the salaries of the missionaries of the Church then existing in the province; at the same time distinctly declaring, that no provision would be made by the government for the

successors of the clergy. In short, the portion of the salaries of the clergy supplied by the government was that part only which the proceeds of the sale of the clergy reserves was insufficient to provide. By this arrangement, it is true, the exclusive right of the Church of England to the lands, and to the proceeds arising from the annual sales of them, was acknowledged; but this was accompanied by a restriction which, if persevered in, will prevent for many years the possibility of adding a single missionary to the present totally inefficient Establishment in Canada, since, whatever increase may arise to the annual interest from the sales of the clergy reserves, or from the outstanding debts on leases, is restricted to the sole purpose of relieving the casual and territorial revenue of the charge originally attached to it. According to Mr. Bettridge,

"If we take our Establishment in 1834 to have been fifty clergymen, and their incomes to have averaged 150*l.*, the whole amount would be 7,500*l.* The amount of interest arising from the clergy reserves, at the same period, may be stated at 2,000*l.* The crown revenues were consequently drawn on for 5,500*l.* Many years must therefore elapse before this sum of 5,500*l.* will be derived from the clergy reserves, to relieve the crown revenue from the burden imposed on it; and, consequently, just as many years must pass before any addition to the number of our missionaries can take place. The restriction operates still more disadvantageously; for not only the increase from the reserves, but also the amount arising from the decrease in the number of ministers from death or removal, are appropriated to the relief of the crown revenues. So that, as in three instances it has actually occurred, every death or removal from the province diminishes the efficiency of our Establishment; and the places thus vacated must remain unsupplied, unless means be drawn from private resources. We cannot refrain from expressing the feeling that the Church is, in this manner, hardly dealt with. Our population has been nearly doubled since 1832; several of our ministers have been removed from their earthly labours; and yet, by the present arrangement, so far from our increasing wants being met by increasing support, the very reverse is the fact. Would it be too much to ask, on behalf of the National Church, that the amount placed to the charge of the casual and territorial revenues in 1832, should be diminished only by the death of the present missionaries, and that the amount of increase in the funds, arising from interest of the clergy reserves' sales, should be appropriated to supply the annual casualties by death or removal, or the many urgent and increasing demands for ministers from our destitute population?"—
P. 35.

Mr. Bettridge brings forward, as a reason for the British legislature making a provision for the spiritual instruction of the Canadian population, what we consider a new, and at the same time a very strong argument, and one which it would be very difficult to get rid of: it is the following:—It is a well-known fact, that the legislature of Great Britain has empowered parochial authorities to raise money in order to provide for the emigration of

paupers to the colonies, and that a great majority of these have of late years betaken themselves to Upper Canada. These persons, generally speaking, come from agricultural districts in the mother country, where they enjoyed the inestimable benefit of a parochial minister, a parish church, and a parish school. "The parish church," in the beautiful language of Mr. Bettridge, "is, emphatically, the poor man's sanctuary;" and the poor emigrants from their native land expected to find in Upper Canada, into whatever district they should wander, one of the Lord's houses, in which they might worship God; but unhappily they have looked in vain. So far from the proceeds of the sales of the clergy reserves being sufficient to provide for the spiritual instruction of the population, it appears that at least one hundred thousand members of the Church are deprived of the privilege of attending upon the sacred ordinances of their communion. Mr. Bettridge has given the official account of the state of the clergy reserves, which we shall here transcribe, that our readers may be able to judge of the pecuniary condition of the Church in Canada.

	£	s.	d.	ACRES.	ACRES.
1. The whole amount of clergy reserves					2,197,526
2. The Huron tract					157,142
3. Amount of acres sold to 23d Nov. 1836				368,423½	
4. Amount for which sold, ditto	250,655	16	11		
5. Amount received per instalments, ditto	89,597	10	0		
6. Balance due on sales	161,058	6	11		
7. Amount of principal paid on account by Hon. P. Robinson	65,000	0	0		
8. Amount of interest, ditto, ditto	5,991	2	3		
9. Amount of disbursements by Hon. P. Robinson, on account of clergy reserves	10,688	9	1½		
10. Amount of acres leased				361,000	
11. Acres granted as endowments, patents complete				22,931	
12. Ditto, ditto, patents incomplete				4,118	
13. Acres set apart as glebes			21,057		
Ditto of those included in the endowments			8,332	12,725	
				769,217½	2,254,668

N.B.—Amount vested as proceeds from the sales of the clergy reserves during the year 1837, £12,500.

The hostile spirit entertained towards the Church in Canada broke out again in the year 1835, when a bill was introduced into the House of Assembly, for the purpose of authorizing the sale of the whole of the remaining lands of the clergy reserves, and to apply the proceeds to the furtherance of education in the province. It is rather a singular coincidence, that in the early part of the same year a measure somewhat similar in its nature, with reference to the Irish Church, was introduced into the House of Commons in this country. The details of the Canadian measure are rather curious; and the disinterestedness which they display on the part of their contrivers cannot fail to awaken the admiration of the reader. We have seldom met with a more

delightful specimen of genuine radical liberality, which, inverting the scripture rule, is generous towards itself, and niggardly towards its neighbour. We insert the particulars of this notable scheme in Mr. Bettridge's own words.

"The whole of the reserves might, by the provisions of this act, have been sold in four years. For the 'responsibility' of the sale the commissioners were to be allowed five per cent., independent of all *reasonable* expenses, as for themselves, so for their clerks, and other persons employed by them. Each of the commissioners would therefore have realized of the proceeds of the clergy reserves, for his own proper use and benefit, in the short space of four years, the sum, at least, of 10,000*l.* sterling, or 2,500*l.* per annum,—no inconsiderable amount for a new and poor colony like Upper Canada."

This measure, although it passed through the House of Assembly, was rejected by the Legislative Council, who still remained firm in their defence of the Church and her interests. This body appointed a committee to consider the bill, and to draw up a report upon it. This report, which Mr. Bettridge has given in part, a want of space, we regret, obliges us to omit. The Legislative Council also adopted a series of resolutions, and an address to the King, which agreed in urging the necessity of the British parliament passing some final measure, which should put an end at once to the questions which had been agitated relative to the clergy reserves.

The Earl of Ripon, it would appear, whilst colonial secretary, expressed in his despatches an anxious desire that the provincial government should proceed steadily and continually in the erection and endowment of rectories or parsonages, in accordance with the provisions of the act of 1791. Sir John Colborne did every thing in his power to promote this very desirable object. The governor, however, could not act without the consent and advice of the executive council; and a difference of opinion appears to have existed between them, as to the most proper mode of constituting the rectories. The governor and the attorney-general were of opinion that the rectories should be confined to the limits of the church and churchyard; in other words, that the spiritual jurisdiction of the rector should not extend beyond those limits. The executive council, on the other hand, proposed that the rectors should enjoy the same privileges, and exercise the same spiritual jurisdiction over a township or parish, which a rector or vicar of a parish claims in England. The governor, it seems, would not consent to adopt this plan. We own we are surprised at this. If the Church in Canada is to be considered a branch of the Church of England, which undoubtedly it is, then it surely ought to adopt the same government and discipline which distinguish the mother church, and ought to possess the same rights, powers, and privileges, in every respect. His recall having been signified to Sir John Colborne, and

through him to the council, the latter body determined to yield to the governor, and to consent to the adoption of his plan, rather than risk the endowments altogether by waiting for a new governor, who might possibly come armed with fresh instructions. "Literally at the eleventh hour," Mr. Bettridge observes, "the patents for the institution of fifty-seven rectories were prepared, and passed the great seal of the province." The newspapers which were disaffected to the Church teemed with attacks on the governor, for this act of mere compliance with one of the plainest enactments of the constitution of the province.

Sir F. B. Head, soon after he had assumed the government of the province, found himself committed in an altercation with the House of Assembly. The majority of that house, under the specious garb of liberalism, which they used as a cloak for their ulterior designs, soon convinced the lieutenant-governor that separation from the mother country was the object at which they aimed. He consequently prorogued the assembly, and, after receiving loyal addresses from every town and village in the province, finally dissolved it. In the elections which followed, many of the most notorious enemies of the province lost their seats, and were replaced by "more respectable" as well as loyal persons. In the speech from the throne, on opening the new parliament, the lieutenant-governor requested the legislature to enter upon the consideration of the clergy reserves question without delay.

In consequence of this, a committee was appointed and drew up, although without agreeing upon it, a report. The majority, indeed, of this committee, which consisted of five persons, recommended, not that the clergy reserves should be alienated from religious uses, but that they should be divided. And how does the reader imagine they were to be divided? Amongst, 1st, the Church of England; 2dly, the Church of Scotland; 3dly, the Methodists; 4thly, the Baptists; and 5thly, the Church of Rome!!! The report was ordered to be printed, but no discussion took place upon it during a considerable part of the session. At length, the solicitor-general, (Mr. Hagerman,) well known for his devotion to the Church, delivered his opinions on the character and the details of the measure, with such energy and eloquence, that the enemies of the Establishment burst forth into a torrent of abuse against the church, her ministers, her institutions, and her friends.

The Church of Scotland appears to have led the way in this coarse, violent, and unchristian attack. The subject of the fifty-seven rectories was again revived, and remonstrances on the subject were sent to the imperial, as well as to the colonial, government. A deputy from the Church of Scotland was sent over to England. The effect of these representations against the Church was, that Lord Glenelg submitted the case of these rectories to the consideration of the law officers of the crown.

It had been asserted, that the patents were invalid and illegal, because it was pretended the royal sanction had not been given to the governor for this procedure.

"It was, perhaps," Mr. B. observes, "the easiest way of giving a kind of immediate satisfaction to the complainants, however the charge of partiality and inconsiderate haste in bringing, at best, but an *imperfect case* before the crown officers, may attach to the colonial minister. The enemies of the Church were permitted, for a while, to exult; for the opinion of the law officers thus obtained distinctly declared the patents to be invalid and illegal, because no authority had been given to the governor to issue them. The triumph was short. The deficiency in the archives of the colonial office was supplied from the better guarded offices of the provincial government; the authority was found and duly registered; the law officers consequently were obliged to withdraw their opinion, and the Church has been allowed silently to enjoy her assailed right."—Pp. 56, 57.

What an amiable instance of impartiality and truly liberal feeling! How we admire the eager and earnest desire to avoid even the appearance of partiality towards the Church, which is always visible amongst the Whigs whenever the interests of that institution are at stake; only somehow or other, we do not know how the spirit of impartiality on these occasions is carried so far, that, as they say extremes meet, so it generally terminates in something marvellously like partiality towards the other side.

It is curious enough, that notwithstanding the outcry which was made by the Dissenters against any endowment being accorded to the Church of England, "it is a fact notorious in the province, that the Dissenters have received (and are *yearly* receiving) *money grants* from the government, to a greater amount than the value of the fifty-seven rectories!" Another fact which we will not call curious or remarkable, because it is only such, as every person of common sense who considered the state of things in the province, must have expected to happen, is, that "of those who have ever manifested the greatest hatred to the Church, and striven most incessantly to deprive her of the clergy reserves, many will be found who, during the late revolt, have exhibited an equal hatred to British influence and British connexion, and *whose names are branded as rebels to their sovereign!*"—P. 59.

We have now brought down our sketch of the history of the Canadian Church, to the period at which its wants became so urgent, that an absolute necessity was felt of making strenuous appeals to different quarters in its aid. At this point, the Second Part of Mr. Bettridge's work commences, and, indeed, the whole of that portion is employed in a full detail of the proceedings consequent upon this determination.

Ever since the year 1830, it appears, the clergy in Upper Canada were constantly witnessing such an increase in the

number of the members of their communion, that no possible exertions on their part could supply them with spiritual aid. It was therefore determined to summon a meeting of the whole clergy of the province at Toronto, in order that the peculiar condition and necessities of the Church might be fully explained. The Archdeacons of Kingston and York (in the absence of the Bishop) issued circulars to their clergy, and a solemn convention was held in the month of October, 1836. The principal subject which occupied their attention, was the state of spiritual destitution under which the members of the Church were suffering. It was in consequence resolved, that a deputation from the Church in Upper Canada should proceed to Great Britain, to make known to the authorities in Church and State, and also to the clergy and laity in general, the state of privation of religious ministrations, in which about 100,000 fellow-countrymen and fellow-churchmen were placed. The Rev. William Bettridge, the author of the work which is the subject of this notice, and the Rev. Benjamin Cronyn, were appointed to form this deputation. After receiving the necessary credentials from the Archdeacons of York and Kingston, and from the Bishop of Montreal, these gentlemen departed on their mission. On their arrival in England, they first sought out the Bishop of Quebec, in order to obtain the benefit of his counsel and influence. Unhappily, this venerable prelate, who had left Canada from ill health, was now in such a state, that the only assistance he could bestow on them was his fervent prayers for their success. They then applied themselves to the Archbishop of Canterbury, and, in an interview, stated their cause to his Grace. Deeply sympathizing with them, as we might expect, his Grace nevertheless informed them, with regret, that their arrival was inopportune, as so many calls had lately been made upon the christian benevolence of the public for various objects, that he feared it would be almost hopeless to make an appeal in their behalf to the members of the Church. They persevered, however, in their undertaking, confiding in the goodness of the cause, and the result has been such as to show that a confidence in the benevolence of churchmen in general, more particularly in that of the clergy, is never misplaced.

The prelates of our Church contributed with their accustomed liberality: (when, indeed, are they not liberal? we only wonder how their means can suffice for the numberless appeals which are being constantly made to their benevolent feelings.) The Society for Promoting Christian Knowledge voted the sum of 2000*l.* as a contribution towards providing for the spiritual wants of Upper Canada; and the Society for Propagating the Gospel agreed to grant the sum of 500*l.* annually, with the further assurance, that as soon as their finances would permit, it should be increased to 1000*l.* A society also has been formed, called the Upper Canada

Clergy Society, for the purpose of sending out clergymen as missionaries to that province, under the patronage of the Bishop of Quebec, (since deceased,) the Bishop of Montreal, and other eminent persons, friends of the Church, which, according to Mr. Bettridge, has already been able to send out three "able, intelligent, and pious missionaries to the wilderness of Upper Canada." This Society, Mr. B. states, "is prepared and disposed to dissolve itself, if the other venerable society, (that for Propagating the Gospel in Foreign Parts,) will consent to some arrangement, by which the benevolence of the Christian public may be permitted to flow *directly* towards the alleviation of the spiritual destitution of Upper Canada." It seems it had been proposed to the latter Society to allow a distinct fund to be collected for this object, but to this proposal the Society did not think it expedient to consent, on the ground that such an exception might be successively required for all the colonies. Public meetings also were called both in Oxford and Cambridge, and with eminent success in both these universities. Mr. B. mentions a very interesting circumstance which occurred at Oxford. At the public meeting there, he had mentioned as a fact, that for every 100% subscribed in England, the erection of a church capable of containing from 250 to 300 persons would be secured, as the people out of their poverty might be expected to contribute an equal sum. After making this statement, Mr. B. expressed a wish, that some pious individual present would offer such a donation out of his abundance, and pledged himself, in that case, that a church should be built, and called in remembrance of Oxford and the approaching festival, "Commemoration." The following morning he was informed at the Bank, that the sum of 100% had been deposited there by the Vice-chancellor, from some anonymous friend.

Mr. Bettridge also pleaded the cause of the Canadian Church, both in the pulpit and at public meetings in many towns and places in England, and with success. His colleague, Mr. Cronyn, it appears, chose Ireland as the scene of his exertions. A circumstance if possible more interesting than that which we have mentioned as taking place at Oxford, occurred at Cheltenham. It seems two sermons had been preached in behalf of the cause in this town, and two meetings were held also for the same object. Just as Mr. B. was about to enter the room previous to the second meeting, a female approached and gave him a note and a parcel. The note was anonymous, and simply stated the desire, that the contents of the packet might be devoted to the building of a church in Upper Canada, and that the prayers of those who were interested in the cause might be offered up for the donor. The packet contained several small parcels of gold, to the amount altogether of 200 sovereigns. About two months afterwards, when Mr. B. was at Harrowgate, he received the following note from a Captain in the navy:—

"Nov. 11, 1837.

"DEAR SIR,—A lady, who attended the meetings held by you at Cheltenham, and who there heard of the *Devonshire Colony*, in Upper Canada, wanting a resident clergyman amongst them, is desirous of meeting their wants and wishes. She understood from you that 200*l.* would effect this, and is ready to advance that sum immediately for the benefit of these people, or to establish a church in any other district."

We must here extract the account which Mr. B. gives of the *Devonshire Colony* alluded to in this note; it is exceedingly interesting, and it would be difficult to furnish a better picture of the spiritual destitution under which Upper Canada is labouring.

"It may not be uninteresting," Mr. Bettridge observes, "to know something of the '*Devonshire Colony*,' to which allusion is made. I shall speak of it, not as a solitary case, for I know twenty such in Upper Canada, which have come under my own personal observation. I had been commissioned by our late beloved Bishop (of Quebec) to make a tour in two townships, (Wilmot and Waterloo,) which were almost exclusively inhabited by several thousand Protestant Germans, who had expressed a desire to be received into the Church of England, if the Bishop could furnish them with a clergyman. I was to visit these people with a view to ascertain their state and willingness to contribute towards the support of a minister, and to institute other inquiries, to which it is not necessary here to advert. I was directed to make my tour one of ministerial usefulness; in other words, to preach the gospel wherever I could. I passed through the Huron Tract, and could relate much of this territory, which would, I am satisfied, interest my readers; but I confine myself to the '*Devonshire Colony*.' One morning, during my wanderings in the Huron Tract, after rather a long constitutional ride, I arrived at one of those clearances, which are of frequent occurrence in the more settled parts of the province, and which are always a pleasing indication to the traveller of increasing prosperity. On passing by one of the miserable shantees of the settlement, I addressed myself to a female who appeared at the entrance, with the inquiry, whether she would furnish me and my horse with a breakfast? 'We will give you the best we have, sir,' was the reply. I alighted, and one of the good woman's children took my horse to an adjoining shed, and placed before him some freshly-mown grass. I entered the shantee, and proceeded to relieve myself of my external clothing: during which process, I observed the female cast an occasional inquisitive glance at me, which needed no great depth of penetration to interpret. Having drawn near to the large log-fire, the good woman appeared unable to contain her surmises any longer; so curtsying very respectfully, 'Eh, sir,' said she, 'are not you a clergyman of our Church?' I replied, 'I know not to what church you belong, but I am a clergyman of the Church of England.' 'The Lord be praised. Ah, sir, we have been here these two years and a half, and we have never heard nor seen a clergyman all the time; couldn't you stop, sir, and do service for us, sir? Our children want baptizing, sir—do, sir, stop.' I replied, that 'I should be happy

to stay with them a few hours: longer I could not promise, as I had a long journey yet before me.' Messengers were despatched throughout the little settlement, and before an hour had elapsed all was silence in the woods, and the people were seen speeding their way, with their children, towards the place I was staying in. I found they had from one hundred to one hundred and fifty souls in the settlement, *members of our Church without one exception*: I asked for the necessary preparations to the administration of the sacrament of Baptism; and after some few observations on the ordinance, I admitted the whole of the unbaptized children to the sacred rite. This done, I addressed the adults of our meeting, many of whom, for want of space within, were stationed outside the shantee. I remained there in conversation with these my fellow-christians and fellow-churchmen, as long as my time permitted. Earnest and repeated were their solicitations that I should return to them, if it were only once in three months, or in six months; accompanying their requests with the assurance that they did not wish itinerant teachers to come amongst them, as it was difficult to know who they were, or whether they came with sound doctrine. I expressed my regret that the distance of my station, (sixty or seventy miles,) and the many calls upon me there, would prevent my visiting them at definite periods, but that I should have an opportunity of speaking with my friend, the Rev. B. Cronyn, who, being much nearer, would, I had no doubt, come occasionally amongst them: they declared their readiness to contribute 80*l.* or 40*l.* a year towards the support of a minister, and to assist in the erection of a little church. I promised to make their case known to the Bishop, although I confessed I saw little prospect of an early supply to their spiritual wants. I am happy to say Mr. Cronyn visited them before our departure, and was received by them with the liveliest demonstrations of gratitude. I hesitate not to say, there are *hundreds such places in Upper Canada!* Of this in our Third Part."—P. 94.

Such a picture as this requires no comment on our part, to recommend it to the attention of the reader. It speaks for itself. The love of religion, the affectionate remembrance of the pure and apostolic faith in which they had been brought up, and which had stood the test of absence, of chance, and of change, displayed by these poor dwellers in the wilderness, and recorded in such simple and affecting language, are interesting in the highest degree. There are many in our own country, who move in a far higher rank, who, it may be, boast of their superior civilization, of their learning and of their wealth, but who might learn a lesson from these lowly ones, very profitable unto their souls' health—a lesson of reverence for religion, and of respect unto her ordained ministers, qualities which, whatever they may think, in the pride and conceit of their minds, are never found separate.

Mr. Bettridge and Mr. Cronyn also, determined to apply for aid in their undertaking to the government, and for this purpose, obtained a letter of introduction to Sir George Grey,

Under Secretary of State for the Colonies. Mr. B. says, "our interview, as might, indeed, have been almost expected, was very *official*. One expression of Sir George's, however, could not fail to excite some little surprise in us. In answer to our plea for effectual, and perhaps a little more exclusive assistance, Sir George attempted to weaken our claim by the observation that 'we were but the sect of a minority!' A pious churchman, high in office, thus designating the Established Church of these realms, 'a sect,' gave us but indifferent earnest of success with the 'powers that be,' in the state. One thing is clear, that the conclusion to which Sir George had arrived, must have been drawn from the *mis*-representations with which we believe the Colonial Office has been inundated of late years by the factious, turbulent, and now rebel 'patriots,' M^c Kenzie and Co."—P. 72.

Certainly, the *regard* borne by the Whig party towards the Church of England is well known, and the tender mercies, which, if they possessed the power, might be expected to be displayed by it towards her, may be anticipated; but that a gentleman, holding a high situation under a Protestant sovereign, who is the supreme head of the Church of England, should, in his official capacity, receive two clergymen, who in addition to holding benefices under a branch of that church in an important colony, presented themselves before him as the representatives of the whole clergy of their province—that, we say he should receive them, and after hearing their requests on behalf of the church to which they belonged, should observe to them that they were but the *sect of a minority*, is what we never could have believed, had we not seen it stated on the very respectable authority of Mr. Bettridge. Favour, the Church can never hope to obtain at the hands of the Whigs, but courtesy, or at the least common civility, are surely due to her ministers, whatever may be the political feelings of the individuals with whom they may happen to come in contact.

Mr. Bettridge and Mr. Cronyn next applied for an interview with Lord Glenelg, which was immediately granted. "It is but bare justice to his Lordship," Mr. B. observes, "to declare, that he listened with great patience and attention to the lengthened statement we made of our necessities, and received our plain and urgent prayers for assistance from the government, with that urbanity and courtesy for which his Lordship has ever been distinguished. We are not aware that any ulterior result was produced by our representations."—P. 72.

A great deal of correspondence passed between these gentlemen and the Colonial Office, which would occupy too much space if inserted at length. We shall therefore merely state the substance of it, and make occasional extracts. In the first letter which is addressed to Lord Glenelg, and is dated July 1, 1837, after stating the causes which gave rise to the deputation, Mr.

Bettridge and Mr. Cronyn made the following appeal to the government in behalf of the Church in Upper Canada:—

“The urgent necessities of the Church in Upper Canada must be apparent to all who are informed on the state of the province. In 1832 the supply of clergy was confessedly insufficient; since that year at least 80,000 have been added to the numbers of our communion; and this multitude, from their extreme poverty, have been obliged to seek locations in distant and unsettled townships, far from the reach of the public means of grace. It were vain, it were unjust to expect that such a population should, for many years to come, support their own clergy. They have the will to assist in erecting places of public worship, and to contribute towards the maintenance of the ministers; but to bear the entire burden is impossible. Will her Majesty's government suffer these poor emigrants, whom penury and want have driven from their father land, to perish for lack of knowledge? Your Lordship is fully aware of the incapacity of the Church, by any means at her command, to supply this lamentable deficiency. The Church in Upper Canada appears, in a measure, to be abandoned by all; there is none to plead for her. The Society for Propagating the Gospel in Foreign Parts, since the withdrawal of the parliamentary grant, and the subsequent transfer of its missionaries to the Colonial treasury, has not been able to afford any assistance. Our venerable Bishop's present state of incapacity for any exertion leaves us almost without a friend of any authority to advocate our cause. We perceive that the flourishing colony of Australia has attained, under high mediation, some effectual aid from government, and we rejoice at the intelligence. But does the province of Upper Canada present a state of such extraordinary affluence as to render a claim for similar aid from the government unwarranted, and therefore fruitless? Surely, if the case of the two colonies be fairly considered, Upper Canada must be allowed to have an equal, if not superior, title to support. In the name of our Church and of her tens of thousands of destitute members, we entreat your Lordship to stretch forth a helping hand to us. We ask for means to defray the expenses of ministers going out; we ask for means to support them when they have congregations; we ask for assistance in erecting churches on the principle established towards Australia. If 100*l.* were the *minimum*, and from 300*l.* to 500*l.* the *maximum* of assistance, where equal sums could be raised in the province, we hesitate not to declare our perfect conviction that two years would not elapse before one hundred churches would be built, and that we should then see the Church regain her high and natural position in the province, of which her present want of means to extend her ministrations, has, in a measure, deprived her. We do hope to bear back the intelligence to the anxious members of our Church, that her Majesty's government have not cast us off in the day of our need.

“In common with our revered diocesan and the clergy generally, we have long felt that the settlement of the Clergy Reserves question (more, perhaps, than any other measure,) would directly tend to the happiness, peace, and welfare of the province. Easy as this settlement might have been some twenty years ago, the agitation of the subject,

and the acrimony of feeling arising from its discussion, have involved it in great difficulty. The Church of England has, unquestionably, the greatest cause for regret and complaint. She has been made the object of constant and most vituperative attacks. She has laboured, and is yet labouring, under deep odium, merely because a provision had been made by an Act of the Imperial Parliament for the spiritual instruction of the inhabitants of the province, through her instrumentality as the National Church. We hear much in England, from the Dissenters, of the horrors of endowments, and of the excellency of the voluntary system; and yet, my lord, in Upper Canada, where the Church's patrimony has not been irrevocably secured, as in the parent state, and where, in consequence, the hope, however faint, exists of depriving her of a portion of it, they are seen struggling and straining every nerve to possess the 'unclean thing.'—P. 73.

They then proceed to speak on the subject of the fifty-seven rectories, which as we have before stated, were settled in favour of the Church. After mentioning that they had seen Mr. Morris (who was sent to England on a mission from the Church of Scotland) and conferred with him on the subject of the claims advanced by the Church of Scotland, they go on to speak of the necessity of an amicable termination being brought about with regard to the question of the clergy reserves, and in order to effect this, they propose the following plan: namely, that one portion of the lands in question should be allotted to the Church of England, another portion to the Church of Scotland, and that the remaining portion should be re-invested in the Crown, to be employed in the support of the Dissenting sects. Mr. Bettridge states as the reason for this proposal, the wish felt by the clergy to purchase peace even at the sacrifice of a part of their possessions, but at the same time observes, that he is aware such a plan will be considered bold and unwarrantable. We certainly consider it to be so. Although we are willing to give Mr. B. and his coadjutor every credit for the goodness of the motive which has influenced them in forming such a plan, we could never consent to such a compromise of the rights and privileges of the Church, or to such a sacrifice of her possessions in order to appease the noisy and senseless clamour of a few turbulent, interested, and designing individuals. An answer to the above letter was transmitted from the Colonial Office, dated July 13, 1837, some paragraphs of which we shall extract.

“Referring to your proposal, that the support afforded by her Majesty's Government to the Church of England in Australia should be extended to that Church in Upper Canada, Lord Glenelg directs me to call your attention to the fact, that no portion of the funds applicable to the erection of churches and chapels, and the maintenance of ministers in Australia, is provided by this country, but that these funds are exclusively derived from the colonies of New South Wales and Van

Diemen's Land, and are appropriated under the authority of the respective governors and councils.

"Although her Majesty's government would cheerfully acquiesce in the adoption, by the legislative of Upper Canada, of the principles of the measure recently introduced in Australia on this subject, and which appears to have given great satisfaction to several leading denominations of Christians in those colonies, there are circumstances which prevent the direct interference of the government in effecting this object in Upper Canada. In the Canadian provinces, the principle of popular representation, being established on the most comprehensive basis, has led to the transfer to the two houses of local legislature, and especially to the House of Assembly, of the control of the whole of the public receipt and expenditure. It is true, indeed, that the hereditary, territorial, and casual revenues have not been actually placed at their disposal; but you are aware that in pursuance of his late Majesty's instructions, the lieutenant-governor offered that those funds should be subjected to the appropriation of the provincial parliament; and, although the pressure of other public business prevented the acceptance of that offer during last session of the assembly, it is still binding on the faith of the Crown, and there is every reason to anticipate that in the next session this pledge will be fulfilled. No portion, therefore, of the provincial revenue will, in that case, be applicable to the important object in question, except through the intervention of the provincial assembly. With reference to your proposal, that her Majesty's government should recommend to parliament to pass a law to adjust the claims of the different religious communions to the clergy reserves, Lord Glenelg directs me to remind you that both the present and the late lieutenant-governor of the province had, in obedience to the commands of his late Majesty, invited the local legislature to exercise the powers vested in them by the 41st section of the Constitutional Act of the 31st George III. c. 31, for determining in what manner, and to what uses, the lands in question should be appropriated.

This subject engaged the anxious deliberation of the assembly in their last session, nor has either house of provincial legislature solicited the interference of parliament, or expressed the slightest doubt of their own ability to bring this question to a satisfactory adjustment. Under such circumstances, Lord Glenelg cannot but think her Majesty's government would justly incur the reproach of a breach of faith, if they should advise the imperial legislature to intercept the proceedings of the legislature of the province on this subject.

"To your proposal that her Majesty should be advised to recommend to the local legislature such a division of the clergy reserves, as would appropriate two-thirds of those lands for the support of the Churches of England and Scotland, the remaining third to be appropriated by the crown amongst all other Protestant religious societies dissenting from both Churches, Lord Glenelg directs me to answer that such a recommendation would probably be resented by the Legislative Council and Assembly, as an unconstitutional dictation of the provisions of a law which they were about to pass; and that the adoption of this three-fold division presupposes a knowledge of local details and statistics to which her Majesty's government cannot lay claim.

"Even assuming it to be right that this general scheme of distribution should be followed, Lord Glenelg would have no means of vindicating the proposed division of the territory into three equal parts, or of showing that the proportions to be assigned to the English and Scotch Churches should not be greater or less. It is, however, his lordship's intention to transmit to the lieutenant-governor of Upper Canada a copy of the act, recently passed in New South Wales, for making provision for the erection of places of worship and the maintenance of ministers. The legislature will thus be informed of the principle on which that measure is formed, and may possibly derive some suggestion tending to facilitate the satisfactory adjustment of the question relating to the clergy reserves."

The letter then alludes to the endowment of the fifty-seven rectories, to which we have before referred, and concludes thus:—

"Having thus adverted to each of the topics noticed in your letter, Lord Glenelg cannot conclude his answer to it without expressing the deep concern with which he finds himself precluded, for the reasons which I have stated, from promoting your views by the methods which you have pointed out; but I am to express his lordship's confident anticipation, that the legislature of Upper Canada will not fail to adopt such measures, as shall appear to them most conducive to effect the important object of extending the means of religious instruction among the various denominations of Christians throughout the province."—P. 79.

Mr. B. observes:—

"I may be permitted to correct an error into which Lord Glenelg has inadvertently fallen in this despatch, on the subject of the clergy reserves. It is contained in the assertion, 'Nor has *either* house of provincial legislature solicited the interference of parliament, or expressed the slightest doubt of their own ability to bring this question to a satisfactory adjustment.' A reference to the proceedings of the Legislative Council of Upper Canada, given in the first part of this work, will show that the very reverse is the fact. I have had occasion to allude to this erroneous and repeated assertion, in the course of my correspondence with the noble secretary for the colonies."—P. 81.

We have then a letter addressed by Messrs. Bettridge and Cronyn to Lord Glenelg, with the answer to it from the Colonial Office, on the subject of the fifty-seven rectories. Next comes a letter addressed by Mr. Bettridge alone, Mr. Cronyn being absent in Ireland on the business of the mission, to Lord Glenelg, and dated July 20, 1837, in which, after mentioning the recent death of the Bishop of Quebec (Dr. Stewart), and alluding to his admirable character, he proceeds to speak of the contemplated "discontinuance of any allowance to a successor to the late bishop, and at his death, even of that portion of his income which he resigned in favour of the Bishop of Montreal. This measure will involve two necessary results: the actual abolition of the see

of Quebec, and the virtual abolition of that of Montreal; in other words, the destruction of the Church of England in the Canadas; for it must be admitted, that episcopacy without a bishop is a manifest contradiction." And after commenting on the subject of the clergy reserves, he alludes to the solemn compact entered into by the imperial parliament with the Church by the act 31 Geo. III. c. 31:—

"I ask, my lord, in what way can the Church of England be 'permanently,' and 'in all time to come,' established in Upper Canada, if it be not by providing her with bishops and ministers according to her necessities, and the increase in the number of her members? Did George the Third, of pious memory, and the imperial parliament make such a provision? it cannot be doubted. Can, then, the executive government be justified in any procedure, however well intentioned, which compromises the inalienable rights thus secured to the Church of England? If from any cause the well-intentioned procedure (I allude to referring the arrangement of the clergy reserves question to the provincial legislature) succeed not as soon or as effectually as the imperial government might wish, is therefore the Church vitally and irreparably to suffer? Is the national faith pledged to the judges and officers of the government in Lower Canada? Can the injustice of the house of assembly there absolve the nation and her Majesty's government from their solemn obligation? Was any objection raised when the ministers of the crown asked for money from the imperial treasury, to pay these judges and officers? Would not an objection have involved the necessity of shutting up the courts of justice, and suspending entirely the operations of government? Now there exists, my lord, a strong parallelism in the case of the judges and officers in Lower Canada, and the Church in Upper Canada. The delay of the House of Assembly in Upper Canada has effected for the Church what the injustice of the House of Assembly in Lower Canada has for the judges and officers of the state. Is the Church less a part of our national economy than the judges? Is the government and nation bound to uphold the judges against any attempted infraction of their rights, from whatever quarter or under whatever plea it may arise? It would be difficult, my lord, to convince the clergy and the members of the Church of England in Upper Canada, that their claim upon the national faith and honour stands upon a less secure foundation."

* * * *

"Surely a government possessing sufficient influence to employ, with the full approbation of the country, twenty millions of the public money for the glorious purpose of emancipating the negroes in the West Indies from their bodily thralldom, need not have feared the rebuke or opposition of any sound-hearted man, in asking for a few thousands annually (until the clergy reserves question was settled) for the still more exalted object of furnishing means to free from the fetters of sin, by the preaching of the Gospel, tens of thousands of our fellow-countrymen in Upper Canada. If an objector could have been found, it must have been in the ranks of those whose hatred to Christ and his church is unblushingly avowed, and whose cry is 'Havoc!' to every time-hallowed and sacred

institution. The province of Upper Canada ought not to be abandoned to such fearful spiritual destitution by her Majesty's government. I humbly crave your lordship's pardon, if, in appearance even, I should offend against the requirements of the respect due to the 'powers that be,' by the plainness of my language. I feel, because I have for years witnessed the evils under which our Church in Upper Canada is labouring; and as I know they are not evils of her own creating, I may be allowed to express an honest yet respectful indignation that she should continue unjustly to bear them.

"And now suffer me, my lord, briefly to advert to the actual state of our Church in Upper Canada. Years have passed since the late revered bishop was in a state of health even to attempt the *full* performance of his multifarious and ever increasing duties. None felt, none acknowledged, none grieved more over his own infirmities, and consequent inefficiency, than did Bishop Stewart. It was under the influence of such feelings that he besought the government to consent to the appointment of a suffragan bishop, although at the sacrifice of one-third of his income. This request was acceded to, and Lower Canada had to rejoice in the advancement of an individual to the episcopate, whose zeal, talents, and piety, had conciliated the affection and claimed the esteem and respect of all. Scarcely had Bishop Mountain arrived in Quebec, when he set out on a tour through the Lower Province; and after journeying and labouring four months, I had the pleasure to see him, and he then assured me that he had not nearly finished his intended tour, but that he must return to Quebec to recruit his failing strength. His lordship could not by conjecture state when he should be able to visit the Upper Province. Now, my lord, should the measure so oft alluded to be adopted by her Majesty's government, the Bishop of Montreal cannot be expected to visit extensively, even in Lower Canada, as a bishop; because, if he did so, it must be with the certainty of involving himself in irreparable pecuniary difficulty: and if Lower Canada must be thus necessarily deprived of his episcopal services, the province of Upper Canada could never expect a participation in them, however necessary and valuable they might be. And what must be the consequence? the Church, as such, is virtually destroyed. Many, many buildings already erected, or in progress of erection, in Upper Canada, await the consecration of the bishop; thousands of children are passing the age of confirmation; the clergy every where need the comforting and strengthening influence of their bishop's presence, to animate them onwards in their laborious path; the people in every part require their zeal for the Church and her ordinances to be quickened into activity by the example and exhortation of a missionary bishop. Look, my lord, I implore you, at the province in its present state. Nearly, if not quite, 200,000 members of the Church of England are scattered over the vast surface of the country, buried many of them in the almost inaccessible depths of the forests. At least 80,000 are altogether deprived of the ordinances of the Church. The ministers, whose numbers are already deficient, at the lowest estimate, *one hundred*, must instead of increasing, necessarily diminish with the rapidly growing population, because there is no provision for the successors of the present incumbents. Sympathize with these ministers in the bereavement they have now sustained; con-

template seriously, my lord, what must, humanly speaking, be the state of the Church if her Majesty's government abandon her; and then, my lord, I am satisfied I shall find a ready excuse for the earnestness with which I have endeavoured to plead for our Zion. Deeply responsible am I to the Church in Upper Canada; I desire only to be able, on my return, to give a satisfactory account of my efforts rightly to discharge the duties imposed on me.

"If I am asked what suggestions I have to offer, I reply simply by urging that another bishop be forthwith appointed for Upper Canada, leaving it to her Majesty's government, as the guardians of the national faith, to provide an income for him and for the Bishop of Montreal; and that pecuniary assistance be afforded to the newly appointed bishop, for the supply of such a number of ministers as the increased wants of the Church in Upper Canada may demand, *until the clergy reserves be fairly appropriated*. I venture to enclose a memorial to her Majesty, as head of the Church, expressive of our necessities."—Pp. 87—89.

Mr. Bettridge received an answer to this letter from the Colonial Office, dated August 7, 1837; in which he is informed that Lord Glenelg had laid the memorial before her Majesty, "who has been pleased to receive it very graciously." He is also told, that "Lord Glenelg subscribes, without hesitation, to many of the grounds on which the claims of the Church of England are enforced in your memorial and letter. He adopts your opinion, that the provision at present made for the maintenance of the Bishop of Quebec and the clergy of his diocese, is inadequate to the great end of maintaining the Episcopal Church where it at present exists, and of extending its operations throughout the Canadian provinces. His lordship deprecates, not less decidedly than yourself, the system which would leave the ministers of religion dependent on the precarious support of their several congregations. He is of opinion, that the permanent appropriation of funds sufficient for their decent maintenance is to be classed amongst the highest and first objects of national policy. It is when an advance is to be made from these general principles, to the practical application of them in Upper Canada, that the real difficulty presents itself. There are only four sources from which it is possible that this demand can be satisfied. The funds might be supplied from the public revenue of Great Britain; or from the unsettled lands of the crown in Upper Canada; or from the clergy reserves in the province; or from the public revenue of the province. It is here to be considered, how far each of these means is really available." (P. 97.) The reader perhaps imagines, from these points of agreement with Mr. Bettridge, and these admissions in favour of the Church, that Lord Glenelg is about to consent to employ one of these specified sources for satisfying the wants of the Canadian Church. Far from it. His lordship decidedly rejects such an idea with regard to all but the last, the public revenue of the province—

and, for reasons which appear to us to possess no force or strength whatever. It is singular enough, that amongst his objections to the third specified source, namely, the clergy reserves, he brings forward again the same statement, which, as we have already seen, Mr. Bettridge proves to be erroneous: it is this, the assumption that the provincial legislature had not called for the intervention of the crown or of parliament. Now it so happens, that this was actually done by the Legislative Council of Upper Canada in the report of the Committee appointed by that body to consider the bill which had been brought into the House of Assembly in the year 1835, in the resolutions upon the same subject adopted by the Legislative Council, and again, in the address to his late Majesty, agreed upon by the same body with reference to this bill. The letter concludes thus: "Having now reviewed the different modes in which the object in contemplation might be attained, Lord Glenelg finds himself compelled to adopt the conclusion, that the question must await the decision of the Legislative Council and Assembly of the province. His lordship apprehends that you ascribe to the executive government powers which they do not really possess, and with which it is not, in his opinion, desirable that they should be invested." (P. 98.) Mr. Bettridge's answer to this, dated 25th of September, 1837, and addressed to Lord Glenelg, we strongly recommend to the notice of our readers; in it he combats most successfully all the arguments advanced in the previous letter from the Colonial Office. We only wish we could insert it here, but unfortunately its length precludes that. He concludes it with asking that there may be granted to the Church in Upper Canada, from the proceeds of the sales of the clergy reserves (authorized by the Act of 1827, 7 and 8 Geo. IV. c. 62, and which sales have already produced 110,000*l.* or more) a sum not less in amount than 5,000*l.* to assist the people in building churches, the cost of each not to exceed 200*l.* and to contain from two hundred and fifty to three hundred persons, half the amount to be furnished by the congregation; that there may be appropriated from the interest arising from the same fund a moderate income for the decent maintenance of the Bishop of Montreal, in his episcopal dignity, and of a successor to the late Bishop of Quebec, under any title, so that his ministrations be devoted to Upper Canada; and that there may be granted to the said bishop for the Upper Province such an annual sum from the same source as may meet, however inadequately, the urgent demands for ministers of our Church from a rapidly increasing population. This letter was answered from the Colonial Office, under the date of December 1, 1837; and in the answer, Mr. Bettridge was informed, that "his lordship does not perceive that any advantage can be derived from further prosecuting this correspondence;" and also, with refe-

rence to Mr. Bettridge's remark, that there was now no Bishop of Quebec, that no division had taken place of the original diocese of Quebec; and that, although the present bishop was nominally Bishop of Montreal, the see over which he presided was identical with that of Quebec. That it was clearly understood by Dr. Mountain, when appointed to the see of Montreal, that he would exercise co-ordinate jurisdiction with the Bishop of Quebec, and that on the vacancy occurring in the latter see, he would be sole successor to its late bishop.

Mr. Bettridge having received fresh intelligence of the increasing destitution of the colony in spiritual matters, felt still more anxious for the appointment of a bishop for Upper Canada; and although not calculating on much pecuniary assistance from the government, imagined that a moderate annual allowance might be raised from private resources in England. Acting under this persuasion, he addressed a letter to Lord Glenelg, dated 18th December, 1837, in which he requested to be informed whether, in case the Archbishop of Canterbury should esteem the consecration of a bishop for Upper Canada indispensable, and in the absence of all public aid, means should be provided from private resources for his support, her Majesty's government would issue the royal mandate necessary for the occasion; and, as a reason for this appointment, he furnishes some data respecting the population and extent of the two provinces, which we extract:—

The extent from east to west of Lower Canada is about	£	s.	d.
700 miles, and is divided into 40 counties; the population, according to the official census, was at the beginning of 1831	512,880	0	0
Allowing for increase by procreation, 11,000 annually to the beginning of 1838, seven years	77,000	0	0
Allowing for increase by immigration, 5,000 annually, to the beginning of 1838	35,000	0	0
	<hr/>		
	624,880	0	0

The extent of Upper Canada, from east to west, is also about 700 miles; and is at present divided into 22 districts and 315 townships.

The population, according to the official returns up to the beginning of the year 1834, was	355,554	0	0
Allowing for increase by procreation annually, 10,000 up to the beginning of 1838, four years	40,000	0	0
Allowing for immigration annually, 27,000, same period	108,000	0	0
	<hr/>		
	503,554	0	0

Mr. Bettridge then alludes to the false statements which had been circulated by the enemies of the Church, with regard to

the number of her members, and states, that in the opinion of good judges, the members of the Church of England in Upper Canada form one-half of the whole population. Mr. Bettridge received an answer to this letter from the Colonial Office, dated 12th January, 1838, in which he was informed, that Lord Glenelg had been in correspondence on the subject with the Archbishop of Canterbury, and had informed his Grace "that her Majesty's government would be perfectly ready to sanction the erection of a separate diocese, limited to the Upper Province, if such a sanction were distinctly understood as not implying any pledge on their part to provide the funds necessary for the maintenance of the bishop." (P. 116.) Mr. Bettridge immediately communicated with his Grace the Primate on the subject; and the following is an extract from his Grace's reply:—

"My consent to such a measure would involve the abandonment of a principle, which I shall always maintain, that it is the duty of the state, by endowment or in some other way, to make provision for the due administration of church discipline, and the spiritual instruction of its subjects."

Mr. Bettridge's observations, which follow immediately after this firm, dignified, and admirable sentence of the archbishop, are expressed with such force and power, and mention some facts of such a remarkable character, that we have great pleasure in extracting them:—

"Is there a churchman who can refuse his hearty 'Amen' to the principle thus forcibly exhibited by the head of the Church? If, however, the principle is to be maintained, and at the same time the perishing multitudes of our countrymen in Upper Canada are to be instructed in the tenets and discipline, and to enjoy the consolations afforded by the ordinances of the catholic and apostolic Church of England, then must the voice of the Church be raised throughout the length and breadth of the land. What other end can an union between the Church and State answer, if it be not that the Church should employ her influence in training up the population to fear God and honour the Queen, and that the State should supply the necessary means to secure this 'highest and first object of national policy?' The Church must not, however, hesitate to make known her wants in all legitimate ways. The voice of a deputation from the Church in Upper Canada has availed but little; let then the voice of the Church at home be heard; let petitions be forwarded to the imperial parliament without delay. 'If one member suffer, must not the whole body sympathize?' We ask for sympathy—we shall not ask in vain. But while we are thus bold in suggesting that petitions* should be presented in our behalf, we would renew our entreaties for *present* and effectual pecuniary help to meet our present

* Whilst we are writing this, we are glad to observe that Mr. Bettridge's advice has been followed, and that a petition from the University of Oxford to the House of Commons in favour of the claims of the Church in Upper Canada, has received the seal of the University.

and most urgent necessities. We trust that while our Church is ready to use her rightful influence with the State to provide bishops and clergy for the spiritual instruction of its subjects, it will be manifest that there is no lack of *voluntary* efforts to assist in carrying out so truly christian a principle.

"I beg to mention one fact with respect to Upper Canada, which may be urged on the parliament and her Majesty's government as an *equitable* motive (to say the very least) for rendering instant help to the Church. I have stated that a bishop of the Church of Rome in *Lower Canada* receives 1,000*l.* per annum from the imperial treasury.* I have also thankfully acknowledged that her Majesty's government have been induced to alter their fiat with respect to a bishop of our Church in Lower Canada, and that the Bishop of Montreal is now receiving 1,000*l.* per annum. Her Majesty's government have peremptorily refused to give any income to a bishop of our Church for Upper Canada; and yet *a bishop of the Church of Rome is now actually in the receipt of 500*l.* per annum of the public money in that province!* It may, perhaps, be asked, do not the numbers of the Church of Rome so far exceed ours in the Upper Province, as to warrant this exclusive favour to their bishop? I answer, unhesitatingly, that *our numbers exceed theirs ten to one.* Their bishop and priests receive *at least 2,000*l.* per annum of the public money in Upper Canada:* ought not some proportion to be observed in the distribution of the State's favours? Ought I not rather indignantly to ask, 'Why are the bishops and priests of the Church of Rome paid *at all* by this Protestant state?' Let the Church of England gird up her loins to the contest which threatens her from every quarter. Let not the clergy suppose, that because our destitute fellow-churchmen in Upper Canada are separated from the parent stock by a few thousand miles, they are less members of the Church, or that the measures adopted by an anti-church or infidel policy against the outworks of our Establishment will fail, if successful, of being essayed with increasing vigour as an approach is made to the very citadel."—P. 116.

It appears also that the government have extended their favour to the Church of Scotland, for Mr. Bettridge states that the executive have, he thinks he may say without exception, granted glebes to that church from the crown lands whenever asked.

The third part of this work is devoted to an account of the spiritual wants of the members of the Church of England in Upper Canada, given in a detailed manner. It contains some very important documents and letters, written by persons residing in the province, most of which present very interesting information and facts. The only part which we shall extract is a tabular view of the necessities of the Church, and of the donations and subscriptions which have already been received towards this object.

* "Since writing the above, I have learned that the Romish bishop receives an *additional* 1,000*l.* per annum from government, as a remuneration for allowing the use of the building in which the legislature of Lower Canada hold their sessions, and which may be worth, at the utmost, 200*l.* currency a-year. How considerate!"—P. 117.

MINISTERS.

"There are eleven districts in Upper Canada : to supply these districts with the services of the Church by *travelling missionaries*, at least *one hundred and twenty* would be immediately needed. Allowing the income of each to be 150*l.*, no less a sum than 18,000*l.* per annum is required ; but as the congregations would willingly *assist*, say, in a few years, to half the amount, the sum then needed would be

"The expenses attending each minister's passage to America, and location in his sphere, would be 50*l.*—Total for 120

Actual.
£ s. d.

Annual.
£ s. d.

9,000 0 0

6,000 0 0

CHURCHES.

"Each clergyman would be enabled and required to serve three churches on a Sunday (not to speak of week-day stations), or about one in each township of ten miles square. Three hundred and sixty churches are therefore needed at the least ; which, at a cost of only 200*l.* each, would amount to 72,000*l.* ; but as the congregations are expected to subscribe the half in money or labour for each church, this sum would be diminished to

36,000 0 0

Every 100*l.* procured in England will secure the erection of a church in Upper Canada, capable of containing from two hundred and fifty to three hundred persons.

RECEIVED.

Donations.
£ s. d.

Annual.
£ s. d.

Society for Promoting Christian Knowledge
Society for Propagating the Gospel in Foreign Parts

2,000 0 0

500 0 0

Collections after sermons by the Rev. W. Bettridge, B.D., at public meetings, &c. :—

London
Cambridge
Huntingdon and Godmanchester
Oxford
Brighton £68 12 5½

504 5 0
87 17 11½
49 17 1½
336 19 4½

Ditto moiety of collection not yet received, about 129 0 0

188 12 5½

Cheltenham 314 15 8

Ditto not yet paid 200 0 0

514 15 8

Dover
Ramsgate and Margate
Harrowgate
Knaresboro'
Ripon
Huddersfield
Sheffield
York (about)
Hull
Bradford

71 6 6
98 9 5
24 0 0
20 0 0
40 0 0
109 0 0
289 10 1
40 0 0
190 0 0
90 19 0

In these several places, about

120 0 0

Such are the past and present prospects of the Church in Upper Canada ; a branch, let it never be forgotten, of the pure and apostolic Church of England.

As we said before, so do we now repeat, that we do not expect favour for the Church at the hands of the Whig party. Every day's experience would convince us of the folly of such an expectation: for no calm and dispassionate observer can contemplate the conduct adopted by this party towards this venerable institution, without perceiving a settled purpose to depress the Church, and—we hope the term is not too harsh, but truth compels us to use it—to degrade the clergy. Those periodical publications which are supposed to represent the opinions of this section of the political world, teem with coarse abuse of the Church, and gross and vulgar attacks upon the conduct of her ministers; nor do they hesitate to utter the most unfounded statements and the most palpable misrepresentations respecting her rights, privileges, and possessions. The Church, then, cannot hope for favour from this party, however much, in the eyes of most persons, she might be entitled to obtain it, seeing that she is the National Church, the Church which has purchased for this country the most inestimable blessings which she enjoys, which was sanctified by the blood of countless martyrs and confessors, which was consecrated by the approving experience of the best and wisest in every age, and which is indissolubly interwoven with every institution of the land; the Church of which the sovereign of the country is the supreme head, and to preserve which from the inroads of popery the illustrious family of which our most gracious queen is the representative was most happily called to the throne of these realms; facts which people appear to have forgotten in that disregard for the past, and that restless appetite for change, which are among the most prominent moral evils under which our country labours. But we have surely a right to expect just and impartial treatment for the Church, not only in the mother country, but in all her dependencies. Now the question is, has the Church in Upper Canada, which is one of her branches, experienced such treatment? Was it just to withdraw that grant which had been made for many years to the Society for Propagating the Gospel, and by which the clergy of this Church were supported? Was it just to contemplate depriving the Bishop of Montreal, under whose superintendence this Church was placed, of his income, and to leave him dependent on the mercy of turbulent and factious men, who were either inimical to episcopacy altogether, or to that form of it connected with the Church of England? Was it just to refuse to appoint a bishop, with a moderate income attached to his see, for the province of Upper Canada, with a population comprising upwards of two hundred thousand churchmen? Was it impartial at the same time to give a salary of 1,000*l.* per annum to a Romish bishop in Lower Canada, together with 1,000 per annum in the form of rent for a public building, reputed to be worth at the utmost but 200*l.* currency a year? Was it impartial at the

same time to give a bishop of the Romish Church in Upper Canada 500*l.* per annum of the public money, and to give to the Romish priests in the same province a sum treble in amount? Was it just or impartial to term the Church of Upper Canada *the sect of a minority*? But setting aside for the moment the questions of justice and impartiality, was it politic or wise, we ask, to withhold encouragement and favour from the Church of that portion of the inhabitants of the province who were most loyal to the crown and most attached to the mother country, and at the same time to concede income and allowance to the ecclesiastics of that faith whose members have proved in so many instances traitorous to the throne, and rebellious in their endeavours to shake off all connexion with and dependence upon England? These are very plain questions, which we leave to the reader to answer. We will now revert to a less painful subject.

We would entreat our readers, and we do so most earnestly, to consider with attention the facts which have been stated respecting the wants and necessities of the Church in Upper Canada. We tell them also, that it is not sufficient only to read these statements, but to show by their actions that they are convinced of their truth. Whatever they may be inclined to think, this may be done at a very trifling pecuniary loss. The sacrifice of a single amusement, of one object of idle or frivolous pursuit on the part of the individual members of a family, would furnish—we think we are not saying too much, when we consider the expensive nature of many of the amusements and pursuits in which people engage—the twentieth part of the sum which, according to Mr. Bettridge, is required for the building of a church in Upper Canada. The cost of such a church is estimated at 200*l.*; but it is stated, that if half of this sum should be contributed in England, the inhabitants of the province would furnish the remainder. And is it not a praiseworthy and a glorious object to take part in building a house for the Lord, and thus to be an humble instrument under Divine Providence in furnishing the human means for the salvation of immortal souls? The triumphs of the warrior contending for his country, of the statesman in the senate, and the writer in the closet, who labours to improve the age in which he lives, are all reputed glorious amongst men, and we deny them not their fame; but, like the earth to which they belong, so is their glory perishable—it passeth away, and the place thereof knoweth it no more. But there is a fame, and one of a peculiar character, which attaches itself to the sincere and unostentatious Christian, who devotes his means, humble although they may be, and earned by self-denial, temperance, and moderation, to spreading the knowledge of the glad tidings of the gospel of peace, and increasing the numbers of the visible Church of Christ. Unlike those glories of which we have spoken, such fame as this never faileth, but endureth both

in time and in eternity. Such godly service loses not its reward among men, and we humbly trust is acceptable in the eye of Him who knoweth the secrets of all hearts. May we go and do likewise.*

ART. X.—*The Life of William Wilberforce.* By HIS SONS.
5 vols. Murray. 1838.

PALEY, in his *Moral Philosophy*, numbers among the principal sources of human happiness the exercise of our faculties, either of body or mind, in the pursuit of some engaging end—even the raising of a flower, he thinks, ought not to be despised. Wilberforce, who entertained no reverence for the Archdeacon of Carlisle, in this respect at least, coincided in his opinions. No man ever possessed a more catholic taste for the beautiful in nature, in literature, or in art. In every spot of ground he opened some new spring of innocent enjoyment. In turning over the pages of his *Diary*, we find him blending religion, philosophy, and poetry in the daily course of study; passing from a sermon of Scott to a poem of Southey; or exchanging a *Treatise upon the Poor Law*, for the *Heart of Mid Lothian*. Hence his piety never darkened into fanaticism. He was always cheerful, peaceful, and contented. His religion christianized his learning. We dwell upon this feature in the character of Mr. Wilberforce with peculiar gratification. It has been urged against the *Church of England Quarterly Review* that, in digressing into the fields of literature and politics, it departs from the path of duty and of principle. In the conduct of Mr. Wilberforce we see the most decisive vindication of our conduct. A periodical is a machine of instruction; whatever branches of science, or *Belles Lettres*, be included in the education of a christian gentleman, fall also within the scope of a christian review. That position which is occupied by the Committee of General Literature, in relation to the Society for Promoting Christian Knowledge, is held by our Review, in relation to the Church of England. It is not enough to stand by the fountains of literature, and protect them from defilement; the popular appetite must be awakened; its curiosity stimulated; its thirst after healthful knowledge diligently cherished and gratified. No moral fruit of the mind will be altogether unprofitable under this system. It has been said that

* We think it right to state, for the information of those of our readers who may feel disposed to lend their aid to the Church in Upper Canada, that donations and annual subscriptions are received at the banking houses of Herries, Farquhar and Co., St. James's-street; Barnett, Hoare and Co., Lombard-street; Hammersley and Co., Pall-mall; and at the office of the Upper Canada Clergy Society, 13, Exeter Hall.

half the world must be blind, because they can see nothing unless it glitters; a just and christian criticism will divest every object of this meretricious lustre; it will strip deformity of its costly raiment, while it endeavours to repair the beauty of injured or neglected excellence; nor will the lips of the moralist be less persuasive because he decorates his advice with the ornaments of poetry, the researches of scholarship, or the discoveries of science.

William Wilberforce, of an ancient and opulent family, was born at Hull on the 24th of August, 1759. Of his early years very little is remembered; but it formed, we are told, one amongst the many expressions of his gratitude in after life, that he had not fallen upon a barbarous age, when it would have been thought impossible to rear so sickly and delicate a child. Even in his childhood that tender considerateness for others, which marked his maturer years, was clearly developed. "I shall never forget," says a frequent guest at his mother's, "how he would steal into my sick room, taking off his shoes lest he should disturb me, and with an anxious face looking through my curtains, learn if I was better." In his seventh year he was sent to the grammar school of his native town; and his elocution, as we learn from Isaac Milner, the brother of the master, was already so remarkable, that he was often placed upon the table to read aloud, as an example to the other boys. After remaining at this school for two years, he was removed, upon the death of his father in 1768, to the residence of his uncle at Wimbledon and St. James's-place. His next school was of a very inferior description, and the diet upon a par with the instruction. His return to Hull transferred his education to better management. Here he gave the first indication of devotion to that lofty enterprise which has immortalized his name. "His abomination of the slave-trade," writes a surviving school-fellow, "he evinced when he was not more than fourteen years of age. He boarded in the master's house, where the boys were kept within bounds. I lived in the village: one day he gave me a letter to put into the post office, addressed to the editor of the York paper, which he told me was in condemnation of the odious traffic in human flesh." His literary talents were also beginning to unfold themselves. His compositions were of a superior order, and he was fond of committing English poetry to memory. The favourite companion of his morning walks was Beattie, of whom Southey remarks, in the *Life of Cowper*, that "no poem has ever given more delight to minds of a certain class, and in a certain stage of their progress;" that class a high one, and that stage perhaps the most delightful in their pilgrimage. Wilberforce loved to muse over the history of the "Minstrel" during his morning walks.

In the October of 1776 he became a member of St. John's

College, Cambridge; but he has not drawn a very flattering picture of academic society in those days. "I was introduced," he says, "on the very first night of my arrival to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives. I lived amongst them for some time, though I never relished their society—often, indeed, I was horror-struck at their conduct—and after the first year I shook off in great measure my connexion with them." The fellows of the college were not much better. "Their object," says Wilberforce, "seemed to be, to make and keep me idle. If ever I appeared studious, they would say to me, 'Why in the world should a man of your fortune trouble himself with fagging? Cambridge now wears a very different aspect; and a spirit of emulative industry pervades the university. The Society to which Wilberforce belonged occupies a prominent place in this general reformation of scholarship and manners. Much, however, yet remains to be accomplished; and the subject may admit of serious reflection upon another occasion. In one respect the college life of Wilberforce deserves especial imitation; for we know nothing more likely to foster a good reputation, or increase the number of companions. "There was always," we are informed, "a great Yorkshire pie in his room, and all were welcome to partake of it." This with a few dozens of "Audit," if such a luxury be known to Johnian palates, ought to satisfy the most fastidious student.

His political life commenced with the termination of his academical career; he stepped out of the university into the House of Commons, being returned for his native town, at an expense of nearly nine thousand pounds. He had previously, while frequenting the gallery of the House, cultivated his acquaintance with Mr. Pitt. The youthful member was received with open arms in the metropolis, and was at once, as he afterwards expressed it, immersed in politics and fashion. All the principal clubs elected him: here he was thrown into the society of Fox, Sheridan, and the most distinguished men of the age. But his favourite resort was a club, consisting of twenty-five, holding its meetings at Goosetree's in Pall Mall. Pitt supped there every night in the winter of 1780-1, and appears to have been attracted by the engaging manners of Wilberforce, who entertained the highest opinion of his festive and conversational powers. "He was the wittiest man I ever knew, and what was quite peculiar to himself had at all times his wits under entire control. Others appeared struck by the unwonted association of brilliant images; but every possible combination of ideas seemed always present to his mind, and he could at once produce whatever he desired. I was one of those who met to spend an evening in memory of Shakespeare, at the Boar's Head, Eastcheap. Many professed wits were present; but Pitt was the most amusing of the party, and

the readiest and most apt in the required allusions. He entered with the same energy into all our different amusements; we played a good deal at Goostree's; and I well remember the intense earnestness which he displayed when joining in those games of chance." In after life, when oppressed by the burden of government, and goaded by the malignity of a most determined opposition, he preserved the playfulness and simplicity of his character. The garden of a country house was his chosen haunt. "We found one morning," writes his friend, "the fruits of Pitt's early rising in the careful sowing of the garden beds with the fragments of a dress hat, in which Ryder had, over night, come down from the opera."

A very important feature of the present Memoirs, from which we anticipated great amusement and instruction, is the Diary of Mr. Wilberforce. We have been very much disappointed. It is generally meagre in information, and often slovenly in composition. It is not, indeed, easy to understand how such diluted intelligence, and unshaped sentences, could have flowed from the pen of a scholar. It reads more like the index of a diary, than the diary itself. The whole is written in a mental short hand, and with a system of abbreviations perfectly uninteresting, and frequently unintelligible, to every one but the author. Nothing can be more provoking than the rapidity with which he flits over topics of the liveliest importance to every lover of literature. Thus we find him recording a whole evening's conversation, protracted until night, with Boswell, respecting Johnson; but not a syllable of the conversation is communicated. We are assured that Pitt was the most agreeable and witty of talkers; but the assertion is not confirmed by any specimens. One example has been preserved by Sir John Sinclair, who in reply to an inquiry of Pitt, as to what part of Europe had furnished him with the best dinner, answered, Poland. "I have often heard of the Polish Diet," said the minister. If, when in the course of years the civilized world shall be intersected by rail-roads, a traveller, with an engagement from New Burlington-street, should fly along, note-book in hand, at the rate of fifty miles an hour, we may expect a similar journal of his adventures. Mr. Wilberforce might have remembered with advantage the advice of Johnson to Mrs. Piozzi. "Do not omit the practice of writing down occurrences as they arise, of whatever kind, and be very punctual in annexing the dates. Chronology, you know, is the eye of history, and every man's life is of importance to himself. Do not omit painful casualties, or unpleasing passages; they make the variegation of existence; and there are many transactions of which I will not promise with *Æneas, et hæc olim meminisse juvabit*; yet that remembrance which is not pleasant, may be useful. There is, however, an intemperate attention to slight circumstances which is to be avoided, lest a great part of life be spent

in writing the history of the rest. Every day has perhaps something to be noted; but in a settled and uniform course, few days can have much." Nor is the diary defective only from its omissions; a grave objection may be urged, we think, against the publication at least, of many parts descriptive of the internal religious feelings of the writer. During their perusal we have been unavoidably reminded of the puritanical journals which so curiously illustrate the state of religion in the civil war between the Parliament and Charles the First. Mr. John Janeway is related to have kept "a diary, in which he wrote down every evening what the frame of his spirit had been all that day; he took notice what incomes he had, what profit he received in his spiritual trade, what returns came from that far country;" and we are told of Mr. John Carter, that "he kept a day-book, and cast up his accounts with God every night."* Many passages in Mr. Wilberforce's journal are scarcely less objectionable than the misguided zeal of these intolerant fanatics. Mr. Wilberforce we heartily believe to have been a sincere and zealous Christian, but these revelations of his communion with God in prayer, will not, it may be feared, promote the cause of piety.

The following memoranda of familiar intercourse with some of the most eminent persons of the last century, will show the opportunities enjoyed by the writer:—

"Oct. 25th. Travelled all day—at London about one o'clock in the morning. Supped Goostree's—bed half-past three.

"28th. Kemble, Hamlet—and Goostree's.

"Nov. 1st. Wimbledon. Pitt and Eliot came in at four—dined and slept.

"2d. Pitt stayed all day.

"3d. They left me—alone—read.

"8th. Sat. Eliot and Pitt came to dinner, and all night.

"9th. Pepper and John Villiers came, and stayed all night. Pitt and Eliot left after dinner.

"11th. House (met)—up at six. Dined Goostree's—play. Begun hard at Reports.

"13th. House—Reports. Supped Edwards's—Ramsay—negroes.

"15th. Dined Baxter's—Johnians,

"16th. Did not go to Wimbledon—Cambridge election.

"17th. Pitt went to Cambridge to meet Euston. Went to Surrey nomination meeting.

"18th. House—Fox's India motion. Express from Euston that the duke would not let him stand. Debate about Pitt—Bankes. Determined he should not stand.

"20th. House—spirited debate about putting off India bill. Dined Goostree's.

"24th. Dined R. Smith's. Night, Pitt's India people.

* Mr. D'Israeli refers to the "Lives of sundry Eminent Persons in this later Age." By Samuel Clarke. Folio. 1683.

"27th. Great day in the house. Sat till past four in the morning.

"28th. No house. Dined Tom Pitt's—Mrs. Crewe—charming woman.

"29th. Went to see Mrs. Siddons—Mrs. Crewe at play.

"30th. Dined Lord Chatham's—meeting. Wrote for ladies to go to the gallery, but was disappointed.

"Dec. 1st. House—late night. Home about five, immediately after debate. Fox spoke wonderfully.

"2d. Catch-club—sandwich—then opera. Mrs. Crewe there. Supped Lord George's. Lord John there—Mrs. Crewe—Duchess of Portland—converts. Mrs. Crewe made the party [promise] to adjourn to Downing-street next night.

"3d. Dined Goostree's. Supped Duchess of Portland's, Downing-street. Charles Fox came in—whispering over chair. Heavy evening.

"4th. House. Supped tête-à-tête Lord and Lady Chatham.

"6th. Dined Hamilton's—opera. Supped Burlington House—Mrs. Crewe—Duchess of Portland. Mrs. Sheridan sang old English songs angelically—promised her our votes.

"7th. Church—Lock—De Coetlegan—then Goostree's.

"8th. House sat till near four. Spoke ill—confused.

"16th. House—resolutions relative to king's interference. Home late.

"19th. Pitt, Lord Temple, Thurlow, accepted.

"20th. Morning, Pitt's.

"21st. Pitt's. Supped Lord Chatham's.

"22d. Lord Temple resigned. No dissolution declared. Drove about for Pitt. 'So your friend Mr. Pitt means to come in,' said Mrs. Crewe; 'well, he may do what he likes during the holidays, but it will only be a mince-pie administration, depend on it.'

"23d. Morning, Pitt's. Dined Sir C. Middleton's. Pitt nobly firm. Evening, Pitt's. Cabinet formed. We had a great meeting that night of all Pitt's friends in Downing-street. As Pratt, Tom Steele, and I, were going up to it in a hackney coach from the House of Commons, 'Pitt must take care,' I said, 'whom he makes secretary of the treasury; it is rather a roguish office.' 'Mind what you say,' answered Steele, 'for I am secretary of the treasury.' At Pitt's we had a long discussion; and I remember well the great penetration showed by Lord Mahon. 'What am I to do,' said Pitt, 'if they stop the supplies?' 'They will not stop them,' said Mahon; 'it is the very thing which they will not venture to do.'

"24th. House—spoke very well.

"25th. Dined Lord Chatham's.

"26th. Pitt's.

"Jan. 1st, 1784. After breakfast to Cambridge—Comb. room. Townsend asked me if Pitt would stand.

"3d. Set off for Exton, where got late, and slept.

"4th. In vain pressed Mr. Noel to attend Monday 12th.

"20th. House—coalition talked of. Dined—Independents—opera—and supped Goostree's.

"23d. House—Pitt's bill—up at three.

"29th. Dined White's by way of forming a club.

- "Feb. 2d. House till twelve; then home, and dreamed about debate.
- "10th. White's, to ballot for a committee; supped there. Wanted, but in vain, old North to come in.
- "22d. Dined G. Hardinge's. Mrs. Siddons sung charmingly.
- "24th. Lady Howe's ball—danced till half-past four.
- "25th. They put off the house by a trick. Address carried up.
- "26th. Dined Lord Chatham's to settle about the twenty-five.
- "28th. Pitt returned from city—affray—he got safe into White's. Called there, and bed about three o'clock.
- "March 1st. Spoke—at night to Dundas's—extremely tired.
- "4th. Dined D'Adhemar's—French ambassador—called White's—settled the twenty-five.
- "6th. Pitt bolted in.
- "7th. Sunday. Morning, church. Dined Lord Salisbury's; then with Dundas to Mr. Peaton's to sup with Mrs. Siddons.
- "12th. House till eleven—parliamentary reform.
- "17th. Came to town. Dined Lord Bulkeley's. Then Pitt's, where supped."—Vol. i. p. 46.

The games at Goostree's were soon felt by Pitt to deepen their fascinations too rapidly, and with the resolution of a vigorous mind he burst the chain. Wilberforce, not long after, followed his example. In 1782, his intimacy with Fox assumed a more familiar character; he dined with him two or three times, and found him very pleasant and unaffected. With Pitt, however, his friendship continued to ripen. The house formerly belonging to his uncle, at Wimbledon, afforded easy accommodation to Pitt, who was in the habit of riding down in the evening to sleep. This was a tempestuous season in parliament (1783). Wilberforce mentions, as illustrative of Pitt's mental energy subduing the infirmities of the body, that upon one occasion he spoke three hours, till four in the morning, with his stomach disordered, and actually holding Solomon's porch door open with one hand, while vomiting during Fox's speech, to whom he was to reply.

Wilberforce was now afloat upon the full tide of fashion. "His ready wit," observe his biographers, "his conversation, continually sparkling with polished raillery or courteous repartee; his chastened liveliness; his generous and kindly feelings,—all secured him that hazardous applause with which society rewards its ornaments and its victims." They might have added a still more important ingredient—his independent fortune. To these alluring accomplishments he joined the more popular one of singing. "Wilberforce, we must have you again; the prince says he will come at any time to hear you sing," was his flattering welcome at Devonshire House in 1782. His talent for mimicry was hardly less attractive. In the September of 1783, in company with Pitt and Eliot, he set out on a visit to France, of which a few particulars are recorded.

The return of Wilberforce for the great and important county of York was an event of vast interest; the success of the opposite party being, as he said, the sheet-anchor of the Coalition, who had accordingly put forth all their energies. Wilberforce was certainly, in physical qualifications, ill adapted for so violent a struggle. Although possessing little influence in the county beyond his own immediate neighbourhood, he offered himself as a conductor to that patriotic feeling, which was kindling among the population. When the address to the king, condemning the coalition ministry, had been moved, supported, and opposed, Mr. Wilberforce mounted the table; his slight frame, says an eye-witness, seemed unequal to contend with the severity of the elements. The Castle yard too, we are told, was so crowded, that men of the greatest physical powers had been scarcely audible. Yet such was the magic of his voice and the grace of his expression, that by his very first sentence he arrested, and for above an hour continued to enchain, the attention of the surrounding multitude. One friend said that he spoke like an angel. "I saw," said Boswell, "what seemed a mere shrimp mount upon the table; but as I listened, he grew and grew, until the shrimp became a whale." The result of the election completed his triumph.

Having taken his seat for the county, and paid a hasty visit to Devonshire, he started in company with his friend Isaac Milner, upon a continental tour, in the October of 1784. Some of the remarks in his diary are amusing, though unavoidably destitute of any novelty. The matter-of-fact notice of Laura, so sacred in the melodious tears of Petrarch, is worth remarking. It reminds us of the traveller who discovered nothing but stones in the ruins of the Coliseum:—

"Wednesday, Nov. 10th, off by water on the Rhone; boat very inconvenient, but sat comfortably enough in our carriages, and decent inns, at moderate distances from each other, close to the water; but beware of the *Coche d'Eau*, which fills the house with a sad crew, and often takes it entirely up. The weather delightful the whole time, and the scenes uncommonly beautiful; the river running between two mountains be-vined, and immense rocks with towers on their pinnacles; and at a distance the Savoy mountains: finest at Viviers, and near Valence. Three miles from the first, Rosamore, an old castle on a pinnacle; climbed him, and had a tremendous view of a chasm. Stones seemed to have been fused. Without wind one makes four or five miles an hour; with it strong against you, can't get on at all. Our boat held three carriages and ten of us; for it we paid sixteen louis, and two to the men for themselves. The plains by the sides planted with mulberry trees for the silkworms. The wines, *Côte Rotie*, *Hermitage*, &c., all strong. The *Coche d'Eau*, a good boat with a room in it, may be hired for twenty-five louis; if you do not take it to yourself, it would be like a Margate hoy. Beautifully situated convent of Viviers. Afternoon of Sunday, 14th, Got to Avignon. The salt for the *Lyonnais*, and many

other provinces, goes up the Rhone in great boats drawn by horses from Arles, where it is made. The place sweetly situated, but a most dirty hole, particularly our inn, the St. Omer's. A crew of fellows to receive us at our landing, and drag our carriage to the inn; more like our countrymen in the brutality of their manners than the generality of supple Frenchmen, who always make you a bow where an Englishman would give you an oath. Laura's tomb not worth seeing; nothing but a flat stone, under which they say she is laid. Left Avignon 16th Nov., and by a hard journey through bad roads, where have been robberies (scene a Tony Lumpkin realized), to Aix; and for want of horses could not get off the next day. Walked about the town, a large, quiet, sleepy one. Good baths; the hot water at fountains in the public street. 18th, to Marseilles; the last half of the way execrable road. Whilst there, lived most with Governor S——, Lord Chatham's 'Man of Steel.' His extraordinary faculties of hearing, tasting, seeing, smelling, feeling—heard at five miles off, &c. The vainest man living; great in guttling philosophy and politics; can smell the wind; withal, a very shrewd fellow, of a very indifferent character, and suspected to be a spy. Marseilles the most entertaining place I ever saw, all bustle and business; the port wonderful, and the dock the largest in Europe. Fine market—the course—the castle, and that built by Louis the Fourteenth by a stroke of policy, commanding the harbour. Coral necklaces of 1,000*l.* value; easy process; got on the Algerine shore, and merely rubbed into beads. The pictures of the plague in the town-hall—lazaretto—Isle d'Eu, where your young prodigals are confined on the application of their parents to the court; not so much in use as formerly. They live on a moderate allowance, but are always on the island."—Vol. i. p. 70—72.

About this time Doddridge's *Rise and Progress of Religion* accidentally fell into his hands, and the conversation with his companion Milner, which arose out of the book, was not without its influence upon his subsequent conduct. He returned to London towards the close of February, 1785, and took up his quarters at Pitt's. In the July of the same year, he was on his road to Switzerland with his friend Milner, with whom he began to read carefully and critically the Greek Testament. At Geneva he met the famous Lavater, "an original looking man, with an appearance of strong animation, increased by being distressed for language." Upon the 12th he reached the "Paradise of Interlachen," and upon the 21st, at Zurich,

"Saw Lavater. He says that the English are remarkable for smooth foreheads and strong marked eyebrows. We called upon him in the evening; he could give us, he said, only half an hour, but we got him upon the *subject*, his supposed revelations. Physiognomy he dismissed as not serious enough to be mentioned in comparison; and he said, on our offering to go, such a conversation as that was not to be broken off; it would be to go against Providence. Strange stories—forty guineas—revelation—his papers prevented being discovered. 'I had been chosen treasurer,' said Lavater, 'of a certain charitable institution, and had received the funds subscribed for its conduct, when a friend came in

great distress, and begged me to advance him a sum of money to save him from bankruptcy. "You should have it at once, but I have no such sum." "You have the charity fund in your power; lend me what I need from that. Long before the day comes on which you must pay it over, I shall be able to replace it, and you will save me and mine from ruin." At last I reluctantly consented. His hopes, as I had foreseen, were disappointed; he could not repay me, and on the morrow I must give in my accounts. In an agony of feeling, I prayed earnestly that some way of escaping from my difficulties might yet present itself; that I might be saved from disgracing religion by such an apparent dishonesty. I rose from my knees, and in the nervous restlessness of a harassed mind, began to pull open every drawer I had, and ransack its contents. Why I did it I know not; but whilst I was thus engaged, my eye caught a small paper parcel, to the appearance of which I was a stranger. I opened it, I took it up, and found that it contained money; I tore it open, and found the sum I needed to settle my accounts, but how it came there, or where it came from, I could never learn."

A little further on Mr. Wilberforce says:—

"Child spoke for whom he had prayed on christening. An excellent man in his whole conduct; kissed us with extreme affection, and said if he received any thing, we should too. He and many others ardently look for the coming of some 'Elia,' who is to impart to them a large measure of grace. He will know the 'Elia' the moment he sets eyes upon him."

He was now travelling homeward by easy stages; but the change was coming rapidly over the spirit of his dream. He says, "I laughed, I sang, I was apparently gay and happy; but the thought would steal across me—what madness is all this! to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that when eternal happiness is within my grasp." Again: "As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colours, and I condemned myself for having wasted my precious time, and opportunity, and talents."

Upon the 10th of November Wilberforce returned to Wimbledon, prepared to enter on a different path of practice—a path illuminated by the light of piety, instead of ambition. The following entry occurs in his journal, November 24th:—

"Heard the Bible read two hours—Pascal one hour and a quarter—meditation one hour and a quarter—business the same. If ever I take myself from the immediate consideration of serious things, I entirely lose sight of them: this must be a lesson to me to keep them constantly in view. Pitt called, and commended Butler's Analogy—resolved to write to him, and discover to him what I am occupied about: this will save me much embarrassment, and I hope give me more command both of my time and conduct."

Pitt's answer he received on the 2d of December, full of generosity, tenderness, and friendship. At a subsequent interview Pitt assured him that Butler's work had raised more doubts in his mind than it had answered.

The religious indifference of the age pressed heavily upon his mind; a general coldness pervaded the higher orders of society. It was with the hope of dispersing this cloud from religion, and of stimulating the benumbed action of christian charity, that Wilberforce addressed himself with all his might to the reformation of manners. Having obtained a Royal Proclamation against vice and immorality, says his biographer, he suggested the formation of an association to carry it into effect. In order more effectually to engage the cooperation of the bishops, he determined to make personal visits to those whose assistance he had any expectation of obtaining. The society, we are informed, rapidly rose into efficiency, and was powerfully instrumental in counteracting the moral infection which a blasphemous and licentious press was diffusing with terrific swiftness throughout the country. At this time Mr. Wilberforce happened to come under the frequent observation of Hannah More, who wrote to a friend—"That young gentleman's character is one of the most extraordinary I ever knew for talents, virtue, and piety. It is difficult not to grow wiser and better every time one converses with him."

This year (1787) gave the decisive colour to his future existence. "God Almighty," he said, "has set before me two great objects—the suppression of the slave-trade and the reformation of manners." There was something sublime and inspiring in the spectacle of the youthful soldier preaching a new crusade. But he did not rush into the contest without premeditation. Pitt, with whom he conversed upon the subject, recommended to him the conduct of the great enterprise of abolishing slavery; as peculiarly suited to his character and talents. It was at the table of Bennet Langton that he first made the public avowal of his intentions. To follow him through all the difficulties he encountered in the prosecution of his labours would require an abridgment of the five volumes dedicated to his Memoirs. The life of Wilberforce and the decline and fall of slavery are inseparably linked and associated together; upon this achievement all the energies of his soul were concentrated; to it his eloquence, his industry, his fortune were generously devoted; it formed a part of his religion, mingling with his prayers to God and his hopes of heaven. The historian may have celebrated with burning lips the victorious agonies of martyrs translated into glory; the poet may have peopled the chambers of sorrow with Olympian pageantry, or cheered the eye with the gardens of fiction; the philosopher may have built up, in the silent recesses of the intellect, the beautiful domes of his visionary architecture; the

patriot may have stood firm against the malignity of popular hatred, or the thunder of political faction; but Wilberforce occupied a nobler position than them all; he rose up the advocate of the human race, daring, with almost unaided arm, to oppose the overwhelming torrent of contumely, and open the Gates of Mercy to mankind. There was nothing hyberbolical in the eulogy of his friend Mackintosh, that he had conferred upon the world a greater benefit than any other individual. His enthusiasm was unquenchable. He was neither daunted by opposition, nor depressed by defeat. However exhausted he might be by the unceasing attacks of his adversaries, if he touched, in imagination at least, the ground on which the ashes of the persecuted Africans reposed, his strength returned to him. The cry of blood ascended from the earth. But though he pursued his object with the determination of an avenger of antiquity, he owed no allegiance to the fiercer spirits of controversy. He demanded immunity for the future, not retribution for the past. Nor did he enter upon the warfare in his own strength; he went out, indeed, against the giant only with a sling, but the power of God went with him. He turned aside the darts of the enemy with the shield of faith; he broke down the breastwork of the foe with the sword of the Spirit. The fire of the orator might have scattered the sophistry of falsehood, but the meekness of the Christian alone could awaken a disposition of repentance.

Wilberforce was naturally an ambitious man;—that last infirmity of noble minds he confesses to have haunted and occasionally bewildered him. Even upon the lower ground of temporal celebrity, although we entirely acquit him of having been actuated by any motive of the kind, Pitt's advice, respecting the dedication of all his energies to the abolition of slavery, was full of wisdom and acuteness. The advocate of those victims of rapacity was the only character unappropriated in the drama of public life. The stage was crowded with men of the highest intellect, the most elaborate accomplishments, and the most extensive reputation. In the general combats of the House of Commons, Wilberforce, during his long and honourable career, would have found many dangerous and victorious opponents. Pitt excelled him in the sustained dignity and impression of his manner, Burke in the gorgeous fluency of his declamation, and Fox in the natural vehemence of his rugged, but commanding invective. The brilliancy of Sheridan, the sarcasm of Tierney, the elegant irony of Canning, might have dimmed his most successful efforts.

Let the difficulties of his position and the perils of his enterprise be fully comprehended. Warriors have been found, who, from the passion for glory and the love of their country, have advanced to the battlements of invincible strongholds, and in the very storm of fire, and while the charge of a blazing host shook

the ground, have gazed calmly in the face of Death, and fallen with the word of defiance upon their lips: what they attempted in the war of arms, Wilberforce dared to do in the deadlier war of opinion. With unshaken courage he attacked the bulwarks with which Avarice had fortified the cruelties of slavery; and when, by repeated assaults, he had battered down their defences, and driven a gap into those barricades of iniquity, he never yielded a foot of the ground he had won. Day and night the struggle was continued; hour by hour was his physical and mental strength devoted to what we may venture to call the siege of Rapine and of Murder. Sophistry exhausted her arts in painting the happiness of the Negroes. Witnesses were produced, who declared the convulsions of the captive to be dances, the hold of the slave-ship a perfect Elysium, and his landing in the colonies only an introduction to his friends. Thurlow supported the Planters with all the intemperance of his character; and it was with difficulty that Fox could restrain the vehement hostility of Erskine. "These Utopian schemes of liberty in the Slave-trade," wrote Parr, "alarm serious men." The season itself was adverse to the inquiry, when a spiritual eclipse darkened one of the fairest countries of Europe, and the pillars of our own constitution trembled under the shock of blind and revolutionary madness. But the champion of humanity did not faint; he had consecrated himself to the enterprise, and from Heaven he looked for succour and support. Nor was the consolation of good men upon earth entirely wanting: a voice, inspiring hope, came to him from the death-bed of the venerable Wesley. "Unless God has raised you up," he said, "for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God? Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." These were among the last words that dropped from the pen of the departing Christian. They were not written in vain; Wilberforce did go on. He had, indeed, as Wordsworth said of his friend and fellow-labourer, Clarkson, "an arduous hill to climb;" but his feet were shod with the preparation of the Gospel; and during the perilous ascent his eyes and heart were continually refreshed by glimpses of a happier and fairer landscape. His mind appeared to dilate with the majesty of his subject. His speech in 1789 gained the applause of every one who heard it. He addressed himself, as we are informed by his sons, to the feelings as well as the reason of the House; and we can still shudder at his description of the middle passage, when "so much misery was crowded into so little room; where the aggregate of suffering must be multiplied by every individual tale of sorrow;" or at the still more striking energy of that appeal, which, after detailing with

irresistible evidence the sufferings of the miserable victims, summoned "Death, as his last witness, whose infallible testimony to their unutterable wrongs can neither be purchased, nor repelled." Burke describes this address as "most masterly, impressive, and eloquent." Fox and Pitt joined in the eulogy; and Bishop Porteus assured the poet Mason that it was one of the most able and eloquent speeches ever heard in that, or any other place. It was when he spoke the language of the heart, when his lip was kindled with the flame from the altar of holy Truth, that the stream flowed from his tongue with enchaining harmony. The speech which he delivered at the meeting of the Brighton Auxiliary Bible Society, in 1815, was of this description. He came from the chamber of death to declare the efficacy of that Book in the closing hours of existence.

In the August of 1789 Wilberforce visited Hannah More at Cowslip Green, which he calls a sweet place, and her sister "a worthy, pleasant-seeming woman." Upon a former visit, two or three years before, he had met Charles Wesley, "who rose," he says, "from the table, round which a numerous party sat at tea, and coming forward to me, gave me solemnly his blessing. I was scarcely ever more affected. Such was the effect of his manner and appearance, that I burst into tears, unable to restrain myself."

Passing over his absorbing devotion to the Abolition cause, we find him (July 31, 1792) at the residence of Sir William Young, where he met the biographer of Johnson. We learn from his Diary—

"Boswell there—a great enemy of the Abolition—said that he was at Kimber's trial, and gloried in it. Sir William read a letter from G—— to his father; some wit, but affected, and full of levity and evil; written in 1773, when he was near sixty, alas! Bozzy talked of Johnson, &c. Sat up too late. Sir William very friendly; talked of Slave-trade, and mentioned having found a great number of children without relations on board several ships he visited, who, from inquiry, appeared to have been kidnapped. Wednesday:—had some serious talk with Bozzy, who admitted the depravity of human nature. Last night he expressed his disbelief of eternal punishment. He asked Sir W. to take his boy home, and walked off into the West of England with the 'Spirit of Athens' under his arm, and two shirts and a nightcap in his pocket, *sans servant*."

The first volume of these Memoirs closes with a eulogy by the author of the "Pursuits of Literature."

"From a careful scrutiny into the public and private life of Mr. Wilberforce, I am inclined to think that his enemies would be forced into an acknowledgment that they can find no occasion against this man, except they find it against him concerning the law of his God."

In 1794, he appears to have commenced his "Practical View of Christianity," upon which his literary reputation chiefly

depends. Two circumstances, at this period, disturbed the mental repose he commonly enjoyed: the mutiny at the Nore, and the first public opposition of Pitt, to whom he had been so long united by the closest bonds of friendship and esteem. His ardent desire for peace exposed him also to much obloquy: "Your friend, Mr. Wilberforce," was the remark of Wyndham to Lady Spencer, "will be very happy any morning to hand your ladyship to the guillotine." Upon his first appearance at the levee, after moving the amendment, the king, in his own emphatic words, cut him. Burke indulged in similar feelings of disapproval. Even his dearest friends doubted the propriety and safety of his conduct; and the only arms opened to receive him were those of the Opposition. But these, and other annoyances, were unable to divert him from what he considered to be the path of duty. His difference with Pitt did not continue long. They might well forget their own disagreement in the contemplation of that dark cloud of terror and dismay which rolled slowly over the horizon. It were vain, within the limits of any single article, to sketch even the faintest outline of the fearful scenes into which the Tragedy of the French Revolution was divided, or to describe the dreadful convulsions that agitated the frame-work of European society. Those gloomy pages of history seem still to glare with the tempestuous light of the passions they delineate. "Papers," he says in his diary, "are dispersed against property, prints of guillotining the king and others." A ghastly spirit of sedition walked up and down the land; and all the sorceries of Atheism and Vice were employed to excite and intoxicate the national temper. That Syren Spell which, upon the opposite shores of France was enchanting the soul of the miserable victim into the lowest degradation of brutality, was not altogether powerless in England. The demoniacal audacity of Paine trampled upon the sanctity of the Scriptures.

Continuing to make wider leaps over his active life, we overtake him, in 1796, deeply engaged in politics. His table-talk furnishes an interesting reminiscence of a much overpraised individual:—

"Franklin signed the Peace of Paris in his old spotted velvet coat, (it being the time of a court-mourning, which rendered it more particular.)—'What,' said my friend, the negociator, 'is the meaning of that harlequin coat?' It is that in which he was abused by Wedderburne; he showed much rancour and enmity to this country; would not grant the common passports for trade, which, however, easily got from Jay, or Adams. "On Wednesday, King, the American minister, Eliot, Montagu, and Henry Thornton, dined with me. National day. 'There are two ways,' said Eliot, 'of telling a story: Gibbon was charged with having said, a fortnight before he took a place under Lord North, that the nation's affairs would never go on well till the minister's head was

on the table of the House of Commons. Gibbon himself told the story, that he had said, 'till both Wilks' and Fox's heads were on the table.' Franklin seems, from King, not to be in good estimation in America;—thought a dishonest, tricking, hypocritical character; a free-thinker really, yet pretending to believe in the authority of Scripture."

In the summer of the same year he visited Buxton, where he met Miss Seward, whom he briefly notices in his Diary:—

"Heard Miss Seward repeat and read Cornaro, translations from Horace. Called upon (her) several times; Erskine much with her; his free conversation with Milner about religion. He tells me he has had sixty-six retainers off his circuit at three hundred guineas each. Here is Miss D—. 'vultus nimium lubricus, miseri quibus,' &c., will she turn out well? But eighteen, poor lass! Miss Seward went on Friday. Erskine, Milner, and I, too much with her; flattering her, &c. I called once to get serious talk, but in vain. She commended the preacher at the Rooms; I said I liked sermons better which made people uneasy."

In another part of his Diary he writes of the same lady:—

"She seems to have cultivated the acquaintance of all persons of any note, literary, social, or of any other kind; when separated from them, a correspondence sprung up; hence her 144 quarto volumes of letters between 1784 and 1810. She really had talents for reading; but how much more usefully and honourably would she have been employed, had she, like Hannah More, been teaching the poor, or still more in writing such books as Hannah More."

Mr. Wilberforce does not render justice to the exquisite beauty of Miss Seward's elocution, yet it is impossible to believe that so accomplished a master of the art could have been unaffected by its charm. Sir Walter Scott, who visited her in the summer of 1807, describes the impression she produced upon him in a very lively manner. "In reciting or reading," he says, "her eyes, which were auburn, and very beautiful, appeared to become darker, and, as it were, to flash fire." Mrs. Siddons entertained the same admiration for her varying and animated countenance. A similar quality belonged to the eyes of the poet Burns, which are said, by those who knew him in early life, to have literally glowed. Respecting Miss Seward's literary performances, the observation of Wilberforce is well founded. She had formed her taste upon the corrupt model of Darwin, a man of great vigour of fancy, and one of the most accomplished versifiers in the language. The gentle, the natural, the unadorned graces of composition were despised by the Litchfield coterie. The "Task" was voted inferior to the "Botanic Garden." But under all the miscellaneous weight of affectation and ornament, a ray of genuine poetry frequently flashed out. Although Dr. Johnson thought proper to call Hannah More a splendid versificatrix, and to pronounce her "Bas Bleu" a great work, she was infinitely

inferior to Miss Seward both in poetical invention and mechanical skill. Her sacred dramas are embalmed in dulness, while the sonnets of Miss Seward have received the praise of the most accomplished critics. We quote one upon a December Morning, which contains three or four lines that any poet might be proud to have written :—

“ I love to rise ere gleams the tardy light,
 Winter's pale dawn ; and as warm fires illume,
 And cheerful tapers shine around the room,
 Through misty windows bend my musing sight,
 Where, round the dusky lawn, the mansions white
 With shutters closed, peer faintly through the gloom,
 That slow recedes ; while yon grey spires assume,
 Rising from their dark pile, an added height
 By indistinctness given. Then to decree
 The grateful thoughts to God, ere they unfold
 To friendship or the Muse, or seek with glee,
 Wisdom's rich page ! O, hours more worth than gold,
 By whose blest use we lengthen life ; and, free
 From drear decays of age, outlive the old.”

Mr. Wilberforce studiously avoided the indulgence of any personal bitterness in his long and arduous exertions in parliament. But the violence of his adversaries occasionally drove him into it. A circumstance of this kind occurred in 1798, when Courtenay tauntingly invoked his aid in behalf of the persons confined in Cold-Bath-Fields Prison. Courtenay was a person of great quickness ; but his wit too often escaped in sarcasm and personal malignity. We are informed by Mackintosh, that after having attacked Wilberforce with extreme virulence, he subsequently acknowledged him to be sagacious and prompt in debate and reply, and when provoked, retorting in a vein of poignant and refined satire, peculiarly his own. This remark is illustrated by his own diary. Wilberforce had answered a speech of Courtenay with a success that galled his antagonist, who, on a subsequent night, after quoting, in a tone of ridicule, a passage from “*The Practical View*,” complained of the “christian rancour and religious facetiousness” with which he had been treated. Wilberforce replied, with pleasant irony, that while “a religious man might sometimes be facetious,” an “irreligious man did not of necessity escape being dull.” His diary shows how distressing to his feelings were these gladiatorial displays of party :—

“ In what a fermentation of spirit was I on the night of answering Courtenay ! How jealous of character, and greedy of applause ! Alas, alas, ‘create in me a clean heart, O God, and renew a right spirit within me !’ ”

Courtenay did not always indulge in such coarseness of invective. It happened during a debate respecting the interest

upon Navy Bills, that Mr. Rose delayed to come forward, upon which Courtenay apostrophized him :—

“ Quid lates dudum, Rosa ?
Delicatura effer e terris caput,
O tepentis filia cœli.”

Our readers will not be sorry to be conducted to that glorious epoch in the history of Wilberforce, when his anxious and unremitting labours in the cause of humanity were crowned with success, and the Abolition Bill was carried by a majority of two hundred and eighty-three to sixteen. “Never, surely,” he wrote in his Journal before the second reading, “had I more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts twenty-six or twenty-seven years ago, and led my endeavours in 1787 or 1788.” With these feelings he entered the House on the following day (February 23.) His own account of the proceedings is too interesting to be omitted :—

“Busy for Lord Howick in the morning. Friends dined before House. Slave-trade debate. Lord Howick opened, embarrassed, and not at ease, but argued ably. Astonishing eagerness of House ; six or eight starting up to speak at once, young noblemen, &c., asserting high principles of rectitude. Fawkes finish, but too much cut and dried. Solicitor-General excellent ; and at length contrasted my feelings, returning to my private roof, and receiving the congratulations of my friends and laying my head on my pillow, with Buonaparte, encircled with kings, his relatives. It quite overcame me.”

The speech of Sir Samuel Romilly was scarcely less affecting. The House responded to this appeal to the heart, and hailed the Conqueror of Slavery with such a tribute of applause as had rarely, if ever, rewarded the exertions of the soldier, or the statesman. When his friends inquired the particulars of him, he replied, “I can only say, that I was myself so completely overpowered by my feelings, when he (the Solicitor-General) touched so beautifully on my domestic reception, that I was insensible to all that was passing around me.” And here, though he continued for some years to purify the atmosphere of political life with the influences of a christian temper, we shall leave Mr. Wilberforce in the most imposing and beautiful attitude in which a patriot can be represented.

Running through his Diary, we meet with several entries of general interest. In 1815, he writes,

“I was at the Pavilion once. The ministers have been down with the Prince for two or three days each. Lord Sidmouth and Bathurst called on me yesterday. Lord Castlereagh before. The foreign ministers there also. Lord St. Helen's and Carleton here. The Queen here

about a week. The Pavilion in Chinese style, beautiful and tasty, though it looks very much as if St. Paul's had come down to the sea, and left behind a litter of cupolas. When there the Prince and Duke of Clarence too, very civil. Prince showed he had read Cobbett. Spoke strongly of the blasphemy of his late papers, and most justly. I was asked again last night, and to-night; but I declined, not being well."

Gray had very happily called Margate Bartholomew Fair by the sea side; Wilberforce styled Brighton Piccadilly on the water. He was treated at the palace with the greatest respect.

"The Prince came up to me, and reminded me of my singing at the Duchess of Devonshire's ball, in 1782, of the particular song, and of our then first knowing each other. 'We are both I trust much altered since, sir,' was his answer. 'Yes, the time which has gone by must have made a great alteration in us.' 'Something better than that, too, I trust, sir.' He then asked me to dine with him the next day, assuring me that I should hear nothing in his house to give me pain."

Not long after, the fame of Chalmers took him to London Wall, although he had been deterred by a scruple of conscience from hearing Robert Hall, and subsequently discountenanced the tumultuous thronging after Irving.

"Sunday, (May 25.) Off early with Canning, Huskisson, and Lord Binning, to the Scottish Church, London Wall, to hear Dr. Chalmers. Vast crowds. Smith, Lord Elgin, Harrowby. So pleased with him that I went again; getting in at a window with Lady D—, over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification. I was surprised to see how greatly Canning was affected; at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling."

When he was told that all London had heard of his climbing in at the window, he said, "I was surveying the breach with a cautious and inquiring eye, when Lady D—, no shrimp, you must observe, entered boldly before me, and proved that it was practicable." Not wishing to resume the thread of his parliamentary life, we prefer accompanying him on a visit to the Lakes: his memoranda are fragmentary, but interesting and characteristic.

"Long home-walk: delightful banks of Greta, though stony bed. 'How I wish you were here,' he wrote to a friend, not only that I might see you, but that you might see the sublime and beautiful scenery of this charming place.' A Highlander, long absent from his native land, coming out of the South with a companion, broke out in arriving here, 'Oh, this I understand, this river Greta talks Scotch.' 21st. Get little done. The weather cloudy, but fair. Carriage, and walking, by the river Greta. Brignal woods—grand views. Woolaston talked more last night and this morning, and was very agreeable; looks forward to greater and greater discoveries, except perhaps in astronomy. Walter Scott, and Mrs. and Miss and Captain Ferguson, came to dinner, to

stay some time. Scott very entertaining, full of stories, which he tells excellently. 25th. Off about eleven, and to Kendal and Rydall about half-past five, delighted with the place. Miss Wordsworth, our kind provider, already with us, and most kindly assiduous. Sept. 2d, R. and S. off to see Keswick. Sunday, 4th. Appearance of the clouds and vapours, half concealing, half disclosing the mountains, most wonderful from the churchyard. The service coldly performed by the vicar, an easy, good-natured man, but I fear a poor creature. Keswick worse now as to morals than thirty years ago, and still more forty: so says Southey, who has lived there fifteen years; he is always at church. Wordsworth, too, at Grasmere, not so it is said formerly. Read prayers, &c. to my family in the afternoon. Spent the following week at Keswick. Visited Southey, who very pleasing, light as a bird in body, and until the loss of his son, I hear his flow of spirits astonishing: he is a man of extraordinary method and punctuality; hence booksellers love to have to do with him: his library excellent, filled with curious Spanish and Portuguese manuscript volumes: he allots one time (before breakfast) to poetry, another to history, and so on: his *History of Brazil* is that to which he looks for fame: he is kind, hospitable, generous, virtuous, and, I hope, religious; but too hasty in his judgments, and too rash in politics; hence he would be a dangerous counsellor, though an able defender."

Some days later he writes, "Southey with us; much delighted with him." His opinion of the laureate's poetical works is judicious and acute. "Southey's *Curse of Kehama*; imagination wild as the winds; prodigious command of language, and the moral purity truly sublime; the finest ideas all taken from the Scriptures." Further on—"Hearing Thalaba read again, I admire its moral sublimity; but surely it is a most false impression that it conveys of Mahomedanism, and the measure is most unreasonably harassing, and the music often destroyed."

Mr. Wilberforce had previously met Wordsworth in London in 1815, and thus mentions him in his *Diary* of that period:—

"May 29. Wordsworth, the poet, breakfasted with us, and walked garden; and, it being the first time, staid long; much pleased with him. Again, June 1. Dined Sir George Beaumont's, to meet Wordsworth, who very manly, sensible, and full of knowledge, but independent almost to rudeness."

A long residence in a remote and simple district, and the necessity of steeling himself, so to speak, against the satire of inimical criticism, naturally could hardly fail of producing a self-confidence not always sufficiently quick in assuming the attitude of conventional politeness. The author of the *Excursion* has passed his life in swimming against the stream, and his moral and intellectual character shows it. He depreciates the poetry of the classic school, and recites his own with imperishable fluency. We shall not soon forget the *unction* with which he anatomized the polished elegancies of Campbell. He

cut down with a remorseless hand all the Pleasures of Memory from his Hope. In particular we recollect his indignation at the celebrated passage about "Andes, giant of the western star," to have been most uncompromising. The well-known verses addressed by the same poet to Caroline, shared in the condemnation. He absolutely laughed at the idea of *teaching* a grotto to be green. Then, to make us amends for the severity of his censure, he repeated, with the tears in his eyes, that exquisite stanza of Logan:—

"We sought him east, we sought him west,
We sought him through the forest thorough;
We only saw the cloud of night;
We only heard the roar of Yarrow."

Mr. Wordsworth is an egotist; but of such egotism who can weary? His quotations from his own poetry have a peculiar charm, especially when delivered in his deep, monotonous, but musical chaunt. Few poets possess the faculty of reading their own verses. Pope, with a voice so melodious that in childhood he was called the little nightingale, read very sweetly; so did Ben Jonson; while, on the other hand, Thomson destroyed the beauty of his finest passages by the awkwardness of his pronunciation.

It was after his retirement from public business that the character of Wilberforce assumed its most beautiful and endearing aspect. He had, indeed, throughout his long and active life embellished and sanctified the common duties of humanity with the graces of religion; but the sunshine of his disposition could now display itself with less interruption, as he was further removed from the smoke and tumult of political existence. Nature had always been dear to him; and even his beloved poet, Cowper, could not have hung with fonder rapture over a rural prospect, or surveyed with a milder eye the operations of the seasons. To wander along cool glimmering lanes; or muse under the shade of embowering foliage; or read some pleasant volume beneath the wide-spreading boughs of an old chestnut-tree; was delightful to him. The occasional glimpses of scenery in his diary are exceedingly agreeable and refreshing. At Highwood, where, in 1827, he had taken up his abode, he enjoyed abundant opportunities of gratifying his innocent tastes. One of his friends expressed a belief that there could be no greater luxury than that of wandering with him among green fields and gardens, and listening to his inexhaustible flow of graceful and instructive conversation.

"This was most true," say his biographers, "of his love of daily exercise. Who that ever joined him in it cannot see him as he walked round his garden at Highwood? Now in animated and even playful conversation, and then drawing from his copious pockets (to contain

Dalrymple's State Papers was their standard measure) some favourite volume or other; a Psalter, a Horace, a Shakspeare, or Cowper, and reading, reciting, or 'refreshing' passages; and then catching long-stored flower-leaves as the wind blew them from the pages, or standing before a favourite gum-cistus to repair the loss. Then he would point out the harmony of the tints, the beauty of the pencilling, the perfection of the colouring, and run up all into those aspirations of praise to the Almighty, which were ever welling forth from his grateful heart. He loved flowers with all the simple delight of childhood. He would hover from bed to bed over his favourites; and when he came in, even from his shortest walk, deposited a few that he had gathered safely in his room before he joined the breakfast-table. Often would he say as he enjoyed their fragrance, 'How good God is to us! What should we think of a friend who had furnished us with a magnificent house and all we needed, and then coming in to see that all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet so has God dealt with us! Surely, flowers are the smiles of his goodness.'"

The Christian discovers a peculiar and touching beauty in this language of flowers! Nor could the cloud which began to darken over his household obscure, or even dim, the serenity of his temper: he lost a considerable portion of his fortune, but none of his tranquillity. Although obliged to descend, as he wrote to a friend, from his "present level," he found a delightful asylum under the roofs of his children. At East Farleigh, in Kent, and Brightstone, in the Isle of Wight, the residences of his two sons, by whom the present volumes have been compiled, he passed the remainder of his days. His mind retained the liveliness of earlier times. The following specimen of his conversation was taken down by a friend, who was astonished at his wonderful powers of entertainment.

Let us begin with a sketch of the miser Elwes:—

"When Lord Londonderry was in his ordinary mood, he was very tiresome, so slow and heavy, his sentences only half formed, his matter so confined, like what is said of the French army in the Moscow retreat, where horse, foot, and carriages of all sorts were huddled together, helter-skelter; yet when he was thoroughly warmed and excited, he was often very fine, very statesmanlike, and seemed to rise quite into another man. Fox was often truly wonderful. He would begin at full tear, and roll on for hours together, without tiring either himself or us. Pitt talked a great deal among his friends. Fox in general society was quiet and unassuming. Sheridan was a jolly companion, and told good stories, but has been overrated as a wit by Moore. Fox was truly amiable in private life, and great allowance ought to be made for him: his father was a profligate politician, and allowed him as much money to gamble with as ever he wished. I asked him if he remembered the miser Elwes in the House of Commons? 'Perfectly; and that question reminds me of a curious incident which one day befel that strange being. In my younger days we often went to the House in full dress, on nights for

example when we were any of us going to the opera. Banks, on an occasion of this kind, was seated next Elwes, who was leaning his head forward just at the moment when Banks rose hastily to leave his seat, and the hilt of his sword happening to come in contact with the miser's wig, which he had probably picked off some scarecrow, it was unconsciously borne away by Banks, who walked in his stately way down the House, followed by Elwes, full of anxiety to regain his treasure. The House was in a roar of merriment, and for a moment Banks looked about him, wondering exceedingly what had happened. The explanation was truly amusing, when he became conscious of the sword-hilt which he had acquired."—Vol. v. p. 260.

The next is equally characteristic: Madame De Staël, who affirmed Mr. Wilberforce to be the best converser she had met in London, added, "I have always heard that he was the most religious, but I now find that he is the wittiest man in England."

"One day when Hastings's trial was proceeding, an important point came on, when only Burke and two or three more were present; little Michael Angelo among them, very pompous. Ned Law, who was to argue the case as Hastings's counsel, began—"It is a pity, sir, to raise a discussion upon this matter. This is no doubtful question of political expedience, it is a mere point of law, and my honourable friend there, (pointing to little Michael,) from his accurate knowledge of the law, which he has practised with so much success, can confirm fully what I say." Michael puffed, and swelled, and almost assented. Burke was quite furious, and ran to him, and shook him, saying, 'You little rogue, what do you mean by assenting to this?' Michael is talked of for a peer; it is not unlikely; he has no son: he was left a good fortune by his father, who was a builder, and he got on by keeping a good cook and giving excellent dinners. I remember Sheridan playing off on him one of his amusing tricks. He did not know where to go for a dinner, so sitting down by Michael Angelo, he said, 'Here is a law question likely to arise presently, on which, from your legal knowledge, you will be wanted to reply to Pitt; so I hope you will not think of leaving the House.' Michael sat still with no little pleasure, while Sheridan slipped out, walked over to Michael's house, and ordered up dinner, saying to the servants, 'Your master is not coming home this evening.' He made an excellent dinner, came back to the House, and seeing Michael looking expectant, went to release him, saying, 'I am sorry to have kept you, for after all I believe this matter will not come on to-night.' Michael immediately walked home, and heard to his no little consternation, when he rang for dinner, 'Mr. Sheridan had it, sir, about two hours ago.'"—Vol. v. p. 337.

Wilberforce used to tell another anecdote of the amusing vanity of little Michael; it will derive additional interest from its connexion with Pitt:—

"Michael Angelo Taylor," he said, "was one day going up St. James's-street, with M——, when they saw Pitt walking down it with immense strides. I do not know whether you ever happened to observe that the fall

in St. James's-street makes those who are coming down it seem to overlook those who are going the other way. 'I am very sorry,' said Michael Angelo, 'but Pitt's conduct has been such, that I feel it my duty to cut him, as you will see.' Pitt walked by, giving rather a haughty nod to M——, and never observing Michael Angelo at all. 'You saw I cut him.' 'I am truly glad you told me, for I should have thought he cut you.' Never was there a man whose character was so much misunderstood. He was thought very proud: now he was very little proud, and very shy. While he still condescended to practise the law, he was pleading in Chancery against the opening the biddings for an estate which had been sold by the court, and he said, 'If this is done, no sensible man will ever bid again for an estate sold by Chancery: I am sure I never will.' A declaration which of course filled the court with merriment."—Vol. v. p. 365.

His friend Mr. Bowdler has a similar portrait of him while enjoying a sojourn among the classic haunts of the poet Cowper, whether tracing his footsteps at Olney, or reviving his recollections of Horace or of Pope among the woods of Weston:

"I arrived here," writes Mr. Bowdler, "last Saturday morning at breakfast time, having been kept by Mr. Wilberforce much longer than I intended; but he is like the old man in Sinbad's voyage—woe be to the traveller who falls into his grasp. It required a considerable effort to disengage myself, and I have promised another short visit on my return, which will be greatly to my inconvenience and delight. Mr. Wilberforce enjoys his parsonage, I think, as much as possible: to say that he is happier than usual is very bold; but certainly he is as happy as I ever beheld any human being. He carried me one day to Weston, and we wandered over many a spot which Cowper's feet had trod, and gazed on the scenes which his pen has immortalized. On another day we visited Stowe, 'a work to wonder at,' for we were still in the land of poetry, and of music too, for Mr. Wilberforce made the shades resound to his voice, singing like a blackbird wherever he went."—Vol. iii. p. 423.

The last days of Wilberforce were serene and unclouded. The weary wheels of life had gradually moved with greater difficulty; and were soon to stand still. "I am like a clock which is almost run down," was his own observation, not remembering perhaps the exquisite line of Dryden, by whom the image is beautifully employed. He was unable to leave his couch, although his confinement was unimbittered by bodily suffering.

"At this time," writes a member of his family, "I arrived in London to see him, and was much struck by the signs of his approaching end. His usual activity was totally suspended by a painful local disorder which prevented him from walking. The morning of Friday (July 26, 1833) was pleasant, and I assisted, before his breakfast, to carry him in a chair to the steps in front of the house, that he might enjoy the air for a few moments. Here he presented a most striking appearance, looking forth with calm delight upon trees and grass, the freshness and vigour of which contrasted with his own decay. It was nearly his last view of God's works in this their lower manifestation; the doors were soon to

'be shut in the streets, and those that look out of the windows to be darkened.' "

Thus gently did death creep upon him; not, indeed, unobserved, or unregarded, but rather welcomed as a friend, for whose reception his life had been a continued preparation. That lantern which had guided his youthful feet into the paths of pleasantness, seemed to shed a clearer and more beautiful light, as he descended deeper into the Valley of Shadows. One of the most powerful authors in our language was wont to repeat, with affecting pathos, the lines of Virgil—

" *Optima quæque dies miseris mortalibus ævi
Prima fugit; subeunt morbi tristisque senectus,
Et labor, et duræ rapit inclementia mortis.*"

Georgic. III.

But Wilberforce, with a piety not sincerer indeed, but more tender and endearing, contemplated the approach of the last enemy, and its forerunner, with an eye calmed and brightened by Hope and Faith. The Angel of Peace shone upon his pillow; his mind retained its serenity amidst the painful debility of his frame. "I am in a very distressed condition," he observed, in allusion to his bodily weakness. "Yes," it was answered, "but you have your feet upon the rock." "I do not venture," he replied, "to speak so positively, but I hope I have." And with these words he fell asleep, "unspotted of the world, full of humility, full of alms deeds, and all the examples of a virtuous life," on the 29th of July, 1833, aged seventy-three years and eleven months.

While contemplating the moral and intellectual physiognomy of Wilberforce, the eye continually glances at the eminent individuals who surround him in the foreground of the historical picture. It is a salutary, not less than an agreeable occupation, to meditate in these Portrait Galleries when the fever and excitement of the exhibition are over, and the music of adulation has played itself out. No longer lighted up with the sunny blaze of their reputation, the student lingers thoughtfully over the features upon which the finger of time is beginning to operate; now that the varnish is rubbing off, every trait of character, every indication of passion, becomes apparent to his scrutiny; flattery can no longer decorate their ugliness with a costly frame, nor soften their asperities by a mellowed light; criticism lets in upon them the full lustre of truth; nothing is mitigated, nothing is hidden. Here may the patriot and the statesman come to meditate. "The school of example," says Bolingbroke, "is the world; and the masters of this school are history and experience." These are the wings upon which Genius must learn to elevate itself. Without them it will only be, in the words of that unhappy and gifted writer whom we have quoted, a blazing meteor, irregular

in its course, and dangerous in its approach, useless to all systems, and destructive of all.* But while we muse upon these delineations of the mighty or the good, who are passed away from the tumult of life, into a sadder, or a holier existence; a reflection upon the vanity of worldly distinction passes gloomily over the mind. Those eyes, once kindled with mirthful raillery, are closed and dim; those lips, once burning with invective, are cold and silent; those hands, once wielding the sceptre of the fierce democracy, hang weak and nerveless. Even the records of their eloquence moulder with their ashes. What is remembered of the witty, the sophistical, the brilliant Bolingbroke, a single specimen of whose senatorial composition Lord Grenville would have preferred to any relict of antiquity? Who can revive the spell of Walpole? Who can recall the majestic patriotism of Chatham? With that name the critic might commence his survey. Grattan declared the passage beginning—"America, they tell me, has resisted—I rejoice to hear it"—to excel anything in Demosthenes. The English orator possessed much of the severe simplicity and metaphorical grandeur of the mighty Athenian. "I don't inquire, he once declared, from what quarter the wind cometh, but whither it goeth; and if any measure that comes from the right honourable gentleman, tends to the public good, my bark is ready." But Chatham brought the manner of the orator to heighten the power of his genius. Wilkes affirmed that his countenance arrested the attention before he opened his lips. The fluent Murray, and Fox, afterwards Lord Holland, shrank back from an adversary whose eyes, in the words of Milton, were "fraught with fire unquenchable." Such was the dramatic grace and beauty of his attitudes that even his very infirmities lent a charm to his eloquence. His crutch became a weapon of the orator—the *telum oratoris* of Cicero. "You talk, my lord," he said, "of conquering America—of your numerous friends there to annihilate the Congress—and your powerful forces to disperse her army; I might as well talk of driving them before me with this crutch." The reader may be pleased with the collation of three passages, very similar in object, from the three greatest speeches recorded in history:

"ἀλλ' οὐκ ἔστιν οὐκ
ἐστὶν ὅπως ἡμαρτετε ἀν-
δρες Ἀθηναῖοι, το ὑπερ τῆς
ἀπαντων ελευθερίας καὶ
σωτηρίας, κινδυνον ἀρα-
μενοι. Οὐ μὰ τοὺς ἐν Μα-
ραθωνί προκινδυνεύσαντας
τῶν προγόνων, καὶ τοὺς
ἐν Πλαταιαῖς παραταξα-
μένους, καὶ τοὺς ἐν Σαλα-
μῖνι ναυμαχῆσαντας, καὶ

"Vos enim jam Albani
luci atque tumuli, vos, in-
quam, imploro atque testor,
vosque Albanorum obrutæ
aræ, sacrorum populi Ro-
mani sociæ et æquales, quas
ille præceps amentia, cæsis,
prostratisque sanctissimis
lucis, substructionum insa-
nis molibus oppresserat.
Vestræ tum aræ, vestræ re-

"I call upon that right re-
verend Bench, those holy mi-
nisters of the gospel, and pious
pastors of the church; I con-
jure them to join in the holy
work, and vindicate the religion
of their God; I appeal to the
wisdom and law of this learned
Bench, to defend and support
the justice of their country; I
call upon the Bishops to inter-

* Letter II. On the Study of History.

τους εν Αρτεμισίω, και πολλούς ἑτεροὺς τοὺς εν τοῖς δημοσίοις μνημασι κειμενοὺς αγαθοὺς ἀνδρας. Οὐδὲ ἀπαντας ὁμοίως ἡ πόλις τῆς αὐτῆς ἀξίωσας τιμῆς ἐδωκεν ἀσέχνη.—*Demosthenes.*

ligiones viguerunt, vestra vis valuit; quam ille omni scelere polluerat; tuque ex tuo edito Monte, Latialis sancte Jupiter, cujus ille lacus, nemora, finesque sæpe omni nefario stupro et scelere macularat, aliquando ad eum puniendum oculos aperuistis; vobis illæ, vobis vestro in conspectu feræ, sed justæ tamen, et debitæ penæ solutæ sunt."—*Cicero, pro Milone.*

pose the unsullied sanctity of their lawn; upon the learned judges to interpose the purity of their ermine, to save us from this pollution; I call upon the honour of your lordships, to reverence the dignity of your ancestors, and to maintain your own; I call upon the spirit and humanity of my country to vindicate the national character; I invoke the Genius of the Constitution. From the tapestry that adorns these walls, the immortal ancestor of this noble lord frowns with indignation upon his degenerate descendant."—*Chatham's Speech on American War.*

Burke said that the reputation of Chatham kept the name of England respectable in every quarter of the globe:

"clarum et venerabile nomen
Gentibus, et multum nostræ quod proderat urbi."

Horace Walpole, who wrote of him with great bitterness, describes his "language amazingly fine and flowing; his voice admirable; his action most expressive; his figure genteel and commanding." If we compare him, in the brief passage adduced, with his Greek and Latin competitors, it will be difficult to refuse him the crown.

And here another name will arise to the memory—Charles Townshend, whom the most eloquent man of his age described as rising, like a luminary on the opposite quarter of the heavens, while the western horizon was gilded with the setting rays of Chatham. He called him the delight and ornament of the house, and the charm of private society; with a wit the most pointed; and a judgment (except when warped by passion) the most refined. Not deeply learned, yet with incredible rapidity collecting the materials for the exposition of the most intricate question, and so familiar with the temper of the house, that he seemed to guide, while he followed it.

The mantle of the elder Pitt descended upon his son, yet somewhat faded from its pristine splendour and richness. The power of the first resided in the majesty and vehemence of his declamation; the fascination of the second arose out of the natural facility of his utterance, and the artistical construction of his sentences. Such was the witchery of his manner that the prejudices of his opponents melted before it; and we have been told by one who opposed Mr. Pitt in every scheme of policy, that the most determined efforts were required to preserve his own

mind unsubdued by the magic. He did not so much convince, as bewilder his antagonist. With infinite skill, he so rounded his speeches that the acutest subtlety was often baffled in discovering a point to seize upon. He delighted, as it were, to speak from behind a mist of sophistry, upon which, at intervals, he poured the colours of rhetoric until the dazzled eyes of the listener were diverted from the subject to the illustration. We are not condemning Pitt; he defended the cause of truth and of his country in the way that appeared the best calculated to promote the end. He might think it necessary to recommend the chalice by sweetening its sides. When Canning had listened with indignation to the depreciating remarks of several members upon the genius of Pitt, he inquired whether the ablest person then present, after taking the measure of his own mind, would venture to affirm that Mr. Pitt was not a great man? We re-echo the challenge; and we do so the more zealously, because we are going to introduce a portrait of that illustrious minister from the pencil of the poet Coleridge, which paints him with all the shadowy grandeur of Rembrandt. Of its colouring or its drawing we do not approve; but it is undoubtedly the production of a master, and known, we apprehend, to very few, if any, of our readers.

“William Pitt was the younger son of Lord Chatham; a fact of no ordinary importance in the solution of his character, of no mean significance in the heraldry of morals and intellect. His father's rank, fame, political connexions, and parental ambition, were his mould; he was cast, rather than grew. A palpable election, a conscious predestination controlled the free agency, and transfigured the individuality of his mind; and that which he might have been, was compelled into that which he was to be. From his early childhood it was his father's custom to make him stand up on a chair, and declaim before a large company; by which exercise, practised so frequently, and continued during so many years, he acquired a premature and unnatural dexterity in the combination of words, which must of necessity have diverted his attention from present objects, obscured his impressions, and deadened his genuine feelings * * * He was always full-grown; he had neither the promise, nor the awkwardness of a growing intellect. Vanity, early satiated, formed and elevated itself into a love of power; and in losing this colloquial vanity, he lost one of the prime links that connect the individual with the species, too early for the affections, though not too early for the understanding. * * * The influencer of his country and of his species was a young man, the creature of another's predetermination, sheltered and weather-fenced from all the elements of experience; a young man, whose feet had never wandered; whose very eye had never turned to the right or to the left; whose whole track had been as curveless as the motion of a fascinated reptile! It was a young man, whose heart was solitary, because he had existed always amid objects of futurity, and whose imagination too was unpopulous, because those objects of hope to which

his habitual wishes had transferred, and as it were rejected, his existence, were all familiar and long-established objects! A plant sown and reared in a hot-house, for whom the very air that surrounded him had been regulated by the thermometer of previous purpose; to whom the light of nature had penetrated only through glasses and covers, who had had the sun without the breeze, whom no storm had shaken, on whom no rain had pattered, on whom the dews of Heaven had not fallen! A being who had had no feelings connected with man or nature, no spontaneous impulses, no unbiassed and desultory studies, no genuine science; nothing that constitutes individuality of intellect; nothing that teaches brotherhood in affection! Such was the man—such, and so denaturalized the spirit, on whose wisdom and philanthropy the lives and living enjoyments of so many millions of human beings were made unavoidably dependent.

“From this time a real enlargement of mind became almost impossible. Pre-occupations, intrigue, the undue passion and anxiety with which all facts must be surveyed; the crowd and confusion of those facts, none of them seen, but all communicated, and by that very circumstance, and by the necessity of perpetually classifying them, transmuted into words and generalities; pride, flattery, irritation, artificial power; these, and circumstances resembling these, necessarily render the heights of office barren heights; which command indeed a vast and extensive prospect, but attract so many clouds and vapours that most often all prospect is precluded. Still, however, Mr. Pitt’s situation, however inauspicious for his real being, was favourable to his fame. He heaped period on period; persuaded himself and the nation that extemporaneous arrangement of sentences was eloquence, and that eloquence implied wisdom.”*

The transition from Pitt to Burke, is from prose into poetry; from the stern realities to the embellishments of life; from the bustle of Whitehall to the bowers of verdant gardens, and the music of silvery waterfalls, and the shadows of purpureal wings. If Pitt be the Crabbe, Burke is the Spenser of English eloquence. They who find in the impetuous rushing and foam of the torrent an emblem of his genius, are not more apt in their criticism than those who commend the cloudy magnificence of Pindar. The Theban lyrist and the British statesman were both, though in a very different degree, laboured, tranquil, and ornate writers. Not, indeed, deficient in fire, but never swept by that conflagration of passion which has been erroneously supposed to have had dominion over them. The reader who shares the preference of Boileau for the gentler over the stormier emotions,—

“J’aime mieux un ruisseau qui, sur la molle arène,
Dans un pré plein de fleurs lentement se promène;
Qu’un torrent débordé qui, d’un cours orageux,
Roule, plein de gravier, sur un terrain fangeux,”—

L’Art Poétique, Chant I.

will find a rich harvest of pleasure in the writings of Burke.

* Gilman’s Life of Coleridge, vol. ii. p. 200, &c.

"Burke," observed Mr. Coleridge, (in a mystical and indefinite form of expression, not unusual with him,) "was indeed a great man: no one ever read history so philosophically as he seems to have done; yet, until he could associate his general principles with some sordid interest, panic of property, jacobinism, &c. he was a mere dinner bell. Hence you will find so many half truths in his speeches and writings. Nevertheless, let us heartily acknowledge his transcendent greatness. He would have been more influential if he had less surpassed his contemporaries, as Fox and Pitt, men of much inferior minds in all respects." The author of *Kubla Khan* not only composed poetry, but criticism, in his sleep. It is difficult, on any other principle than a kind of literary somnambulism, to account for the strange, glimmering, dreamy character of many of his observations. In the preceding passage a portion of truth is mingled with errors which it is unnecessary to expose. Burke was undoubtedly the foremost man of his age, not only in splendour of eloquence, but in acuteness, sagacity, and general capacity of intellect. His wisdom was an induction of particulars, pursued through the universal history of the world. Never were oracles delivered from a political shrine with such majesty of utterance. He had beheld the descending glory of Chatham, and came amongst us with the glow upon his countenance. His first speech in the House obtained the applause of that illustrious statesman. It does not fall within our province to dwell upon the genius of Burke; yet it would ill become a patriot or a scholar to pass by without suspending a garland upon his tomb. Never, it may be feared, will such fire kindle the lips of future orators. Parr said of Warburton, that he flamed upon his readers with the brilliancy of a meteor; and of Hurd, that he scattered around them the scintillations of a firebrand. Burke had the blaze and the sparkle; he could terrify with the imagination, or please with the fancy. His invention glanced with untired wing over all the provinces of knowledge. If Milton was the most learned of our poets, Burke was the most learned of our orators. His life had been devoted to the collection of intellectual riches. He seems to have swept with a drag net the remote lands of antiquity; so minute were his researches, that nothing escaped their inspection. His speeches abound in the most varied elements of excellence. He could descend through the beautiful in thought to the sordid in reality; from Virgil to Cocker; from the *Æneid* to the Rule of Three. Poussin, returning from his evening walk with a miscellaneous bundle of stones and flowers, to be employed in future pictures, offers an apposite parallel.

The eloquence of Burke was the eloquence of the imagination. He has a juster claim to be called the Homer of Orators than that illustrious writer upon whom the French critic conferred the title; not, indeed, in the simplicity of his style, but in the

exhaustless fertility of his resources. Boileau confessed that his heart drooped whenever he read Demosthenes, from the conviction of his own insignificance. Such will be the humiliating result of the study of Burke. The only English writer who in any way approaches the gorgeous pageantry and splendour of his language, we believe to be Milton, in some of the impassioned passages of his prose works. In classic idioms, high self-opinion, and scorching contumely, the resemblance is striking. The genius of each walked with equal dignity and ease under the burden of Asiatic ornaments, or ancient armour. When the Beauties of Shakspeare were shown to an eminent critic, he asked for the other volumes. The reader might adopt a similar interrogatory if we attempted to dismember the orations of Burke to illustrate these observations. But there is one passage—the description of the irruption of Hyder Ali into the Carnatic—which forms a complete picture in itself, and admits of exhibition without any injury of its design or colouring. Wilkes might complain of the want of taste amidst all the brilliancy of his mind, and of the coarseness that induced one to suspect that he ate potatoes and drank whiskey; but it may be affirmed, without any fear of contradiction, that no writer ever produced so much, upon topics so exciting, who required the sponge so seldom. He could not, indeed, have exclaimed, that he had written no line “which dying he would wish to blot;” but his errors are comparatively few.

“When, at length, Hyder Ali found that he had to do with men who either would sign no convention, or whom no treaty and no signature could bind, and who were the determined enemies of human intercourse itself, he decreed to make the country possessed by these incorrigible and predestinated criminals a memorable example to mankind. He resolved, in the gloomy recesses of a mind capable of such things, to leave the whole Carnatic an everlasting monument of vengeance; and to put perpetual desolation as a barrier between him and those, against whom the faith which holds the moral elements of the world together was no protection. He became at length so confident in his force, so collected in his might, that he made no secret whatever of his dreadful resolution. Having terminated his disputes with every enemy and every rival, who buried their mutual animosities in their common detestation against the creditors of the Nabob of Arcot, he drew from every quarter whatever a savage ferocity could add to his new rudiments in the arts of destruction; and compounding all the materials of fury, havoc, and desolation, into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor which blackened all the horizon, it suddenly burst, and poured down all its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war, before known or heard of, were mercy, to that new havoc. A storm of

universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants, flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or sacredness of function—fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the galling spears of drivers and the trampling of pursuing horses—were swept into captivity in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities; but escaping from fire, sword, and exile, they fell into the jaws of famine."

Of the effect produced by this wonderful description we are ignorant. But we know that, at the conclusion of a passage in one of Massillon's sermons, the whole congregation, with a simultaneous movement of horror and dismay, started up beneath the fearful appeal of the preacher; the audience rose in awe-struck amazement while Garrick delivered the curse of Lear; and we have beheld a similar tribute paid to the powers of a man, whose genius shed a momentary flash over the infamy of his character. If the heart bowed under the declamation of Massillon, it could not have stood unquailed before the thunderbolts of Burke. Nothing in ancient or modern rhetoric equals the picture of ghastly desolation in the Carnatic. Cicero's invective against the plundering Verres may offer a doubtful exception. Tacitus alone could have equalled it. He has portrayed the agitation of Rome at the approach of Otho with a pencil guided by a similar spirit. "*Agebatur huc et illuc Galba, vario turbæ fluctuantis impulsu, completis undique basilicis et templis, lugubri conspectu. Neque populi, aut plebis ulla vox; sed attoniti vultus, et conversæ ad omnia aures. Non tumultus, non quies; sed quale magni metus, et magnæ iræ silentium est.*" Hist. lib. i. cap. 40. Quintilian says, that every epithet that does not deepen the effect, diminishes it; and the French critics linger with delight upon such passages as the following, from Massillon, which fulfil, they imagine, the demands of the Roman canon: "*Grands de la terre! l'innocent plaisir de la sincérité, sans lequel il n'est plus rien de doux dans le commerce des hommes, vous est refusé. Et vous n'avez plus d'amis, parce qu'il est trop utile de l'être;*"—or indignant retorts, like that of Mirabeau flinging back the praise of Beaumarchais—"Reprenez, reprenez votre insolente estime." But how such rhetorical cleverness fades before the majestic poetry, the tragic earnestness, the epic grandeur of Burke! Buffon said, "*Le sublime ne peut se trouver que dans les grands sujets;*" and in this particular Massillon had the advantage, for he spoke of the future destiny of the human race. Nor was the theme of Burke destitute of the qualification; it treated of the temporal condition and sorrows of millions of living souls.

It was in 1775, upon the 22d of March, that Burke introduced his resolutions for conciliating the Americans, in that famous

speech which is said to have struck even his opponents with admiration and his friends with delight. Boswell, happening to applaud before Johnson the celebrated allegory of Bathurst and the angel, the Doctor immediately volunteered a reply, "Had I been in the House, I would have answered it thus." Mrs. Piozzi, who relates the story, begged his permission to write it down directly, before any new topic arose to weaken the vividness of the impression. The passage derives an interest from the desire, which Johnson is known to have entertained, of parliamentary distinction; and when Sir Joshua Reynolds repeated to him the declaration of Burke, that if he had entered the House early, he would have been the greatest orator who ever spoke in it, Johnson exclaimed, "I should like to try my hand now." His introduction to that arena appears to have occupied the thoughts of his friends. Mr. Strahan communicated with the Government upon the subject; and Lord Stowell informed Mr. Croker that the prevalent opinion was, that Lord North viewed with apprehension the services of an individual who, like the elephant, might have trampled down his foes and his friends in the ardour of the battle.

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"Mr. Speaker, I cannot prevail upon myself to hurry over this great consideration. It is good for us to be here. We stand where we have an immense view of what is, and what is past. Clouds, indeed, and darkness, rest upon the future. Let us, however, before we descend from this noble eminence, reflect that this growth of our national prosperity has happened within the short period of the life of man. It has happened within sixty-eight years. There are those alive whose memories might touch the two extremities. For instance, my Lord Bathurst might remember all the stages of the progress; and suppose, sir, that the angel of this auspicious youth, foreseeing the many virtues which made him one of the most amiable, as he is one of the most fortunate men of his age, had opened to him in vision, that when, in the fourth generation, the third prince of the House of Brunswick had sat twelve years on the throne of that nation, which

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"Suppose, Mr. Speaker, that to Wharton, or Marlborough, or to any other of the eminent Whigs of the last age, the devil had, not with any great impropriety, consented to appear; he would, perhaps, in somewhat like these words have commenced the conversation. You seem, my lord, to be concerned at the judicious apprehension, that while you are sapping the foundations of loyalty at home, and propagating here the dangerous doctrine of resistance, the distance of America may secure its inhabitants from your arts, though active; but I will unfold to you the gay prospects of futurity. This people, now so innocent and harmless, shall draw the sword against their mother country, and bathe its point in the blood of their benefactors; this people, now contented with a little, shall then refuse to spare what they themselves confess they could not miss; and these men, now so honest and so grateful, shall, in return for peace and for

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(by the happy issue of moderate and healing councils) was to be made Great Britain, he should see his son, Lord Chancellor of England, turn back the current of hereditary dignity to its fountain, and raise him to a higher rank of peerage, whilst he enriched his family with a new one. If, amidst these bright and happy scenes of domestic honour and prosperity, that angel should have drawn up the curtain, and unfolded the rising glories of his country; and, whilst he was gazing with admiration on the then commercial grandeur of England, the Genius should point out to him a little speck, scarce visible in the mass of the national interest, a small seminal principle rather than a formed body, and should tell him—'Young man, there is America, which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to, by a progressive increase of improvements brought on by varieties of people, by succession of civilizing conquests and civilizing settlements, in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life!'—If this state of his country had been foretold to him, would it not require all the sanguine credulity of youth, and all the fervid glow of enthusiasm, to make him believe it? Fortunate man! he has lived to see it! Fortunate indeed, if he lives to see nothing that shall vary the prospect, and cloud the setting of his day."—*Parliamentary History*, vol. xviii. p. 487.

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protection, see their vile agents in the house of parliament, there to sow the seeds of sedition, and propagate confusion, perplexity, and pain. Be not dispirited, then, at the contemplation of their present happy state; I promise you that anarchy, poverty, and death shall, by my care, be carried even across the spacious Atlantic, and settle in America itself—the sure consequences of our beloved Whiggism."

In the speeches of Burke we meet with none of that delicate irony, that Attic raillery, with which Canning delighted to irritate and vanquish an opponent. He rarely stings with the concentrated malignity of Junius; or inflicts his wounds with the sportive cruelty of Horace. His humour has the saturnine air of Ben Jonson; or the cumbrous and unwieldy gait of Milton, in his combats with Salmasius. But though he could not bend the bow of the epigrammatist, he could wield the sword of satire, like Juvenal. With what inimitable vividness and indignation does he design and work out the portrait of the Duke of Bedford! "I know not how it has happened, but it really seems, that, whilst his Grace was meditating his well-considered censure upon me, he fell into a sort of sleep. Homer nods; and the Duke of Bedford may dream; and as dreams (even his golden dreams) are apt to be ill-pieced and incongruously put together, his Grace preserved his idea of reproach to *me*, but took the subject matter from the Crown grants to *his own family*. This is the 'stuff of which his dreams are made.' In that way of putting things together, his Grace is perfectly in the right. The grants to the House of Russell were so enormous, as not only to outrage economy, but even to stagger credibility. The Duke of Bedford is the Leviathan among all the creatures of the Crown. He tumbles about his unwieldy bulk; he plays and frolicks in the ocean of the royal bounty. Huge as he is, and whilst 'he lies floating many a rood,' he is still a creature. His ribs, his fins, his whalebone, his blubber, the very spiracles through which he spouts a torrent of brine against his origin, and covers me over with the spray,—every thing of him and about him is from the Throne. Is it for him to question the dispensation of the royal favour?"

A very graceful poet has observed of a writer, with whose productions the kindred mind of Burke must have been familiar, that he always appears to be in his study; never going to meditate in the fields at even-tide, or meet Beauty without her veil in his solitary meditations. The English orator has not escaped the same objection. A Michael Angelo is censured because he wants the softness of Correggio; the florid richness of a Rubens is not enjoyed, because it offends the chaste simplicity of Raphael. This is neither a wise, nor a beneficial criticism. To search the many-coloured page of Horace for the stern severity of Æschylus, would not be a very profitable occupation. The element of Burke's imagination was grandeur; but he frequently moves in the softer atmosphere of grace. Numerous instances will occur to the readers of his works; but it will be sufficient for our purpose to quote his elegant character of Sir Joshua Reynolds, which has been pronounced the eulogium of Parrhasius, spoken by Pericles. "It is," said a

political opponent; "as fine a portrait as Sir Joshua Reynolds ever painted."*

"His illness was long, but borne with a mild and cheerful fortitude; without the least mixture of any thing irritable or querulous, agreeably to the placid and even tenour of his whole life. He had, from the beginning of his malady, a distinct view of his dissolution; and he contemplated it with that entire composure which nothing but the innocence, usefulness, and integrity of his life, and an unaffected submission to the will of Providence, could bestow. In this situation he had every consolation from family tenderness, which his own kindness to his family had indeed well deserved. Sir Joshua Reynolds was, on many accounts, one of the most memorable of his time. He was the first Englishman who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the great masters of the renowned ages. In portrait he went beyond them; for he communicated to that department of the art in which English artists are the most engaged, a variety, a fancy, and a dignity, derived from the higher branches, which even those who professed them in a superior manner, did not always preserve when they delineated individual nature. His portraits remind the spectator of the invention of history, and of the amenity of landscape. In painting portraits, he appears not to be raised upon that platform, but to descend to it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to have been derived from his paintings. He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher. In full happiness of foreign and domestic fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by sovereign powers, and celebrated by distinguished poets, his native humility, modesty, and candour never forsook him, even on surprise or provocation; nor was the least degree of arrogance or assumption visible in any part of his conduct or discourse. His talents of every kind, powerful from nature, and not meanly cultivated by letters; his social virtues, in all the relations and in all the habitudes of life; rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to provoke some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmingled sorrow."

* See Biographical and Critical Introduction to the works of Burke, 1834.

If the pictures of Reynolds were all destroyed, he would still live in the portraits of Burke and of Goldsmith.

An essential property of the mind of Burke was universality of acquisition. To a stature of intellect which might have awed the giants of an elder age, he united a wonderful flexibility and ease of movement. The orator descended into the drawing-room, the liveliest, the pleasantest, the most unaffected of the guests. His most celebrated friend declared him to be the only man whose common conversation corresponded with his general reputation in the world. Take up whatever subject you would, Burke, he said, was ready to meet you. But while he awarded him this ardent praise, he expressed a belief to Robertson, that Burke had never made a good joke, and that he was destitute of the faculty of wit. Nothing delighted Johnson so much as fighting for a paradox, or arraying a sophism. That a genius like Burke's should have been paralyzed on the side of humour, would, indeed, have been a curious fact in the history of the understanding. But Sir Joshua Reynolds, a judge not more acute than impartial, and familiar with all the brilliant talkers of the age, expressly assures us, that he had heard Burke in a single evening say ten things, upon any one of which a professed wit might have subsisted for a year. If Burke had found a Boswell, the dispute might easily have been settled. The few specimens of his conversation which have reached us, display his address in seizing the topics of the moment, and the amiable disposition with which he surrendered himself to the current of society. His play upon words was often very happy. When Wilkes was carried upon the shoulders of the mob, he quoted the lines of Horace,

" Numerisque fertur
Lege solutis"—

Hor. iv. Od. 2,

which Reynolds said was dignifying a pun. He found also in the same poet a very accurate description of a good manor,

" Est modus in rebus, sunt certi denique fines ;"

that is to say, a *modus* as to the tithes, and certain *fines*. Of Marlay, afterwards Bishop of Waterford, he observed, " I don't like the deanery of *Ferns*, it sounds so like a barren title." Or to give another example of a similar description:—There happened to be in London a quack who called himself Dr. Rock. Burke happening one day to address his friend Brockesby by that name, and the Doctor being offended at the jest, he offered to prove the identity of the appellations; which he performed algebraically, " $\text{Brock} - \text{b} = \text{Rock}$;" or, " $\text{Brock less b makes Rock}$." It was asserted by one of the great masters of Grecian philosophy, that the tragic poet ought to unite in his own person the powers of the comic poet. The

history of genius confirms the aphorism of Plato. The eye that flashed upon the soul of Richard, or the malignity of Shylock, shone with mirth at the jokes of Falstaff; Homer, who painted Achilles, drew also the portrait of Thersites; Scott, who filled our eyes with tears at the story of Jeanie Deans, made our sides ache with the blunders of the Dominie. Who more tender and humorous than Cervantes, than Chaucer, or Goëthe; than Tieck or Lamb?

We shall, indeed, experience no difficulty in conceiving that Burke might have been equally obnoxious with Coleridge to the remark of Madame de Stael, that although he was a master of monologues, he was totally unacquainted with dialogue. Johnson always spoke of him as an impatient listener. But we may imagine a wide distinction to have separated the philosopher of Highgate from the statesman of Beaconsfield. Of the former it has been confessed by one of his ablest admirers, the English Opium Eater, that to many he seemed to wander, even when his resistance to the wandering instinct was the most determined. He was so tardy in returning from his airy circuits round the theme of discussion, that the eye of a spectator, unaccustomed to follow such lofty gyrations, lost sight of him altogether. Had he lived in the time of Socrates, Aristophanes would, doubtless, have found a seat for him in the Clouds. Whether, as his disciples affirm, during all these wanderings his mind was guided by "logic the most severe," we shall not venture to determine. It was, at all events, a delightful occupation of a summer evening to listen to him; and we can assert for ourselves, that his obscurest rhapsodies breathed upon the mind the charm of music heard in the night; the mist diffused over the senses, lending toil a sweeter and more mysterious influence. Coleridge was a visionary, and his conversation was coloured by his dreams. Burke, on the other hand, was in the widest sense practical, without despising the embellishments of the imagination. Coleridge, with the enthusiasm of a poet, pursued an image for its beauty; Burke, with the severer judgment of the statesman, valued it chiefly for its adaptation to an object. The erudition of the first melted into a luminous haze, in which few things were distinctly recognizable; the learning of the second was employed to set the precious axioms of wisdom which experience had taught him. Never have we conversed with any distinguished individual, from whom so little could be carried away, as from Coleridge. You felt that a rich and varied composition had been played; the effect remained, but the notes were forgotten.

Such is the fate which attends political not less than literary distinction, that the name of Windham, upon whom some of his contemporaries considered the mantle of Burke to have fallen, is rapidly fading from the history of senatorial eloquence. Wraxall

says, that while yielding to his illustrious competitor in general and classical acquirements, he equalled him in splendour of imagery, affluence of language, and elevation of fancy. His phraseology had a happy audacity peculiarly striking. When Sir Arthur Wellesley, after the battle of Talavera, had been raised to the dignity of a Viscount, Windham observed "that he disapproved of Sir Arthur's being thus elevated over a whole gradation of the peerage, because if he made two more such leaps, *the Red Book would not hold him.*" He was a Canning, without the polish. A brief extract from his speech against concluding peace with the French Republic, in 1802, will give the reader an idea of his general manner :—

"A suite of richly furnished apartments, and a ball and supper, is a trial, I fear, too hard for the virtue of London. It is to this side that I look with the greatest apprehension. The plague with which we are threatened will not begin, like that of Homer, with inferior animals, among dogs and mules, but in the fairest and choicest part of the creation; with those, whose fineness of texture makes them weak; whose susceptibility most exposes them to contagion; whose natures, being most excellent, are for that very reason capable of becoming most depraved; who, being formed to promote the happiness of the world, may, when 'strained from their fair use,' prove its bane and destruction. 'The woman tempted me, and I did eat,' will be to be said, I fear, of this second fall of man as it was of the first. Sir, we heard much last year of the necessity of new laws to check the growing progress of vice and immorality. I suppose we hardly mean to persist in any such projects. It will be too childish to be busying ourselves in stopping every little crevice and aperture through which vice may ooze in, when we are going to open at once the floodgates, and admit the whole tide of French practices and principles, till the morals of the two countries shall have settled at their common level."

When visiting Cromer Hall, Wilberforce examined with great interest the books containing the marks made by Windham in the perusal. His mind, he said, was in the last degree copious; the soil was so fertile, scratch where you pleased up came white clover. He added that he possessed many of the qualities of a hero, but that his predominant fault as a statesman consisted in his antipathy to the popular side of a question. He describes him as a most wretched "man of business, without precision or knowledge of details, even in his own measures."

When Wilberforce was at the lakes in 1818, he was shown Dr. Johnson's affecting farewell to Windham :—"May you and I find some humble place in the better world, where we may be admitted as penitent sinners. Farewell; God bless you for Christ's sake, my dear Windham." Johnson entertained the highest opinion of his talents. Writing to Dr. Brocklesby, from Ashbourne, in 1784, he says, "Windham has been here to see me. He came, I think, forty miles out of his way, and stayed

about a day and a half; perhaps I make the time shorter than it was. Such conversation I shall not have again till I come back to the regions of literature, and there Windham is *inter stellas luna minores*."

We have shown ourselves conscious of the errors of Pitt; we acknowledge our indisposition to sympathize with the character of Fox. Would that we could admire his principles (to transfer to him the words applied by a friend to the unhappy Strafford) not less than we applaud his genius; that we could cheer his sentiments as heartily as we commend his eloquence in avowing them. Far from us, and from all who are connected with us in literature or in society, be that irreligious bigotry which delights to tear open the graves of the departed only to insult their ashes. Criticism walks with a silent and reverent footstep over the tombs of those whose thunder is asleep. We would strip the dead of nothing but their arms.* When a friend of Fox requested him to enumerate the constituent elements of a great man, he named energy, acuteness, comprehension, and harmony. None ever possessed the two first more abundantly than himself. If he appear to have been deficient in the last, it may be profitable to recollect the saying of a very wise and learned writer, who put his own rhetoric into verse, that "eloquence is a great and diverse thing, nor did she ever favour any man so much as to become wholly his; he is happy that arrives to any degree of her grace." Lord Camden said of Fox that his price was immortality, and he knew that posterity would pay it. Never has such supremacy been exercised by a similar agency over the passions of the multitude. He divided the kingdom with Cæsar, was the observation of Johnson; so that at one time it seemed doubtful whether the nation should be ruled by the sceptre of George the Third or the tongue of Fox. His language was singularly adapted for instant impression; it was simple, nervous, and idiomatic, and not unfrequently powerful in the highest measure.† Pitt and Fox were the debaters; Burke alone was the orator. They will survive in the history of their country; Burke will live in the history of literature. The applause of senates rewarded them; the admiration of posterity waits upon him. The happiest inscription for his speeches may be found in

* See the remarks attributed to Babington Macaulay in *Conversations at Cambridge*, p. 140.

† "Habet Foxius hoc etiam vero admirabile; quòd salubritatem dictionis Anglicæ et quasi sanitatem nunquam perdit, ut eos qui in calamistris adhibendis peregrinam quandam insolentiam consecretantur, simplicitate prorsus ineffectata et tanquam orationis sapore vernaculo obruat. Novit enim qui non dicat quod intelligamus, eundem minus posse quod admiremur, dicere. Novit etiam, quæ maximam utilitatem in se contineant, eadem in oratione habere plurimum vel dignitatis, vel sæpe etiam venustatis."—*Preface—Bellendenus de Statu*.

the words of Thucydides, κτήματ' αἰς δαί μᾶλλον ἢ ἀγωνίσματα ἐς τὸ παραχρῆμα ἀκούειν.

With all his errors both of thought and action, and they were many and deep, Fox had a kind and generous mind—a mind above the depreciation of a rival. His eulogy of Burke breathes a lofty enthusiasm. He declared “that if he were to put all the political information which he had learned from books, all which he had gained from sciences, and all which any knowledge of the world or its affairs had taught him, into one scale, and the improvement which he had derived from his right honourable friend’s instruction and conversation were placed in the other, he should be at a loss to decide to which to give the preference.” It may be regretted that such an expression of admiration should not have called forth a corresponding tribute of respect and applause from his illustrious contemporary. The distinction between them was the widest and most decisive that can be imagined. In the opinion of Parr, the oratorical character of Fox is delineated in the following passage of Cicero:—“Genus dicendi subtile in probando, modicum delectando, vehemens inflectendo, in quo uno vis omnis oratoris est.” The artifices of rhetoric, the graces of composition, the harmony of language, he neglected and despised. He was accustomed to say of a printed speech that read well, “Then it is a bad speech.” The remark of the Roman critic upon one of his own countrymen may apply to the printed addresses of Fox:—“Apparet placuisse aliquid eo dicente, quod legentes non invenimus.” “He would roll on,” says Wilberforce, “for hours, without either wearying us or himself.” But Fox, whose impetuous and rugged fluency might appear to be modelled upon Demosthenes, was a diligent reader and an enthusiastic admirer of Cicero; it was from the Forum, and not the Bema, that he sought the lessons of popular oratory—a curious anomaly, but not unillustrated. Cowley mused over Spenser; and the severe and majestic genius of Milton delighted in the extravagant fancy of Ovid. “The more an orator meditates his plan,” says Manry, “the more he will abridge his composition.” The happiest eloquence of Fox was the result of impulse; nothing kindled it so soon as the invective of an adversary. In a reply he was pre-eminently successful, and such was the vigour and logical accuracy of his memory, that he has been known, after a debate of several hours, to answer all who had opposed him, not only in the order of their speeches, but of their arguments. It was an absorbing and stirring spectacle to behold the gradual rising of the tide of indignation and eloquence, until it began to roll in with foam and tumult. Ben Jonson said of a celebrated orator of his day, that he was always best when provoked; he would have given the same description of Fox. Who, that has ever seen, will forget the triumph of his eye, or the tremendous vehemence of his manner, at the first symptom of wavering or

trepidation in his opponent. If he was formidable in combat, he was terrific in pursuit:—

Ἐκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωρόμενοι
 Αἰτοῦ κινήθεντος· ὃ δ' ἦγε νυκτὶ εὐκώς.
 Αὐτὰρ ἔπειρ' αὐτοῖσι βέλος ἔχευεν κῆς ἐφίειρ,
 Βάλλ'.

H. A. 51.

Then it was that he smote the flying and bewildered enemy with the “arrowy sleet” of his sharp sarcasm, or maddened him under the lashings of the sternest reproach. Then it was, while he acquired new light and heat as he proceeded in his rapid course,* and his chariot wheels began to kindle, that the political chieftain was beheld in menacing attitude, with the beamy spear of warfare in his hand. But it was the fate of Hector to fight with Achilles.

The shout of the rabble and the dissoluteness of a Westminster election ring in our ears when we speak of Fox, while the triumphs of Conservatism revive at the name of Pitt. To him we have been accustomed to look back with a sacred respect, as to the “pilot who weathered the storm;” the statesman who navigated the ship of the commonwealth through all the tempests of that fearful season when the winds were abroad. But this, however interesting and impressive, is only one among the other endearing aspects of his character. We must view him in the midst of that solemn assembly, of which he was at once the terror and the pride; upon that arena in which he stood so long the champion of England and of truth; sometimes bending the knee for a moment, yet rising more refulgent from every overthrow. Who can sufficiently admire the invincible strength of character which enabled him, not only to oppose a resolute front to the swarming host of his opponents during periods of the darkest peril and dismay, but to stand firm and unshaken among the rocking elements of society, and upon ground trembling with the convulsions of a moral earthquake? Latin history has recorded the name of one who entombed himself for the sake of his country; English history embalms the memory of another, who surpassed his devotion not less than his renown. The Roman plunged into the yawning earth that opened to receive him; the Briton dug slowly and painfully a sepulchre for himself. The patriot bled to death in the battles of his country.

“I see before me the gladiator lie:
 He leans upon his hand; his manly brow
 Consents to death, but conquers agony,
 And his droop'd head sinks gradually low;
 And through his side the last drops, ebbing slow,
 From the red gash, fall heavy, one by one,
 Like the first of a thunder shower. And now
 The arena swims around him—he is gone!”

* Bolingbroke.

We cannot take leave of Fox without noticing one of his intimate friends, Dudley North, the member for Grimsby. The pecuniary difficulties of Fox were notorious. When confined to his room by severe indisposition, he was frequently visited by North; and Wraxall relates that in the course of conversation, Fox observed that the nature of his complaint required the greatest regularity in diet and hours, adding, "I live by rule, like clockwork." "Yes," replied his visiter, "I suppose you mean that you *go tick, tick, tick*."* It was the same individual who inflicted the famous satirical reproof upon the personal negligence and excesses of Lord Surrey, who is said to have entertained a violent antipathy to soap. He had been lamenting to North his sufferings from the rheumatism, having tried in vain every remedy. "Pray, my lord," said he, "did you ever try a clean shirt?" North is, we believe, mentioned only once in the memoirs of Wilberforce, and that apparently in reference to his religious opinions. Writing in June, 1795, he says, "Some serious talk in the house with Smyth and Dudley North. Poor Dudley North says he never attempts to unsettle any man's faith." His original name was Long. Mrs. Thrale happening one day to lavish upon him very high commendation in the presence of Johnson, the doctor interrupted her, "Nay, my dear lady, don't talk so. Mr. Long's character is very short: he fills a chair; he is a man of genteel appearance; and that is all." The dictator of Bolt Court reversed judgments upon reputations with a wonderful rapidity and tranquillity of conscience. Boswell, who knew North very well, says that the French phrase, *il petite d'esprit*, was exactly characteristic of him. George Selwyn formed another of this brilliant coterie. Wilberforce, who met him in 1780, upon his first appearance at Brookes's, and subsequently in 1809, at the Duke of Queensberry's villa at Richmond, described him as a person who lived for society; and continued in it till he looked really like the wax-work figure of a corpse. It was Selwyn, we think, who made one of the liveliest retorts ever heard in parliament. Burke happening to rise with a very large roll of papers or parchment in his hand, a country member got up and expressed a hope that the honourable gentleman was not about to read that voluminous scroll, as well as to inflict one of his own lengthy speeches upon the house. Burke in mingled anger and mortification rushed from his seat; upon which Selwyn observed, that for the first time in his life he had seen the fable realized of a lion put to flight by the braying of an ass.

Johnson's well-known commendation of Goldsmith, that he always seemed to do best that which he happened to be doing, was applied by Lord Byron to the genius of Sheridan. Whatever Sheridan has done, or chosen to do, he said, has always been the best of its kind. He has written the best comedy, the School

* Wraxall's Posthumous Memoirs, vol. ii. p. 239.

for Scandal; the best opera, the *Duenna*; the best farce, the Critic; and to crown all, delivered the very best oration (the famous Begum Speech) ever conceived or delivered in this country. But that facility which marked the productions of Goldsmith, and to which Pope alluded in his beautiful verses—

“Led by some rule that guides but not constrains,
And finished more through happiness than pains,”

did not certainly belong to Sheridan. Johnson used to deny that Addison's well-known remark, in reference to his silence in general society, that he had a thousand pounds at his bankers', without having nine-pence in his pocket, was the unpremeditated coinage of the moment. In what manner Sheridan elaborated his eloquence, and by what painful processes it grew into vigour, the reader will perceive by comparing the following passages; the first being the skeleton, and the second the complete composition:—

NOTES.

Contrast the different attitudes and occupations of the two governments:—B. eighteen months from his capital—head-quarters in the villages—neither Berlin or Warsaw—dethroning and creating thrones—the works he raises are monarchies—sceptres his palisadoes—thrones his martello towers—commissioning kings—erecting thrones—martello towers—Cambaceres count noses—Austrians, fine dressed, like Pompey's troops.

SPEECH AS DELIVERED.

I cannot think patiently of such petty squabbles, while Buonaparte is grasping the nations; while he is surrounding France, not with that iron frontier, for which the wish and childish ambition of Louis XIV. was so eager, but with kingdoms of his own creation; securing the gratitude of higher minds, as the hostage and the fears of others, as pledges for his safety. His are no ordinary fortifications. His martello towers are thrones; sceptres tipt with crowns are the palisadoes of his entrenchments, and kings are his sentinels.

Such was the elaborate preparation and polish lavished upon his speeches, that his biographer, as he informs us, found in more than one instance a memorandum of the place in which the words “Good God, Mr. Speaker!” were to be introduced. And it has been observed, that when the pressure of pecuniary difficulties deprived him of the necessary leisure for this process of refinement, he ceased to speak. Wilberforce told a friend, “Our general impression of Sheridan was, that he came to the House with his flashes prepared, ready to be let off. He avoided encountering Pitt in unforeseen debating, but when forced to it usually came off well.” But his fire was not the less effective because it was artificial. How happy was his repartee in allusion to a proposed tax upon mile-stones. Such a tax, he said, would be unconstitutional, because they could not meet to remonstrate. But to return to what Byron calls the “famous

Begum Speech," which, like the harangues of Chatham, appears to have acquired a traditional splendour, deepened by the want of any adequate report of it. The effect upon the audience was undoubtedly electrical; Pitt declared that they were under the wand of the enchanter; Burke pronounced it the most astonishing effort of eloquence, argument and wit, united, of which there was any record or tradition; Fox asserted that all he had ever read vanished before it, like a vapour from the sun. Gibbon, who happened to be present at what he calls "the august spectacle of Mr. Hastings' trial," seems to have been vividly affected. Burke assured Mrs. Sheridan that he had great difficulty in letting down his mind afterwards to think or converse on any other subject. He said that it combined the acuteness of the bar, the dignity of the senate, and the morality of the pulpit; and that specimens might be found in it not only of the noblest eloquence, but of the most delightful poetry. It was upon this occasion that Sheridan spoke of the "luminous page" of Gibbon; and Moore relates, that upon being asked why he had complimented the historian with such an epithet, he replied in a half whisper, I said *luminous*. Our limits preclude the possibility of giving any analysis of this miraculous speech, as Spenser Stanhope, one of the members for Hull, called it.

"He remembered to have heard an honourable and learned gentleman (Mr. Dundas) remark, that there was something in the first frame and constitution of the Company, which extended the sordid principles of their origin over all their successive operations; connecting with their civil policy, and even with their boldest achievements, the meanness of pedlars and the profligacy of pirates. Alike in the political and military line could be observed auctioneering ambassadors and trading generals; and thus we saw a revolution brought about by affidavits, an army employed in executing an arrest, a town besieged on a note of hand, a prince dethroned for the balance of an account. Thus it was they exhibited a government, which united the utmost majesty of a bloody sceptre and the little traffic of a merchant's counting-house, wielding a truncheon with one hand, and picking a pocket with the other."

Canning was famous for the felicitous application of classical passages; but he never surpassed, if, indeed, he ever equalled, Sheridan's quotation of the lines respecting the Sun newspaper, at that time the accredited "organ of the alarmists." "There was a paper," he observed, "in particular, said to be the property of members of that house, and published and conducted under their immediate direction, which had for its motto a garbled part of a beautiful sentence, when it might with much more propriety have assumed the whole:—

'Solem quis dicere falsum
Audeat. Ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere bella.'"

This occurred in his speech concerning the Seditious Practices of 1793. In the same address he ridiculed with inimitable irony the prevalent panic.

"The alarm had been brought forward with great pomp and form on Saturday morning. At night all the mail-coaches were stopped; the Duke of Richmond stationed himself among other curiosities at the Tower; a great municipal officer, too, had made a discovery exceedingly beneficial to the people of this country—he meant the Lord Mayor of London, who had found out that there was at the King's Arms in Cornhill a debating society, where principles of the most dangerous tendency were propagated; where people went to buy treason at sixpence a-head; where it was retailed to them by the glimmering of an inch of candle; and five minutes, to be measured by the glass, were allowed to each traitor to perform his part in overturning the state."

Canning occupied an intermediate place between the present and the Augustan age of eloquence. To have been the disciple of Mr. Pitt he declared to be the circumstance in his life upon which he looked back with the greatest pleasure. He entered parliament two years before the retirement of Burke, and in one of his speeches he makes a very graceful allusion to him. "I had the good fortune to enjoy, during the short remainder of his natural life, a small portion of his private friendship. A letter, the only letter which I ever received from him, and which I have treasured up as a memorial of departed genius, was on this very subject. It was written at Bath, on that bed of sickness from which he never afterwards rose."—Wilberforce knew Canning well, and, as he thought, understood him thoroughly. The following notice occurs in the *Memoirs*:—

"Whitbread was a rough speaker; he spoke as if he had a pot of porter at his lips, and all his words came through it. I remember his drawing tears from me upon the lottery question. After Canning's speech on Lord Bexley's resolution about a pound note and a shilling being of equal value with a guinea, he said to me—'Well, I do envy him the power of making that speech.' This was very curious to me, because I never could have guessed that it was at all the model to which he aspired. Poor Canning! I knew him well, and he knew that I knew him. He felt that I knew him before he became well acquainted with Pitt. He had a mind susceptible of the forms of great ideas. I have often talked openly with Canning, and I cannot but hope that some good may have come from it. When I was with him once he was in bed, or a sort of sofa-bed, at Gloucester Lodge, and Southey was mentioned.—'I did not know that he was in town.' 'Yes, he is, and dines with me to-morrow; but I am afraid you will not come, because it is Sunday.'—Canning was not a first-rate speaker. Oh! he was different as possible from Pitt, and from old Fox too, though he was so rough; he had not that '*celare artem*.' If effect is the criterion of good speaking, Canning was nothing to them, for he never drew you to him in spite of yourself. You never lost sight of Canning; even in that admirable speech of his about Sir John C. Hippealey, when your

muscles were so exercised by laughing, it was the same thing; yet he was a more finished orator than Pitt."

The wit and fancy of Canning were not the mere emanations of a brilliant intellect, playing idly round a subject; they were frequently employed only to light up with greater vividness the steps of the argument, and present, under a more attractive aspect, the difficult processes of calculation. Lord Brougham has affirmed his speeches upon the currency to have been his ablest productions. It was his misfortune, however, to view eloquence too much as a branch of literature. He often reversed the direction of the critic, and transferred the care to the thought, and the solicitude to the expression—*curam ego verborum, rerum volo esse solitudinem*. But Canning knew that his success must arise, not from the strength, but the grace of his oratory; not from the majesty, but the engaging pleasantries of the intellect. Sometimes, indeed,—as in the famous comparison of England, in a condition of repose, to a ship of war tranquilly resting upon her shadow,—he attained to a surprising dignity and beauty of expression; but these flights were unusual; nor, when attempted, were they always natural; the orator did not appear to rise so much by the vivacious buoyancy of his own genius, as by the artful aid of rhetorical machinery. He had not the calm and easy motion of one familiar with the element in which he moved. His eloquence flashed and sparkled, without emitting a clear and continued light; he never blazed upon the hearer with that concentrated lustre of imagination by which Burke sometimes dazzled the misty eyes, as with a mirror of diamond. In the playful, the agreeable, the bantering, the ironical, he was inimitable. His whole face was illuminated with internal mirth. Wilberforce notices the inexpressible drollery of his countenance, and the provoking smile about the lips, which foretold the coming jest or sarcasm. With all the accomplishments of composition he was deeply conversant; if he equalled Sheridan in diligence of preparation, he surpassed him in the elegant and harmonious construction of his sentences; every word was carefully selected and artfully applied. You might be reminded of the lecturer more than the orator; of Isocrates rather than Demosthenes: but the attention was chained, and the hearer felt that he could not look aside without loss. A single quotation will illustrate the remark: thus, in the speech upon the Seditious Meetings Bill, in 1807:—"In the nightly councils of the disaffected, discussions upon political subjects are interspersed with digressions into impiety; the overthrow of the state being settled, that of the religious establishments of the country is next taken into consideration, and the sportive relaxation of rebellion is in blasphemy."—Nor should we, in alluding to the painful pursuit after excellence by repeated revisions and corrections, forget that the masters of every literary department have been

distinguished by the same quality. The ease, the gaiety, the abandonment of Horace Walpole, were the fruit of thought, reflection, and study. The pleasantest of our letter-writers was not less laborious than the pleasantest of our poets. We learn from Lord Dover that he even collected and arranged anecdotes with a view to their subsequent publication; some of which have been discovered among the papers at Strawberry Hill. We mentioned the grace of Canning; and it was the instrument of his greatest triumphs. His sketch of Mr. Perceval, for example, is drawn with uncommon delicacy and beauty:—

“Sir, when I first gave notice of the motion which I have this day brought forward, many weeks ago, it was my expectation that I should have to contend with my late lamented friend, as my most formidable antagonist upon it. I really wished for the opportunity of such a contest; I wished to see the side of the question which he espoused arrayed in its most striking colours; I wished to hear all that could be said upon it; and from him I should have heard it all. I wished for this contest for the sake of thorough discussion, and of arriving at the truth; but I contemplated it, God knows, with no feelings of hostility; I should have come to it with sentiments the very reverse of personal animosity; I should have argued the question with him in no other spirit, and with no other feelings, than

‘If a brother should a brother dare’

to the proof and exercise of arms. I know not who is to buckle on his armour and to wield his weapons against me this day. Would to God that he were here to wield them with his own hand! Would to God that the cause had the advantage of his abilities, so that we had the advantage and delight of his presence!

‘Tuque tuis armis, nos te poteretur, Achille.’”*

* Wilberforce mentions Mr. Perceval in his *Diary* with much interest. “A sweet-tempered man; he commonly bears all —’s strong speeches, but for Pinkey’s sake kindly corrected some to-day. Poor Johnson called to-day. Perceval, merely seeing an account of his claims and merits for services in New South Wales, which had been sent (by me) to the Duke of Portland, and left in the office, actually gave him, unsolicited, a living of above two hundred pounds a-year.”—He was dining at Mr. Babington’s when the intelligence of this unfortunate minister’s assassination arrived. “We could scarce believe it. I went, after calling at Perceval’s and Arbuthnot’s, quite overwhelmed, to the House, to the prison rooms, where the poor wretch Bellingham [was—they were] examining him. I carefully perused his face some time, close to him—a striking face. At times he shed tears, or had shed them; but strikingly composed and mild, though haggard.” A little further on:—“Perceval had the sweetest of all possible tempers, and was one of the most conscientious men I ever knew; the most instinctively obedient to the dictates of conscience, the least disposed to give pain to others, the most charitable and truly kind and generous creature

Time will not permit us to protract our review of Wilberforce and his Contemporaries, although we have advanced only a little way in the portrait gallery: many a thoughtful hour, "from morn to dewy eve, a summer day," might be passed in this employment. But as the student in the chambers consecrated to the works of genius, after wandering from picture to picture of mailed warrior, or ermined noble, or purple conqueror, turns to take a farewell glance at some gentle countenance of poet or philosopher, which had haunted him during his survey; so we, after gazing upon the stern features of the statesman, or the commanding dignity of the orator, linger again, but for a moment, before the milder lineaments of Wilberforce. In him was beheld for the first, if not for the last time, the spectacle of a single individual, without patronage or office, to whom Parliament listened with respect, and the country with reverence; having no friends but the good, no side but virtue. As a Christian, he will live in the memory of national piety; as a politician, in the memory of national patriotism. If Shakspeare was naturally learned, Wilberforce was naturally eloquent. Never charming the soul with the magic of fancy, like Burke; or confusing it with the glittering sophistries of Pitt; or trampling upon it with the thundering declamation of Fox; if he enchanted the hearer, it was in the circle of the affections; if he dazzled the eyes, it was with the moral beauty of his sentiments; if he subdued the feelings, it was with the language of the heart. His wit might sparkle round an opponent, but it was a harmless lightning. With greater propriety may we affirm of him, than of Sheridan, that

"His humour, as gay as the fire-fly's light,
 Play'd round every object, and shone as it play'd;
 Whose wit in the combat, as gentle as bright,
 Ne'er carried a heart-stain away on its blade."

ART. XI. — *A Bill (as amended by the Committee and on re-commitment) to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy.*
A Letter to Lord John Russell, from the Rev. SYDNEY SMITH, on the Church Bills. London: Mitchell. 1838.

WE have never been called to review a scheme of greater injustice, and more arbitrary tyranny, than that which is presented to us in the Benefices Plurality Bill. It is an invasion of private

I ever knew. He offered me at once a thousand pounds for paying Pitt's debts, though not originally brought forward by Pitt, and going out of office with a great family."

rights, which exceeds the proper power of any government; a contexture of harsh clauses, more worthy of a Draconic than of an enlightened legislation; a projected system of coercion, which we consider to be an experimental prelude to other attacks on the constitution, which will be felt by other orders.

Whilst this bill encloses the clergy within a labyrinth of difficulties, it makes the dissenting part of the population within their parishes a tax upon their incomes; and whilst it fetters them in every way, it leaves the Roman Catholic and the sectarian at perfect liberty to act as they please in their religious services. Under the plea of equalizing livings, it undermines the Establishment, in not allowing to the clergy a sufficiency to maintain their proper rank, and to relieve the wants of the poor; which evil the equalization would not remedy in the case of small livings. In a memorial signed by fifty-two clergy in Derbyshire, it was shown, that of five thousand benefices now held in plurality, only two-thirds were sufficient to maintain a clergyman; that nearly three thousand were within ten miles of each other, and above two thousand within five; so that the object of the legislation in preventing pluralities will, in instances like these, fail to be realized. But, as we shall show, the whole bill is an impertinent interference with the rights of the Established Church, incompetent and overbearing in its provisions, and concealing a purpose which we hope to render manifest.

The memorial of the clergy in Derbyshire is a practical exemplification of the folly of the fourth and fifth clauses of the bill; which enact, that no two benefices shall be held together, unless they be within ten miles of each other; and that the two benefices within that distance shall not exceed 1,000*l.* in yearly value, nor have a population beyond three thousand persons; a clergyman holding a cathedral preferment being disqualified from availing himself of these clauses. But, if the two livings shall fall vastly short of 1000*l.* per annum, and if the population of the two shall be considerably within the standard, no provision is made, whereby the clergyman may hold preferment to the conceded value. This value itself is attempted to be circumscribed in other clauses. Nor are the dissenters, who may be resident in the parishes, excluded, as they should be, from the census: for as they are in most cases disinclined to receive the clergyman's pastoral cares, they should not be enumerated among those who come within his ministry. The restriction of ten statute-miles is likewise loose: for should a benefice be situated at the sea-side, it is plain that the incumbent will lose half a circle; and should it be situated, as in some few places, where the sea is not only before, but on one side of it, the meagre privilege afforded to him will be considerably more lessened. This is exactly such a case as Lord John Russell would regard with pleasure, if we may judge from the explanation of his object in

confining the retention of pluralities to ten statute-miles; viz. that within such a distance very few would be found capable of being held together.

These clauses are however stultified by the following, which fixes the yearly value of one benefice below 150*l.* per annum, and exacts the recommendation of the bishop to the archbishop for permission to the incumbent to hold the two, with a detail of reasons, into which the archbishop is bound to inquire; after which the archbishop must lay the facts before her Majesty in Council ere the permission can be granted, and the announcement must be published in the London Gazette ere the spiritual person can be inducted. The parade and trouble of this stupid procedure are most insulting. The injustice, and want of common honesty, which so glaringly appear in every part of this bill, may particularly be noticed in the seventh clause, which ordains, that the acceptance of preferment contrary to this Act shall vacate former preferment. If the preferment so accepted had been declared void, we might not complain, nor if the party had the choice which preferment should be vacated;—but that it shall necessarily follow, that the former benefice shall pass away from the incumbent, is an exertion of wanton tyranny; nor do we see why he should be placed in a condition differing from that of a spiritual person holding two benefices and about to take cathedral-preferment, whom *the same clause* permits to select which benefice he will resign. Here, again, the Act is indefinite: for it does not explain, whether the clauses concerning the ten statute-miles are in force with respect to a benefice and cathedral preferment held together. The clauses relating to the union and disunion of benefices are very objectionable; they give a power to the commissioners which they should never possess, and make the bishops little more than cyphers in the Church. It is also clear, that if this power be granted to the commissioners, and if the commissioners must, from the nature of their appointment and the tenure of their office, be mere creatures of the government, this union or disunion may be effected for corrupt purposes. By the union, when family or political interest may require it, livings may be consolidated so as to enable a hopefull scion of noble family virtually to get rid of the barrier against plurality; and by the disunion a very perceptible road to robbery is laid open. We very much fear that God's house of prayer will thus, in fact, become a house of merchandize, and that in its inmost recesses the sanctuary is threatened with spoliation. The provisions of this Act must occasion interminable disputes, and afford an equal number of pretences for the interference of the commissioners, and the humiliation of the bishops subservient to them; and the dissatisfaction which must be engendered on all sides, will powerfully counteract the spiritual good intended by the clergy. The dissenters, too, removed from all such interference,

left at liberty to make inroads into parishes, and preach doctrines, which a sounder theology would correct, will stride with wider and more hasty steps to the domination which is almost offered to them, and gain a goodly spoil from the scattered flocks. The plan of many proposed acts of legislation has lately been to subvert the foundations of the Church, to divide it, as a house against itself, to confiscate its possessions, and reduce its ministers to a state but little distant from beggary. The object of this takes plainly the same direction, and is most unblushingly and indefatigably pursued. Mr. Hume asserted, that the Crown, in making twenty-eight pluralities and forty single appointments, did that which it had no right to do. It is strange how politicians of his class will dispute the royal right, when it is exerted at variance with their wishes, and how they will vindicate it, when, conformably to their wishes, it is stretched beyond its limits. In our opinion, the government or the parliament might with equal justice set aside the wills in Doctors' Commons, and seize the property bequeathed under them, as dismember and divert from its proper purpose, the property which has been solemnly bequeathed to the Church. Whatever might be urged against this argument will amount merely to what is familiarly called *a distinction without a difference*.

The 18th clause proposes another monstrous enactment respecting the sale of the residence-house and its appurtenances, where benefices are disunited, that with the proceeds each may be provided with one; and this is contemplated where the existing house is inconveniently situated, or on too large a scale. Now, as the Act also embraces the division of large parishes into two, it is clear, that this clause will operate where such an alteration takes place. But in many instances it will be found, that the clergyman has built his own glebe-house out of his private fortune, and expensively ornamented it and the grounds according to his taste; consequently, in every such case, the incumbent will experience a direct wrong; for although his consent seems to be required at first sight, the clause is so worded, that this consent appears rather to be connected with the proportions and application of the money realized, than with the question, whether or not his rectory shall be demolished.

Of the same harsh description is the 21st clause, which restricts spiritual persons from farming more than eighty acres without the consent of the bishop, and then not for a term exceeding seven years, under the annual penalty of forty shillings per acre. If the principle be wrong, the consent of the bishop cannot make it right; and if with this consent more than eighty acres may be farmed for seven years, we cannot divine, why they might not be farmed during the regular life. Many clergymen have extensive private property in land: and since by this clause

they are debarred from employing it, whilst it is untenanted, the injustice is too apparent to require additional observations.

The 22d clause is remarkably curious. It very properly prohibits spiritual persons from engaging in commerce, and is supported by penalties in the 24th: nevertheless, it tolerates commerce to a certain extent, and under certain circumstances, in spiritual persons. The meaning seems to be, that in the specified cases a clergyman may engage in a trading company *clandestinely*, but that if he engages in it *openly*, "so as to bring open scandal upon the Church," he becomes liable to suspension, and on a repetition of the offence to privation. Lord John Russell's great care is, that he shall not trade *in person*: but *qui facit per alium facit per se*.

In the clauses which relate to residence, the exemptions are not sufficiently extended with respect to the Universities; for they are confined to the term of residence required by the respective offices; whereas it is obvious, that professors and public readers have need of full exemption during the academical year, for the purposes of study and preparation for future lectures. The term "public readership," is too vague for a legal document, as it may perchance excite a doubt, whether tutors of colleges, who of all men most require an exemption, are included under it. That licenses granted by the Archbishop may be revoked by her Majesty in council is another degradation, to which the heads of the Church are expected to submit. In the 46th clause, which enacts the enforcement of residence by monition or the sequestration of a benefice, it is made lawful, but not imperative, for the Bishop to remit to the spiritual person a proportion of the sequestered profits: and if the living be likewise under sequestration at the suit of a creditor, it enjoins, that the sum be paid to the sequestrator. So that in the latter case no allowance is made to the incumbent, and even in the former it is only contingent on the will of the Bishop. When a living is under sequestration at the suit of a creditor, it frequently happens, that an incumbent's absence from it is unavoidable, and that the duties are delegated to a resident curate; but this is no reason why the incumbent should be deprived of every proportion of the income, and why the means of life should be withholden from him. Much less can we perceive, on what principle the law would make such a difference between a contumacious non-resident, and one non-resident by compulsion; why in the one case the Bishop should be permitted, but in the other debarred from apportioning to him some part of the property. And the construction, which merely states a thing to be *lawful*, without enjoining its performance, is very loose, and has led in other acts, where it occurs, to improper consequences. But the 48th clause is equally rigorous. It supposes the return of the non-resident incumbent on monition, but decrees, that if

before the expiration of twelve months after his return he be absent for the space of a month, the Bishop may, without a further monition, issue a sequestration. No reason is assigned why he may not have during this year the same annual leave of absence as other incumbents: his return on monition assuredly cannot disqualify him from the grant. The clause seems to be arbitrary without a reason, and to be only calculated to lower a clergyman in the estimation of his parishioners.

But (sec. 49.) if the Bishop shall see just grounds for the remission of the penalties attached to non-residence, either in part or in the whole, he is vexatiously compelled to transmit the particulars to the Archbishop; or if similar reasons for remission shall appear to an Archbishop, he must perform the same routine of transmission to her Majesty in council, whose decision shall be final either as to the remission or non-remission; although it is provided, that the decision of the Archbishop, with respect to the cases transmitted to him by the Bishop, shall be final. Now, as other clauses enjoin that the commissioners, or her Majesty in council, be certified of transactions of this nature, it is very plain, that if this act shall come into operation, the Archbishop's decision will not be final. The next clause ordains, that two sequestrations for non-residence within two years shall make a benefice void.

The 51st clause enforces a penalty of forty shillings per diem for holding adverse possession of a benefice-house, declaring contracts for letting those, in which any spiritual persons are required by the Bishop to reside, void. Had the enactment rested here, it would have been beneficial; but it goes on to provide, that any person, who shall have been in possession of it by a verbal agreement only, or one "in which the condition aforesaid for avoiding the same shall not be inserted," who shall be turned out of possession by virtue of this act, shall be entitled to sue the person with whom the agreement had been made, for damages at common law. The retrospective operation of this provision is contrary to every principle of legislation; it enforces a penalty for the purposes of the act, incurred virtually before the act was framed or planned; and is among the other parts which will become positive wrongs. Some other means should have been devised for the satisfaction of the injured party, at which the present confiscating government could not assuredly have been at a loss.

The 55th and following clauses are equally open to animadversion. We cannot object to the power given to the Bishop to appoint a curate where non-resident incumbents neglect to do so; but we conceive, that an incumbent's absence for two months in the year, without having a licensed curate on his benefice, is not sufficient to invest the Bishop with the power. It is in fact a curtailment of the period allowed for absence in a preceding

clause ; and if the duty be properly done in a parish during this statutable absence, it is a strange encroachment on a rector's income to ordain, that it shall only be done by a licensed curate, of whom he will not, according to the provisions of the act, very easily rid himself. The whole act is full of contradictions. The space of a clergyman's absence is first defined ; then by its consequences it becomes curtailed ; yet (sec. 56.) a curate is required to reside in a parish in which the incumbent has not satisfied the Bishop of his full purpose to reside during four months in the year. If an incumbent, exempted by office or license, be intended, the clause is absurd, because the law would compel the residence of a curate : if others be intended, the other clauses render this period of four months arrant nonsense. It is also too vague ; for it does not express how the Bishop is to be satisfied ; and it in every way opens the door to oppression. But the 59th clause, which in large benefices, where the curate's salary may be ensured by voluntary contributions, allows the Bishop to license a curate, and if the incumbent does not make the appointment to appoint one, must prove detrimental to the Church. For as there are few parishes in which varying opinions may not be found, it is evident, that the more wealthy will, under this, force an advocate of their own notions into the pulpit, and that thus schism and boundless heresy will ensue. The Dissenters will be on the alert, and where they preponderate, will infallibly thus harass the Church ; for the clause, like many others, is so indefinite, we hope not purposely so, that it is clear, that if the incumbent refuses to nominate the object of the voluntary subscriptions, but proposes another person, the Bishop will acquire the power of nominating him. Experience assures us, that in most cases the individual would be found before the voluntary subscriptions were collected, and that the voluntary subscriptions would be withdrawn were another individual nominated ; consequently, to complete this provision of the act, this individual, however his notions might differ from those of the incumbent, must finally be appointed and licensed by the Bishop. We require no prophetic afflatus to foresee the result.

Although one grand object of Lord John Russell is to destroy pluralities, if *the good of the Church* entered into his legislating mind, he has contradicted his object in section 64, which allows a person to be licensed to two curacies within the same diocese at the same time, without the trouble which is inflicted on an incumbent. This we should imagine the very worst sort of pluralities, as in the other case curates are usually provided, and the only advantage to the incumbent is an increase of income ; whereas in this the duty of two parishes, which is a consideration of more importance to the legislature than the comparative income of an incumbent is confided to one man, who generally will find sufficient employment in one parish and its duties. The power of

increasing the curates' stipends and of nominating two, where the population exceeds 2000 persons, which this act vests in the Bishop, will frequently take away a great part, if not the whole of a rector's income, so that he, to whom the benefice belongs, serving the Church at the same time, will often be impoverished and not receive more from his rightful property than his stipendary curate. In how many cases have livings been purchased by parents, and the cost deducted from the parents' final bequest! Yet by this infamous provision the private patrimony is damnified, whilst the ecclesiastical labour continues subject to coercions, hardships, and penalties. And, as in certain instances, the curate will take (sec. 73.) the whole value of the benefice, we cannot suppose that this view did not present itself to the framers of the act.

Incumbents are the particular subjects of oppression: for, by sec. 78, the incumbent cannot get rid of a curate without six months' notice; whereas, by sec. 79, the curate may quit his curacy on a notice of three months to the incumbent and Bishop; and even with this notice the Bishop's consent may dispense. "Are your ways equal, O house of Israel?" The 81st clause, too, which allows the Bishop to appoint curates to all sequestered benefices, is exceedingly gross; the only exception being where the sequestration is for the purpose of building a residence. It is a clause which will lead to considerable difficulty and litigation; for though the incumbent of the sequestered benefice may wish to perform his own duty, a power is given to the Bishop to set him aside, and to substitute a curate. And where a benefice is sequestered for non-residence, this clause will come into collision with those respecting the removal of the sequestration on the incumbent's return, if the Bishop, from personal dislike, availing himself of the power conceded to him in sec. 81, should have in the mean while appointed and licensed a curate to the Church.

The 92d section, which requires the appellant to give security for costs in his appeal to the Archbishop, though expressly for the purpose of discouraging *frivolous* appeals, is evidently directed against *all* appeals *whatsoever*; and we have no doubt, that the costs would be sufficient to deter many aggrieved persons from seeking redress. Every thing in this Act is more or less oppressive: for example, the non-resident on monition is required to return within thirty days to residence, if he would prevent a sequestration: but this monition must not necessarily be served upon him, since in case he cannot be found, it will be sufficient that a true copy be left at his usual or last known place of residence; consequently a monition may be issued, and a sequestration may follow it, without his knowledge; for the copy left with the officiating minister, or one of the churchwardens, or that affixed on the church-doors, might be equally unknown to him. The non-resident might be abroad; so that in every point of view the limitation is too short. The recovery of penalties, and

the recovery of fees, &c. are also subjects of monition and sequestration. But "ut imponatur coronis," the 112th section is, "And be it enacted, that nothing in this Act contained shall be deemed, construed, or taken to *derogate from, diminish, prejudice, alter, or affect*, otherwise than is expressly provided, any powers, authority, rights, or jurisdiction, already vested in, or belonging to any Archbishop, or Bishop, under or by virtue of any statute, canon, usage, or otherwise howsoever." Since the things "*otherwise provided*," however, perform all these specified particulars by wholesale, we think, that the mockery and insult of this clause might have been spared. If it were possible to take away a substance, and leave its shadow, it would afford an accurate comparison to this bill.

The Rev. Sydney Smith, who is always acute, reasons powerfully and sarcastically on many points, which are contained in this incongruous mass of absurdity and complicated tyranny. We suspect, that his "*backhanded*" compliment (if we may use this forcible provincialism) to Lord John Russell, who

Diruit, ædificat, mutat quadrata rotundis,

must be most galling and conscience-stirring. Wherever Mr. Smith notices the proposed Act, he brings its vexatious consequences prominently before his readers. Among other vexations entailed on the rural Clergy, he notices the compulsion to go before the rural Dean, whose residence may perhaps be situated at a distance of twenty or thirty miles, and to submit to a cross-examination on minute circumstances, to be verified by the production of witnesses, than which nothing can be more degrading and impertinent, nothing in more direct violation of an individual's private rights. It is, indeed, in every way, clear, that the present Government's aim is to harass the Clergy, and to sow dissatisfaction between their different orders:—whether their plan be subsidiary to one of Daniel O'Connell's, to prepare the way by this harassing and disaffection, by these disgusting coercions and inquisitions, by these restrictions and penalties to Romanism, we may surmise, but not affirm.

If, as Mr. Smith observes, it was desired to abolish pluralities, it had been more worthy to have done so at once, instead of confining them within ridiculous limits. But as they have been permitted within certain distances for two hundred years, and as on the faith of existing laws, livings have been bought and bequeathed, and social plans adopted, the ruin, which this bill would hurry on individuals in a moment, driving those trusting to the venerable laxity of two hundred years to a gaol from the *virtue* of yesterday, is an appalling injustice, and turns human life into a mere scramble. The clause, which allows the imposition of a Curate on a Rector, where the living is 410*l.* per annum, and the population exceeding 2,000, though the greater part may be

Dissenters, at the expense of the fifth part of his fortune, is "an abominable piece of tyranny, and will turn out to be an inexhaustible source of favouritism and malice." The following observation is very pertinent. "In the Bishops' Bill, I have in vain looked for a similar clause—That if the population is above 800,000, and the income amounts to 10,000*l.*, an assistant to the Bishop may be appointed by the Commissioners, and a salary of 2,000*l.* per annum allotted to him." The consequences of the Subscription-Curates are also pointed out with great vigour, and the power, which this clause will throw into the scale of the Evangelical party, the certainty of jealousies, quarrels, and comparisons between the subscriptionist and the Rector, the contempt which will come upon religion, and the "canting and crowing" of the Evangelicals over the regular and established Clergyman of the parish, are exhibited with energy and truth.

No one can fail to perceive, that the Bishops must be subservient to the Commission and to her Majesty in Council; and whoever has read Dr. Spry's pamphlet, which was reviewed in our last number, must be convinced that this Commission sinks into the Ministry itself; so that, whether reference be made to the Commission, or to her Majesty in Council, still the Ministry are the real directors of Ecclesiastical affairs. A petty degree of tyrannical power, very liable to be misused, is granted to the Bishops: but the dignity and veneration of their office will be abolished by the Church Bills. The worst feature of the whole is, perhaps, the obstacle thrown in the way of appeal: it is a low-minded attempt at absolutism on the part of the *liberal* Whigs. And what is the Archbishop? in name, but not in reality, the Head of the Church,—subservient to the Commission or Council, and in every way impeded in the discharge of his dignified office. Since then, the real dominion over the Church is evidently transferred, by this and other Bills, to those who are not its friends, little penetration is necessary to discover their real purpose.

That a system of unjust persecution is in action against the Church, is but too apparent. And this system, in our opinion, goes beyond the power of any legislature; for it circumscribes the income of a clergyman, and in some instances almost takes it away; at the same time requiring that he be fitted to his sacerdotal office by an expensive academical education, and be debarred from those employments immediately out of his profession, by which his income might be *openly* increased. It presumes to fix his income, then forces a curate or curates on him, whilst he is in the full vigour of his strength. Mr. Hume, too, wishes kindly, that livings should be equalized, until all are worth 200*l.*, which, with Lord John Russell's Act taking nearly the entire amount for the curate would certainly be a *splendid provision* for the Church. It is very strange, that Mr.

Hume cannot abandon his *dissecting* propensities, and dismiss his *fraternal* cares. They approach too closely to the Malay practice of *eating* relations seasoned with lime-juice; and Mr. Hume's lime-juice is certainly not wanting.

We object as much to the engagement of the Clergy in commercial pursuits, as it is possible, but do not like the *clandestine* manner in which it is tolerated in this Act. We are well aware of the discussions on the subject, but think, that existing interests should have been protected; for the retrospective tendency of legislation is always, and must be always, a serious evil. People act on the faith of the laws:—if that faith be broken, they are damnified. New laws should therefore be directed to new objects, and never should be passed without provisional exemptions in favour of those acting under statutes in operation before their enactment. But, as the Clergy should be debarred from trade, on the same principle the integrity of their Ecclesiastical incomes should be preserved and guaranteed to them; nor should it be pilfered from them by such shuffling clauses as the 58th and others.

Again, the manner in which sequestrations are enforced, is very iniquitous; and Satan in this case does not appear as an angel of light. Whatever may be the causes of sequestration (and in this Bill they are as numerous as cruel), some provision should be made for the support of the incumbent, whom other laws in active force prevent from earning his daily bread. The principle is acknowledged in the Bankruptcy laws; and in the Insolvent Act, as far as military and naval men, and officers of the Crown and East India Company, are concerned; but why it should not in the latter case be extended generally, and, as in a former Act, be inclusive of the Clergy, is an anomaly which the Solons of Palace-yard should explain. In one instance, this Act makes the grant of an allowance *lawful*, but not imperative on the Bishop; but this clause should have been more distinctly expressed. And if in this one instance an allowance be *lawful*, why is it not *lawful* in all others? Why should a principle be admitted and not be generally practised? The Act also has a great fault in not stating how sequestrators should be called to an account for mal-administration or deterioration of the sequestered property, and in not defining the penalties to which such conduct should subject them. It seeks to impoverish, rather than to support the Clergy, and allows to Curates the very privileges which it takes from Incumbents. It is *radically radical*.

The discussions on this bill in its passage through the Commons, and the conduct of Lord J. Russell, the *self-styled Champion of the Church*, betrayed on the government side a spirit of disgusting animosity and indefatigable persecution. Is it not outrageous, that a body of commissioners, partly laical, and all by different interests subservient to the government, should

be instituted to govern the Church? and that they should separate or unite benefices, that they should alter boundaries, and exert an authority beyond that vested in the Episcopal Bench? Is it right, that Bishops should, by certain clauses, be controlled, and by others placed in the way of temptation to exceed the bounds of strict justice? Is it proper, that there should be any interference in an Incumbent's nomination of his Curate? Was it not evident, when the provision was made, that it would induce hostilities, and be detrimental to the Church? If the framers of the act wished to sever the Clergy from their charges, their adopted plan will succeed; but it would have been more manly to have expressed their hostility, than to have partially thrown over it the mask of *Championship*.

This and the Cathedral Bill, shakes the tenure of all Ecclesiastical Property, and may be precursive of one intended to abolish our venerable formularies:—we fear these

Danaos et dona ferentes,

and much suspect a wooden horse to be among their presents. If abuses exist in the Church, the Bishops, not a mixed Ecclesiastical Commission, should rectify them: but what abuses exist in any way apportioned to those, which this bill, if it become a law, must produce? How many of these alleged abuses are retraceable to clamour and dissent alone, not to allegations founded on truth and justice? At all events, the Ecclesiastical Commissioners, an unprecedented body in the State, are the very worst people who could be employed to rectify them; for they would proceed to things beyond their cognizance, and would exert their extraordinary powers on experiments, if not on experimental vexations. Their unlimited authority must lead to unlimited evil; and as they may be easily identified with the ministry, the ratification of the Sovereign is merely an idle provision. The action of this contemplated act, and the influence of these Commissioners over the future Clergy, must be considered by every reasoning person, as a primary attempt to subvert our ecclesiastical establishment; the secondary attempt, if not impeded, may be entire. The whole bill is faulty, and many of its parts are peculiarly unsound: it is open to various constructions, which should not be the case in any legislative enactment; and these men, of course, would be its interpreters—men, who by their disregard of the remonstrances made to them, shew their inadequacy to interfere in the Church.

But the bill has not passed the Lords, and we trust that it never will. Therefore, while there is time, the Clergy of every order should be on the alert, and from every archdeaconry within the kingdom memorialize the Peers, praying that its objectionable clauses be rescinded, and that a proper dignity be maintained in the Church. At the same time, deputations should approach

the Throne, praying that the royal signature be withheld from these oppressive measures; and that, mindful of the faith of her ancestors, her Majesty hand not the Church over to the spoilers. The whole body of clergy should unite in one vigorous attempt to avert the threatened evils, being sure of support from the most respectable of the Laity, nor desist from their endeavours, until they shall have defeated these machinations of their enemies.

Tu ne cede malis, sed contra audentior ito,
should now be every man's motto.

ART. XII.—*The Prospects and Policy of a Tory Administration.*
By J. BUDWORTH, Esq. Mitchell: London. 1838.

THOSE who call us Alarmists, in the sense of party, know nothing of us. But, if to feel that the country is degraded by the degraded tenure of its existing Administration; that it is sinking into foreign contempt by the palpable weakness of its foreign policy; that it is preparing days of massacre in Ireland, by its fatal sufferance of popish councils; and, as the result of all, that it is hazarding a radical revolution at home; if this constitute Alarmists, then we shall not shrink from the title: we do feel the deepest alarm, and we call upon every man of honour and conscience in the empire, to be alarmed along with us.

First, of the Cabinet. A British ministry has great power, and ought to have great power. It must be invested with means to meet the emergencies of the State; it must provide for the essential relations of the country with the world; it must lay down the principles of those laws which regulate the whole system of national society.

For purposes like those, it is obviously required to be at once intelligent, high-principled, and high-charactered; it must command the national acquiescence in measures previously to their trial; and, uniting the duties of sovereignty and stewardship, must at once act and be accountable, at once possess the acknowledged right to conduct the empire, and be prepared to stand the test of national inquiry when the service is finally done.

But great power in the hands of corruption, ignorance, or imbecility, must inevitably be the instrument of great evil; and a worthless administration may effect in an hour mischiefs, which it would take ages to heal. We have no desire to speak of the personal habits of the present ministry:—let those who can find in them either manliness, virtue, or ability, congratulate themselves upon the exclusiveness of their discovery.

But who now speaks of the Cabinet with any show of respect? What man passing by Whitehall, can see its present masters

emerging from the walls once tenanted by the mighty ministerial names of England, the Burkes, the Chathams, the Camdens, the Pitts, without some such sensations as vex the heart at seeing the fisher drying his nets on the ruins of Tyre and Sidon; or the beggar and the juggler exhibiting their meagre physiognomies and rabble tricks among the arches of the Roman amphitheatre? Our satirists may spare all description of the degeneracy of the age, when we can point to such living evidences stalking before us. What would William Pitt have thought of them? What language would have been enough for his contemptuous surprise, or the vexed keenness of his ridicule, if he could have dreamed of being succeeded, at the remotest period of British change, by the individuals who now play the farce of greatness? What taunt could be more stinging to that native loftiness of mind which regarded the leadership of the British government, as at once the first trial of the first abilities and their most distinguished employment, than to see it in the hands of a race who bring to it nothing beyond the qualities of petty intrigue, and unhesitating flexibility; who rely on bowing at a levee, or whispering at a court dinner, as substitutes for manliness in council and ability in debate; whom every man who knew them had consigned to hopeless mediocrity, and who knew themselves so well, that they laid their only claim to office on the purchase of the rabble, and confirmed it only by an alliance with the Papist; the men who professed to invigorate the Constitution, by trafficking with its avowed assailants, and to sustain the Church, by adopting its most rancorous enemies. What a subject for contemplation would be Pitt, reversing the vision of Virgil's hero, and compelled to mark as they rose out of the shades of the future, the growing burlesque of all that he had established as the character of a British administration.

"Nunc age, et obscuram prolem quæ deinde sequatur,
Expediam dictis, et te tua fata docebo.
Ille, vides?"

"See on his couch yon son of dalliance lie,
Not *sixty years* have quenched his roving eye.
His wit, just equal to a billet-doux,
The dear deceiver of a fading *blus* !
See yon thin poet, plunged in desperate ink,
Thinking to toil, and toiling but to think ;
In turn at every muse's footstool fall,
Kiss all their slippers, and be kicked by all !
See yon grim vagrant," &c. &c.

And those are the governors of the greatest dominion that the sun shines upon; legislators, whose decision involves the hourly welfare of a hundred millions of mankind; depositories

of the noblest trusts of principle and power ever committed to human hands for the benefit of ages to come. We would ask the most headlong adherent of the ministry, whether he thinks that there is on those men any one mark of the qualities essential to such duties; whether he is not, in his hours of soberness, utterly astonished at the caprices of fortune which could ever have taken Lord Melbourne from the sofa and the opera box, to plant him at the table of the council, or lifted any of his associates there from the humblest situations of nameless life into publicity:—whether he would not consider any dozen men from the clubs or the coffee-houses as likely to have been chosen, and as fully to answer the purpose; and whether he is not, more than all, astonished at the patience of England, in enduring any one of them for an hour together? We ask, what man talks of the Administration as having any hold on the country, as having any independence of the scornful mercy of the Opposition, as having any probability of standing for a moment beyond the time when that Opposition shall decree its fall: we challenge any man to speak of it as, in fact, any thing more than a mere exhibition of “Tom Errand dressed in Clincher’s clothes,” a temporary display, in which the heroes of the barn “attempt the legitimate drama;” strut in tragic tinsel and hereditary gestures, and murder common sense for their receipts—their play a parody, and their performance a caricature.

Or with what still stronger disgust, if that be within human capacities, must we see the true prompters of the game—Popery forming the impulse, and Faction the means—the whole system nothing but a Harlequinade, in which one bustling and intangible Irish knave leads all, drives all, dupes all, and evades all. We have, too, the full complement of characters:—the foolish old lover, aping youth—the little *mi Lor Anglais*, the burlesque of all manliness—the clown, gluttonous and gaping—the Spanish Don—the crowd of menials, made only to be tossed and trampled—all joining in the chase, while Harlequin himself, now beggar now barrister, now statesman and always knave, runs through his whole round of trickery, with the whole *posse* coursing at his heels, until the plot is ripe, and the curtain falls in general explosion.

Or, if from the principles we come to the conduct of those men, what retrieval can we find there? In private life the most disgraceful stigma which society can stamp upon the individual is, that he falsifies his word, that he is a thing of expediency, that he shifts his principles according to every changing conception of his profit. Sir Robert Peel has pronounced the ministry, “from-hand-to-mouth men;” and this stamp alone is enough to justify the scorn of the nation. Another brand is the notoriety of living a slave: this brand has been burned in on the ministry by the public proofs of their gross, ridiculous, and trembling

submission to O'Connell. A third brand is, receiving the national money without doing the national service. If at those stigmas the Cabinet smile, think the scar on their fronts a badge of their merits, and reckon as the triumph of genius the art of engrossing public emoluments under pretence of performing work which they never attempt—turning office into an insolent sinecure; we must acknowledge, that upon those points we have not yet arrived at the pitch of cabinet morality. We are still in the rear of that Downing-street feeling, by which all that men despise in personal conduct becomes passable, if not pure, in official life; we despair of attaining that happy obliquity of vision, by which the Whig can look all ways at once; we have no faith in the political chemistry, by which all that startles the eye and offends the nostril in private example is distilled and sublimated into public integrity. We leave that principle to the conscientious discoverers—the Joseph Humes of the age—who believe that the difference between black and white is merely a matter of convenience. We leave the operation itself to the Midases of the Cabinet; though we must confess our belief that it will end much more *naturally* in exhibiting the lengthened ears of their classic prototype, than the gold.

To give a single illustration. Among the instruments to which the Melbourne dynasty owed its existence was Mr. Buckingham, the late member for Sheffield. This person had long figured as a violent Radical. But the “three glorious days of July” had not yet dawned on the rabble of Paris; revolution seemed hopeless, and of course the times were still unhappy for the Whigs. Buckingham was a man of considerable ability; in the interval he set up a newspaper in India, and had before him a fair prospect of competence. But Radicalism, like the plague, requires a thorough ablation, or it clings to the patient for life. The newspaper Editor's original disease suddenly broke out under the heating regimen of some thousand pounds a year income; and it occurred to him as an imperious duty to lecture the Rajahputs and Mahrattas on the errors of the British constitution. Visions of a great Himalayan Republic shaped themselves to his sleeping eyes, and his waking philosophy meditated the time when the Chinese long-tail should intertwine with the Tartar Moustache—the Sandwich Isles should send forth their flat-nosed representatives—Russia, renouncing Czars and chains together, should assert the “rights of man;” and the whole Eastern world, disdaining all the obstacles of customs, laws, and climates, should sacrifice all their grievances on one common altar of “intelligence and the nineteenth century,” and form one grand central legislature—in the moon.

All this was at least amusing—at most it may have been no more criminal than any other fantasy of an ingenious kind. Plato had his Atlantis, More his Utopia, Harrington his Oceana;

and why should not Mr. Buckingham have his grand Asiatic Congress of the brains and beards of that most unhappy portion of the earth which had never heard the name of a republic? But an Indian government, who, in the palpable spirit of despotism, felt a strong objection to have their throats cut, warned the projector that this might be one of the first results of any attempt to teach the Bengalees or the Mahratta the balance of "the three powers." He persevered; was next warned that the utter overthrow of the British empire in India was not regarded by the Governor in Council as likely to be compensated by the fullest establishment of his opinions; and after a third or fourth warning, the newspaper Editor was sent out of the country.

On his return to England, his welcome by Whiggism was a matter of course. The heads of the party sympathized with him from the bottom of their souls. He was brought into the centre of their coteries. His story was listened to with indignant sensibility; the newspaper *Lucretia* detailed her violation with an energy that found an echo in the hearts of every illustrious exile from office; and instead of one avenger, the whole were transformed into Brutuses, ready, weapon in hand, to rush out to the populace, and call upon them to restore the rights of justice, and — put the orators into place without delay. All this is notorious. The Whig journals teemed with the public wrongs and personal losses of Mr. Buckingham. Parliament rang with this fatal offence to the dignity of British justice, and the sagacious in public ruin pronounced that the Constitution had not stamina in it for such another outrage. The haranguers of the party, long idle, found a new stock of grievance in the culpability of the Indian government; and Lord John Russell, by nature formed to extinguish the memory of Burke! prepared his metaphors to excruciate a new Hastings in the person of the delinquent Governor-General.

But the whole scene was suddenly changed. The papist makers of ministries resolved to exercise their privilege; and offered the Whigs office—of course with a view to the permanence of the Constitution in Church and State. The Whigs accepted it on Mr. O'Connell's terms; and Sir Robert Peel, disdaining a contest where Popery, Dissenterism, and Radicalism degraded the very name of political ambition, retired. Mr. Buckingham now sang *Io triumphe*. He romantically looked upon himself as in possession of the prize. He calculated upon the promises of the whole body of Whiggism. He might as well have calculated; with the philosophers of Laputa, on extracting sunbeams out of cucumbers. With a simplicity worthy of the pastoral age; he actually expected that the accomplice would become the advocate; that the faction whom he had so long laboured to puff into place would remember his "windy suspiration of forced breath;"

or, to put the case in the most amazing and amusing point of view, that Whiggism in power would remember the pledges of Whiggism out of power!

His simplicity met its due rebuke. The whole circle laughed in his face. It was in vain that he successively appealed to them all; they had suddenly lost all recollection upon the subject. They recommended it to him, to keep his soul in peace, and wait for the remedies of time. All this was undoubtedly in the purest style of the party. Charles Fox had never more solemnly pledged himself to bring Lord North to the block; nor Lord Grey, with more pious grimness of visage and sanctified sincerity of tone, promised "to stand by his order." But Buckingham, though he knew a good deal of the world, had still to know the Whigs. He tried them by some home questions, and they, to punish his presumption, instantly dropped him and his injuries together. Like the man in the Indian tale, carried on the back of the Demon, all had been well while the parties were at sea together; but the moment that they were within reach of land, and the congratulations of the rabble below told them that the storm was escaped and the voyage was over, the carrying fiend flung its unlucky burthen off its back, and dropped him into the surge for ever.

But Mr. Buckingham was not sufficiently a slave to bear his desertion. He instantly attacked the whole party, flourished over them the lash which twenty years' use had qualified him to manage with equal bitterness and dexterity, and fastening especially upon the Home Secretary, excoriated the culprit in a style equally persevering, remorseless, and personal. "The distance," said he, in his public letter to Lord John, "between day and night, between truth and falsehood, between courage and cowardice, between virtue and vice, is not greater than between the words and the actions of the personages who filled the chief parts in this degrading drama."

Lord John replied, not by a repetition of the charge, but by an equivocation of the insult: "I wish to be informed whether you mean to apply the words falsehood, robbery, baseness, treachery, and cowardice, to my actions, as respects your claim on the East India Company, or to any part of my *conduct with regard to yourself*. Your humble servant, J. Russell." Of course, to any man but a Home Secretary, the words could not have allowed the doubt of a moment. As for Lord John's implied menace of vengeance, that must go for ornament; the billet of a writer of tragedies is entitled to be tragic: but the theatric dagger is notoriously a harmless instrument, and Lord John wielded his weapon on this occasion with all the privileges of dramatic heroism; his antagonist being notoriously an anti-duellist, having even brought in a bill some years before prohibitory of that equally atrocious and ridiculous practice, and

declaring his sentiments on the subject, not like the Irish Mendicant, to give a latitude to his obloquy, but as the result of his deliberate conviction. With this public knowledge before him, Lord John ought certainly to have spared himself the absurdity of brandishing his playhouse vengeance before a laughing world.

But if his feelings were galled, the replies of his antagonists dropped no balm into the scars. He told the noble lord, that of his fire-side virtues he knew nothing, and asked nothing; that they were matters neither of knowledge nor of doubt with him, any more than the personal virtues of the Directors, by whom, however, he had been "*plundered and ruined*." Adding, after this pretty plain hint of his opinion, that "such is the *conventional standard of morality* that those private and personal virtues are frequently found to co-exist with the entire absence of *all public principle and virtue*." On this new lash Lord John curiously recovered his spirits, threw by his weapon, and, pen in hand, displayed the singular innocence of the common meaning of the English tongue to write as follows: "It is *satisfactory* to me to find that you did not mean to cast any imputations on my *personal honour and integrity*."

This satisfaction we are wholly unable to comprehend. That men may differ in their views of public questions is allowable enough: for example, that Lord Palmerston's thickness of political vision may be unable to discover the folly of giving ribbons and titles for the most glaring defeats, we can even believe, though we cannot understand; or that Lord John's continual blunders as a politician may not disgrace his character in the pit of the Queen's Theatre—all this we may admit. But if to declare that the conduct of statesmen, in a particular act, has been a tissue of *falsehood, baseness, and treachery*, leaves the individual any satisfaction whatever; we must think that the North and Fox coalition was very unfairly suffered to sink the great head of Whiggism into personal disgrace to the last of his days; that Jonathan Wild, all whose irregularities were of a public description, was an ill-used man; and that the late Greenacre's notorious public spirit should have retrieved the little inconsistencies of his private life, and rescued from the grasp of the Old Bailey a Whig, a patriot, and a reformer. But points of this order, which would be laughed at as matters of doubt in a conclave of nurses, become solemn and even fearful questions when they take the shape of government. The morality of a flutterer down St. James's-street may be a matter of slight consideration, but the principles of a ministerial mind involve too large an extent of possible evil to be disregarded.

Nine-tenths of the recoil of English greatness within our own memory have arisen from the vague and precipitate charity that covers the deficiencies of private character with the cloak of official virtue. Yet, a green or a blue ribbon will no more give the

art of victory to a habitual fugitive, than the royal commission will confer integrity of heart upon a shuffler, or soundness of understanding upon a fribble. The people of England cannot be too strongly impressed with the conviction, that the air of the Treasury has *not* the power to regenerate the mind of a profligate or a slave into honour and manliness; that even an embroidered suit and bag is but a feeble expedient after all to turn a sciolist and trifler into a man of sense and a statesman; and that the art is not yet discovered, by which the corrupt or the shallow in private life can imbibe sudden dignity or intelligence, even though the one were transferred from his sofa to the solitary bench, where he sits nightly to be scoffed at, or the other from the tea-table to the crowded one where he sits nightly only to be lashed; though each should receive five thousand pounds a-year for the exposure, and though each should exchange the recital of epigrams for the degradation of empire. Philosophy has long since abjured the transmutation of dross into gold; the alchymist has taken his true title of the quack; and the believer in his feats has won and wears the title of the dupe. The philosophy of politics must adopt the same dictate of common sense; must turn away with wise incredulity from that most hazardous of all impostures which makes office work the miracle of public virtue, and must learn to act upon the evidence, that incapacity and ignorance placed in high stations are no more entitled to our respect, than to stand in the pillory constitutes personal elevation.

We charge the Cabinet with the alternate adoption and abandonment of measures, solely with a view to their own interests; with treating the vital questions of the country solely according to the impulses of party; with being by compact the tools of Mr. O'Connell, and by fear the menials of Sir Robert Peel; and, as the inevitable result of the whole, being utterly unfit for the government of a great kingdom.

But among all those exhibitions of dexterity, one fact transpires. The Cabinet have lost the counties of England. The Cabinet arithmeticians are now calculating not, as before, how much they have gained, but how much they have not lost. Why is this? The ship is under full canvass, the royal flag still at the main, not a shroud snapped, the crew at their quarters, the helmsman, captain, and all, the same that they were three years ago; and yet the "good ship," the Cabinet, has not merely stood still, but is actually going back. Why, but because the tide has turned?

The English are not a capricious people; they do not grow tired of a Ministry as a Frenchman grows tired of his tailor. They are not an idle people. They do not cashier public servants for the amusement of hiring others. They do not like to trust Whigs, but they have much to occupy them in their own affairs, and if Whigs will but carry on office with decency, they will tolerate their trifling, and let them receive their sala-

ries. The English are not an unjust people, and they will not expect from men more than they are made for. If the Melbourne Administration had gone on in the natural style of the easy voluptuary at its head, and the small romancer who performs his echo in the House of Commons; lounging through the routine of government, drivelling in the council, lisping in the legislature, performing master of the ceremonies to turnpike bills, and gliding from session to session with the step of a Gentleman of the Bed-chamber, the nation would certainly have laughed at, but might have endured them. It would have been content to find matters going on quietly, and would have had no more thought of displacing them, than of displacing the court dancing-master. But why has the national wrath been so suddenly added to its ridicule? Why has sufferance been deepened into scorn? Why has even the old established nomenclature of party been changed, and instead of Whigs and Tories, have we "Destructives and Conservatives?" names, themselves now rapidly merging into Pre-Papist and Protestant? Because the old names were found too weak for the new necessity. Because the nation felt that party was no longer the harmless contest for the baubles of office, but the struggle of the appetite for plunder against national life; that the trivial temper and minute abilities of the Cabinet were no protection against its mischiefs; and that when they heard the feebleness of the Premier suddenly deepening into the awe of giving "a heavy blow and a great discouragement to Protestantism," and his still feebler copy in the Commons uttering violence, they felt that a more dangerous influence had got possession; that if the dumb spoke, and the imbecile swelled with furious and daring prediction, this only gave sign of the ruling demon within.

The people of England are disgusted with the Cabinet, because they have found them failing in every point of public confidence, fallacious in every promise, and inefficient in every undertaking. The Reform Bill was proclaimed as the grand panacea; all our political maladies were to vanish before it:—yet the patient is now pronounced by those doctors to be more invalid than ever. The Reform Bill was to be the foundation-stone of British legislation, at once so solid and so deep, as to defy the reach of time:—we are now told by its master-masons that it is already as loose as dust. The Reform Bill was to be the conductor, which, shooting up above all the pinnacles of the Constitution, was to disarm every cloud that lowered along the horizon.—But the conductor itself is now pronounced to be the chief danger of the edifice. The Radicals clamour against it as engendering nothing but a vast increase of corruption. The Whigs give it up as an imperfect experiment. Thus the cost of the experiment has been thrown away; the disturbance of the country, the dislocation of all old interests, the shocks to commerce, always consequent on a

political crisis, have all been incurred to no purpose ; or to but one—that of proving to the populace that they have only to clamour, to receive ; and to the demagogue, that he has only to inflame the populace, to seize on the highest offices of the State ; or, to sum up all the effects and evils in a sentence, it has stirred up that heaving of the waters, on whose surface the weed and the foam naturally float highest ; it has shaken the empire to its depths, only to loosen its most worthless products from the bottom, to which they were fixed by the law of their being ; it has sunk the strong, the powerful, and the solid, and has given us the sand and spume of a Melbourne Administration.

But, from all this precarious and presumptuous system the native mind of England revolts. It hates this perpetual disturbance for the sake of living at perpetual ease ; it scorns change which professes to settle every thing. Willing to receive all true reform, it abhors the disinterestedness of the place-hunter, the piety of the infidel, and the allegiance of the revolutionist. Its wisdom demands that all reform should be like the great changes of nature—slow, to be secure ; and undisturbing, to be effectual. It will no more authorize the destruction of any one great organ of the State for the conjectural amendment of the rest, than common sense would urge the amputation of one limb to stimulate the energy of the frame. It shrinks from all outrage to private feelings, property and faith, as a step to the security of public possession ; and above all, it suspects those ready and rapid manufacturers, who have Constitutions to let on hire. On the whole, the people are sufficiently content with the ancient system of things, to desire nothing newer ; until they have ascertained that it is something better. They are proud of the old noble Vessel of the State ; they have no objection to see its defects remedied ; but they have the strongest conceivable objection to setting those thoroughgoing workmen, Ballot, Universal Suffrage, and Triennial Parliaments, upon it ; being perfectly assured that, under their repairs, she would never leave the dock with a single plank of her old British oak in her frame, nor meet the first gale without going to the bottom.

Yet *we* shall be the last to counsel despair. Those religious feelings which we desire especially to impress, even in these papers, forbid us to divorce the idea of a high and perpetual influence from the progress of nations. Empires, like man, are in a state of constant trial. The original impulses may be furnished by the follies or crimes of man, but the guidance is from a more illustrious hand. Even the triflings of individual life and the little operations of party, when they become joined to the great mass of the workings of society, may assume a character visibly shaped by Providence. The thousand rivulets that stream to the ocean, each in its course has followed only the windings of its banks ; but, once mingled with the great waters, they share its

character of greatness, move according to vast and general laws, and rise and fall by the tempests and the tides of Heaven.

By relaxing their efforts, the Conservatives would do more than lose the present, they would destroy all hope of future recovery. They would extinguish the noble contingencies, that occur to all brave and ardent nations, the substantial grandeur, that is never more substantial than after a trial of its strength, and the imperial magnificence of power which seems to constitute the especial attribute of England. If we stand at this hour on the very verge of dangers too dark to be wholly discoverable, and too deep to be fathomed by man, we feel convinced that such hazards are neither encountered nor overcome but for a peculiar purpose. Such trials often come for the exercise of faculties hitherto unknown, and success hitherto unmeasured. The triumph may be mighty, as the struggle is severe. If we fail, our ruin will be as unexampled as it is gratuitous; if we succeed, we may find the result in the more perfect union of those high and singular powers which England seems already to display, in however inadequate a state; but which, combined, and invigorated by the combination, would establish her right to the supremacy of mankind, the junction of pure policy with pure religion, the patriot sanctified, strengthened, and inspired by the Christian. We stand, at this hour, like the Israelite passing from the borders of Egypt. It is not denied, that difficulties press upon us; they may be even more numerous than we are aware; if we turn back, our pursuers will be more than ever our taskmasters; but if England magnanimously advance, there moves before her the guiding light of Heaven; the law for all nations waits to be committed to her charge; and the Earth lies ready for the erection of her promised and immovable throne.

We come to the question which peculiarly presses at this moment; the "appropriation," in other words, the seizure, of the property of the Church in Ireland. The subject of tithes has long tormented the legislature. A single effort of political manliness might have extinguished the torment at once; by declaring the obvious truth, that every man was bound by his own contract, and in consequence that those who, whether Papists or Protestants, took lands liable to tithe, should pay tithe. But this was not the proceeding of our modern philosophers. Understanding that the papist consciences, which felt no possible objection to taking lands thus liable, uniformly discovered the most sudden susceptibility to the guilt of paying when the day came round; they thought proper to resolve the whole into an affair of theology, sympathized with the swindling scruples of the peasantry, to "pay for an opposite Church," turned an affair of palpable knavery into an affair of religion; and instead of ordering the casuist of the bogs to be sent to jail for a fraud on his tithe-owner, as they would have done for a fraud on his

tailor, formally brought the "hardship" to parliament, as an exercise of its powers for the relief of a "conscientious and suffering people." Tithes form a subject too dear to the oratory of faction to be ever left in silence; and the Whigs, for the last fifty years, have poured out their hottest eloquence on the "abomination." But in England the topic was barren. The common honesty of the people felt that a right which was older than the title of any existing lay estate, ought not to be overthrown by a casual vote of party; and in England every honest man accordingly pays his tithe, as he pays his taxes. But, in Ireland, the papist multitude afforded the true instruments for the demagogue; a race of incendiaries declared that the peace of the country demanded the abolition of all payments to the Established Church; and a succession of robberies and murders was employed to impress the moral of papist piety.

At length, in 1834, the principle of seizure took its definite shape; and Mr. Ward, a man whose mediocrity of talents seemed to have marked him among the "palpable obscure" for life, made the attempt to signalize himself, by pre-eminence in political folly. He proposed that, "the surplus revenues of the Irish Church should be applied to the purposes of the State." All the decided Revolutionists, of course, supported the proposal as they would have supported any proposal for any absurdity however ruinous. But the Whig ministry, startled at this rapid stride before themselves, resisted the motion; yet, with the old trimming contrivance of the meanest-spirited party that ever held power in England, they appointed a commission to "inquire:"—the commission being, like all their commissions, a notorious expedient at once for patronage and delay, a sop to Radicalism, and a shelter for their determination to do nothing. The committee never reported during that ministry!

In 1835, Sir Robert Peel's ministry was formed. The fallen Whigs instantly adopted the "Appropriation!" pronounced it to be absolutely essential to the State, entered into a notorious compact for the papist support, on its express principle; and by that support alone overthrew the ministry. They then entered on office, pledged in the strongest possible manner to "appropriation," as the policy without which the peace of the country could not survive, and Ireland must be sacrificed. "The Cabinet must stand or fall by this measure," was the language of those missionary members, which they sent to prop their unpopular cause throughout the country, by daring declarations of their contempt for the common sense of England. The two following resolutions, carried by a majority of twenty-seven, wholly radical and papist, alone placed the Whigs in power:—

"That any surplus revenue of the present Church Establishment in Ireland, not required for the spiritual care of its members, be applied to the moral and religious education of all classes

of the people, without distinction of religious persuasion; providing for the resumption of such part of it as may be required by an increase in the number of the members of the Established Church."

"And, secondly; That it is the opinion of this House, that no measure on the subject of Tithes in Ireland can lead to a satisfactory and final adjustment, which does not embody the principle contained in the foregoing resolution."

Before we proceed to the subsequent conduct of this most word-eating of all cabinets, we must cursorily observe, that those resolutions simply legislated for a nonentity; that a Church, actually famishing, was the one which was to afford a *surplus*; and that even the most headlong orators for this novel attempt at spoliation admitted that nothing could be derived from it for half a century to come! The proposal to employ this imaginary surplus on national education must be equally illusory with the vanishing fund. But in the mind of its popish suggestors it had objects worthy of their perpetual hostility to the Protestant State. They placed it before the empire, as a declaration, that the property of the Church was open to the tampering of the legislature; that party was entitled to alienate the property of the Church for party purposes; and, finally, and most important of all for their immediate ends, that the popish party could make the Cabinet do any thing, however preposterous or precipitate. But Popery had two languages. Its zeal for liberality, public peace, and general education in morality and religion, was its language for the legislature: but it opened its meaning in its peculiar place, the meetings of the Papists, whether rabble, or orators, in Ireland; there the measure was called by their plain name, and grounded upon their plain motives. The name was *confiscation*; and the motive, the supremacy of popery. We take the notorious words of Mr. Shiel; which, often quoted as they have been, have been never denied. They form a part of his public address to his constituents in his Irish county, in October 1835:—

"The complete union of the popular party," says this orator, "of which the meetings at Lichfield House were the foundation, is indispensable for the maintenance of the administration." Thus, distinctly asserting, in the first instance, that without the Papists, whose aid was purchased by the transactions at Lichfield House between O'Connell and the Cabinet, the ministry must utterly fall. He then, in the next instance, states that the terms of the bargain were distinctly "*the secular appropriation of Ecclesiastical property.*" No mention is here made of the necessities of education, or the provision for a return of the property to the Church in the event of its enlargement. Quite the contrary; the orator is too secure in his triumph to stoop to the disguises which Whiggism, in its necessities, wraps round its meagre

proportions. He boldly pronounces it the seizure, for secular purposes, of the property which had been so long in ecclesiastical possession. He goes further, and says, that the compact at Lichfield House was fully borne through in the legislature; and that upon it was founded the resolution carried in parliament, and whose result was the defeat of Sir Robert Peel's ministry. "What a glorious, and at the same time, what an incalculably serviceable circumstance it was," says the orator, "that, by a *Resolution on the Irish Church*, and the great principle of the *secular appropriation of Church property*, we should have annihilated the Tories!" He goes further still, and discloses the fact, which half-faced Protestantism pretends not to believe, but in which popish rapine openly exults,—that this principle of seizure has become from that hour the essential of Whig government; that without it they cannot do any thing, and that without it they shall not do any thing.

"To defeat the Tories," says this confidential and conscientious person, "by *any means*! would have been in itself a great achievement; but to put them out of office by a resolution, *pledging the Whigs for ever and ever to the principle*, without which, *all Church reform would be a mere imposture*,—this was, indeed, a triumph to the Irish people; and if during the last session nothing else had been done, still this would have been a signal instance of success; because *that resolution is irrevocable*, and the commencement of a new policy, from which a *deviation will be impossible*, for the government of Ireland."

Such is the plain, positive, and undenied declaration of Irish papistry; and such the compact by which the Melbourne Cabinet are pronounced to exist; and such the policy by which it is with equal distinctness stated, that they exist at this hour. What now remains to Protestants as their feeling and their duty? to submit to a Cabinet which is thus unhesitatingly declared to be a Cabinet in chains, and those popish chains? To suffer the grossest violation of common right, in suffering the seizure of old Protestant property, and that seizure too by popish violence, and as the inevitable result, to authorize the overthrow of the free, pure, and scriptural Church; and that, too, to make palpable way for the domination of the darkest, the most tyrannical, and the most sanguinary superstition that ever trampled on Europe?

But now the Cabinet had to pay the price of its existence; its mercenaries must have their bond. In 1835, Lord John Russell brought in his Tithe Bill: it contained the appropriation clause, along with a measure for converting tithe into a rent-charge, deducting 25 per cent. from the property of the clergy. The Lords, in their desire to settle the subject, gave way to the proposed deduction, though the enormous one of a fourth, from the subsistence of a Church, whose whole income, if divided to the last shilling, did not average 300*l.* a year! but they refused

the "appropriation," as palpably a mere contrivance to break up the Establishment. The bill thus amended was rejected by the Commons, on the ground that the House was already pledged to the "secularization" scheme; and that the "resolutions" on their books prohibited the admission of the bill so amended.

But this was with the Radical-Whig-Papist majority all powerful on their side. The death of William the Fourth, in 1837, dissolved that parliament. The new House of Commons met ministers with a majority of sixty-eight Conservatives from the English cities and counties. With men of honour, pledged to a principle, there could have been no room for the play of compromise; but with the Cabinet all was instantly that play. They knew, that to bring in their principle would be to endanger their places; and place being paramount with Whiggism to every other consideration, they threw overboard the "appropriation." Such are the Catos who now possess the reins of English government. We defy political meanness to be more beggarly; or political duplicity more trifling. But the management of this contemptible affair renders it, if possible, still more contemptible. Late in the present session, so late that any settlement of the question was evidently beyond hope, Lord John Russell brings in his "Resolutions on Tithe." In those resolutions is the "appropriation" mentioned? No; though the Cabinet had over and over again declared them to be of supreme importance. Is it disclaimed? No; this might offend the Papists. Instead of the manly language of gentlemen and statesmen, the new resolutions are worded with an indistinctness which perplexes all discovery. Sir Robert Peel lashes the little minister with the sarcasm of "This I must say, that I never before knew an instance of a man, holding the situations of a Secretary of State and Leader of the House of Commons, discuss a great question upon what he meant to be the foundation of its settlement, and yet *never to state what he meant.*"

It is to be remembered that Lord John Russell's language had bound all the Cabinet, and that Lord Melbourne, to make assurance doubly sure, in the debate of the 19th of April, 1835, had even haughtily and ostentatiously stated, "I have no hesitation in declaring that I hold myself bound, and pledge myself to act on the resolution of the House of Commons." In the next year he repeated the pledge:—"I cannot give up that principle without a *breach of honour.*" But now we have him, Falstaff to the life.—The bacchanalian hero swaggering over the field, when all resistance seemed to be at an end, shouting out challenges to the air, pinking corpses, and making prisoners of the dead; but when the chance comes of being compelled to make good his words, dropping his prize, hurrying off as fast as his bulk will let him, and leaving his honour to shift for itself. "Honour! 'tis a trim reckoning."

But happy as all these "honourable men" were in their slip-

periness, it was not altogether a complete state of bliss. Their escape was felonious; the hue and cry was after them, and they escaped at last only by stripping themselves of every fluttering remnant of good faith. Lord Stanley was on their heels like a blood-hound, hunted their track through every double; and finally fastened on their haunch with fangs which bit to the bone.

"If," said this able and high-spirited nobleman, "the Resolutions now before the House do *not* include the appropriation principle, and the noble lord (Russell) has declared that they do not; he has avowed, then, that this is a settlement which does not contain a principle, without which he has already avowed that it can be neither *satisfactory nor final*. (Cheers.) Is it, then, too much to ask of the noble lord, when he invites us to an amicable settlement, to beg of him not to *stultify* at once himself and us. He has laid it down in a resolution, that there can be no satisfactory settlement, without coming to an agreement on a certain principle. We ask him to rescind that resolution, which declares that the settlement which he now actually proposes can be neither satisfactory nor final."

To all this the whole party were dumb; an ominous silence prevailed on the ministerial benches. Like Scott's minstrel,

"You would have thought some freakish hand
Had framed a spell when the work was done,
And turned the wooden blocks to stone."

The little Chancellor of the Exchequer, who had itinerated Ireland little more than a twelvemonth ago, making the bogs and mountains echo with his challenge to all mankind to stop the irresistible march of the ministry on this especial point, found himself suddenly incapable of a word. The Irish Secretary, "Morpeth's sapient prominence of nose," that aspiring young nobleman, whose appearance has driven Liston off the stage, and whose face would make his fortune if he confined himself, like Liston, to uttering the words of other men; preserved a solemn silence. Even Lord John could say nothing, but that he was taken by surprise, and taken in, with one or two unhappy attempts at sarcasm; doubly unhappy, for they brought on him the hand of Sir Robert Peel, who administered the discipline in the most summary manner. The Home Secretary having proposed a deduction of 30 per cent. from the incomes of the unfortunate Irish clergy, and they having in their misery offered 15 per cent. that they might be sure of getting any thing, this well-paid functionary, whose single salary is equal to half a hundred of their livings, *if paid*, and who certainly has exhibited no desire to part with a farthing per cent. of his 5,000*l.* a year for any public purpose, chose to say, "Singular this, that the Irish clergy should give such an exact measure of the blessings of

peace. Singular, indeed, that those *christian* clergymen should exactly decide that peace in Ireland is worth 15 per cent. of their income."

But we now come to a statesman of another calibre. Sir Robert Peel calmly and severely observed on this anear, "I heard the speech of the noble lord, I heard the temper of it with deep regret. (Cheers.) It is wholly idle in the noble Secretary to charge us with refusing to concur in the settlement of the present question, when he is throwing insuperable difficulties in its way, by rousing every sentiment of just pride, by telling men like the Irish clergy, who have been deprived of their tithes for the last four or five years, who have submitted to poverty and oppression, and who now say that they are ready to make further concessions for the sake of peace, provided you maintain the integrity of the Establishment;—that such men, after such sacrifices, should be told by a minister of the Crown that they set a value on the price of peace; those men, who offer to give up 15 per cent. for the purpose of insuring peace in Ireland; those men, who have lived upon funds doled out by charity;—that they should be told that they are insensible to the peace of Ireland; that their deep interest for the Establishment arises from mere mercenary motives; that they think more of their purses than of the tranquillity of the country,—I say, Sir, such charges oppose difficulties in the way of a settlement of the question so strong, that any counsel or authority of mine, if authority I have, must fail to produce satisfaction on the subject. (General cheers.)"

But, passing from the language of acknowledged opponents, what is the testimony of men who have sat with them, talked with them, and counselled with them? For instance, Mr. Roebuck. Without having the slightest respect for this person's character or politics, we acknowledge his capacity for discovering hypocrisy; and we give him credit for telling the truth when he has nothing to lose by his candour. This man has had dealings with the ministry for some years; he has been one of the corks on which the Cabinet has floated; one of the crutches on which its impotence has walked before the public; one of those placard bearers who have displayed through every highway and byeway, on his back and front, the advertisements of their quackery; and this man, who has long been familiar with every nook of their selfish and sensual natures, thus describes them at this moment: *—

"Do not believe that men so base as these ministers, so utterly dead to every generous and expanded emotion, can ever run the race of the great and good. * * * * Look round you, and

* Letter to O'Connell, May 19, 1838. Times, May 22.

con over the names of those who now figure as the ministers of England, and point me out the man not pigmy in his intellect, crooked in his policy, *degraded and grovelling in his disposition*. Name him, if you find him, I beseech you; let the people know who is the man thus distinguished from his fellows. But sure I am, of *vile instruments* it is in vain to expect great deeds."

After alluding to what he conceives important for Ireland, this follower and accomplice of the Cabinet gives the finishing touches to their portrait:—"From the hour when they forged chains for Ireland, to the moment at which they consented to hold office; after having given up *every one of the principles* on which, in a liberal mood, they promised to make laws for her; from the proposing of the Coercion Bill to the giving up the Appropriation Clause; give me one instance in which they have not proved themselves *weak in purpose, shuffling in policy, and contemptible in conduct*."

Of course we can have no objection to the ministerial abandonment of the Appropriation Clause, as we have not yet learned to reconcile ourselves to Church robbery; but ministers must be exonerated of the guilt of hypocrisy in Mr. Roebuck's virtuous eyes, on this subject at least. We believe them to have been perfectly sincere in their intentions. They commenced the performance with professional skill: they had provided themselves with the whole apparatus of forcible entry; the parliamentary crow-bars, picklocks, tinder-boxes, and crape, were ready for action; and it must be acknowledged, even by their bitterest enemies, that the Lichfield-House oath was as handsome a pledge to go through with the "business of the night," as Jonathan Wild himself could have desired. What, then, if they failed? As Lord Melbourne says, in that happy mixture of the tavern and the council-table with which the noble Viscount sports his easy way over the concerns of a great empire, "It was a matter of speculation *only*; and political, like private speculations, will sometimes fail." In this instance the speculation failed, simply because the doors were barred, the tenants of the house were awake, and the first attempt to break in was met with a discharge from the windows, which sent the gang flying in all directions. Mr. Roebuck may take our assurance for it, that the attempt will be made again, and a hundred times again; if the mysterious policy of suffering Whiggism to possess the power of doing mischief shall be continued. He may keep his faith, if he have one, in full reliance on the malignity of Whiggism. Hollow in all things else, there is one corner of its heart where venom is substantially stored. There is but one feeling before it in their official sensorium: place must be kept at all prices; salary sits in their pineal gland. But all their inferior machinery, from the corrupt heart to the slavish knee, is at the service of Mr. Roebuck, or any

other of his tribe. On this point we give the Cabinet full credit for the most matchless sincerity.

Yet to touch, for the last time, upon this clause; it must be acknowledged, that no measure within memory ever exhibited a British Cabinet in a light so utterly contemptible. First, with a childish precipitancy, it proclaimed the measure as one vital to the country; as the very breath of its official nostrils, and the pledge of all its public principles. Next, with a reckless abuse of power, it moved every instrument, public and private; from the courtly stipendiaries, with whom it embroiders the saloons of the Palace, down to the grim ruffianism which hurls anathemas from the Popish altars, to be executed by the pike and the torch; and finally, while all Popish Ireland was resting on its arms in expectation of the signal from the English shore, while every tool of faction here was on tiptoe, harangue in hand, to hail the hour of spoil; and while every foreign enemy of England was straining his eyes for the result, with such gaze as the besieger fixes on the first smoke of the conflagration within the fortress; when all was the glowing hope of robbery, the bold-faced thirst of revolution, the anticipated riot over the wrecks of property, right, and religion; when every bond slave of faction rejoiced at the prospect of the saturnalia in which he was to play the master, take his revenge for the scandalous abjectness of his servitude, and in the intoxication of the hour show that he could exhibit the tyrant as arrogantly as he had basely shown the slave; at the moment when "Appropriation" was on the point of being echoed and re-echoed from every hill and every den where Popery gathers her followers for deeds of darkness; the Cabinet shrank—the whole preparative for explosion was left standing—the Guy Fawkes dropped the match—and the Constitution and the Church were providentially saved from being crumbled into dust and ashes.

On this subject, no force of language can be too forcible. If that clause had become law, it would probably be the last law with which an English Legislature would ever have offended the majesty of justice. It would have instantly torn down the Church in Ireland. That ruin would have been followed by the fall of the Church in England, as inevitably as the cutting asunder of the human body would be followed by the death of the whole. And, if the vengeance of insulted Heaven did not visit us in some peculiar and instant shape of national punishment, its operation might be left as surely, and with scarcely less rapidity, to the inevitable convulsions of the people.

But by what agency was this evil counteracted? By what tardy operation of the sense of right on the mind of Ministers was the infinite wrong averted? What mysterious shape of national warning sat, like the disguised goddess at the birth of

Hercules, prohibiting the parturition? Nothing of these. Sir Robert Peel held up his finger; and the design was abandoned at once. He whispered the word "Salary," and the spell was dissolved; their consciences acquired a new sensibility; and they repented—just in time for quarter-day.

To those who are merciless enough to deride utter impotence, to ridicule the antics of children and fools, or to amuse themselves with seeing the blind lead the blind, till they both fall into the natural catastrophe of such guidance; the aspect of the Cabinet must be invaluable. They do nothing. They can do nothing. If O'Connell goads them on behind, they have the grave menace of Sir Robert Peel full in their front. The ass, having found that the assumption of the lion's skin only brought him blows, has wisely discarded that dangerous integument for the future; but he no longer attempts even the circumscribed liberties of his tether—he stands stock still. He dares not venture on the use of his natural faculties, and does not even lift up his voice to bray. Notoriously craving as his appetites are, and indiscriminate as they are craving, he does not turn his head to either bundle of hay, but stands in the midst of mockery from both his feeders, the emblem of philosophic vexation, meek wrath and prejudiced impartiality.

Or, to take the recent language of Lord Brougham—than whom no man living understands the Cabinet better—in his lashing of Lord Melbourne in particular, and his Ministry in general, (Debate on the Irish Poor-Law, May 21, 1838:—)

"The House had been warned, by the noble Viscount (Melbourne), against faction. Let but the same minister cross the floor, and not another syllable would they hear against faction (a laugh). But the noble lord had gone further than any of his colleagues, and in the torrent of his argument called it the demon, the very fiend of faction. He (Lord B.), for his part, felt none of it. It must remain for that noble lord to explain, whether that part of the noble lord's speech had been addressed to his noble and learned friend (Lyndhurst), to the supporters of his own Government, to their *tail* (a laugh), to the Irish priests, or to the friends of the *Appropriation Clause* (cheers), their allies of Lichfield House who had *forgotten* that Appropriation Clause! (cheers); to his noble friends, the leaders of the other House of Parliament, who had held that Ireland was not safe for a night without the Appropriation Clause (cheers), that the tranquillity of the empire could not be answered for without the Appropriation Clause (cheers); that clause which dislodged one Government, and put another in its place—that clause which made friends of enemies, political allies of political foes; which cemented alliances the least to be expected the hour before; that clause which, within three little years, has been as completely

thrown overboard as if it had never any existence at all." (Loud cheers.)

It must be acknowledged, that Lord Brougham performs his public functions with capital effect in such instances. He drops among the affrighted ranks of Administration like a bomb; the fuze blazing, the shell rolling; here a limb shattered, there a head shorn off in its gambols; but the whole troop paralysed by terror, until the explosion comes, and powders them into nothingness. The noble and learned lord's eccentricity, coupled with his force, is the true instrument for crushing a brood that, if they are as venomous as adders, are to the full as slippery. For this kind of encounter all his powers are made. He cares little about the grace of his movements: it is enough for him if he tears, tramples, and extinguishes them all in succession. We thus see him smiting the ignorance of one with an argument, hitting the self-complacency of another with the shafts of an epigram, and burying the dall presumption of a third under a *heap* of history. The unfortunate Cabinet make no attempt to resist, and cannot muster up courage enough even to run away. A kite hovering over a farm-yard, would not occasion more helpless terror among the fat pullets and innocent ducklings, whom the flying epicure marks for his prey. The hand of a housewife thrust into the hen-coop would not create more startling, yet submissive, sensibilities among its cribbed and confined inmates. The noble and learned lord thrusts his hand with no less authority and ease inside the wires of the Treasury Bench: now handles the Premier; now feels the degree of fitness for consumption exhibited by the plump absurdities of a Secretary of State; abandons a third for its leanness, and pities the silliness of another. Still, he never leaves the coop until he has selected a victim, and left every one of its remaining inmates at once panting with its proximity to being devoured, and rejoiced that the lot has fallen upon its fellow. Nothing can be more amusing than the aspect of the Cabinet side of the house when the long, sepulchral figure of Lord Brougham is seen slowly rising on the opposite horizon. For the first few minutes all is whispering; Lord Melbourne shares his wisdom and his fears with the obsequious rotundity of Lord Holland; the Marquis of Lansdowne's problematical physiognomy affects the look of thought; and even the Canadian Secretary seems to shake off his polar slumber,

"His six months' night of icicles and ease,
And ventures to look *living* by degrees."

Lord Brougham's half-dozen prefatory and indirect sentences echo in their ears like the growl of a coming tempest, and all is evident anxiety as to the quarter in which it is to fall. At length the burst comes: if it roll upon the head of Lord

Melbourne, nothing can equal the bustling indignation of his lordship, except the instant comfort which palpably displays itself in the visages and attitudes of all his coadjutors. They instantly let down the severity of their fronts, lounge, laugh, cheer, and gaze with that sudden quiet of soul with which men respite from the pillory might look upon the antics of one of their fellows left in the scrape, and exhibiting his unhappy dexterity in evading the missiles of the bystanders. If the storm fall on poor Lord Glenelg, the Premier subsides without delay into the most philosophical peace of mind, communicates a jest with the established Momus of the party, the flannel-involved Lord Holland; or takes out a billet-doux, and smiles at remembered triumphs. If Lord Holland receives some of those flashes, which are fully sufficient to sour the workings of his lordship's forced and feeble wit; his fellow Ministers congratulate themselves, and condole with the plethoric and perplexed sufferer, pretty much in the manner of Swift's monkies.

In this debate, we have seen the Ex-Chancellor unhesitatingly pronounce, that the Cabinet lived wholly on pretences; that it professed principles at the dictation of others; that it was totally destitute of consistency, firmness, and knowledge of the national interests; that expediency was its sole guide, chance its sole security, and self the sole object of its existence. Bitterly as those invectives must be felt by any man, we can find no attempt to repel them, no hope of Ministers to defend the conduct of the Cabinet; and what they could not be stung to do for themselves in this hour of taunt and torment, who shall undertake for them? If, with one breath, they state the possession of the Irish Church property to be the *sine quâ non* of the possession of Ireland, and yet, on the wave of Sir Robert Peel's finger, with another allow the abandonment of their *sine quâ non*—what language, even from the merciless lips of Lord Brougham, can be too severe for their tergiversation. It is impossible to extract them from this "slough of despond;" no dexterity can lift them off the horns of this most degrading of all dilemmas. In the expression of Lord Stanley, they either believed the appropriation to be essential, or they did not. If they did not, why blazon it with such extravagance of declamation? why paint it as alone interposing between Ireland and massacre, and between the empire and separation? But, if they did, why abandon it for a moment, why abandon it for any consideration whatever? What must be the consummate apathy of conscience, which can calmly contemplate rebellion and national overthrow as the counters of a game on which depends so utterly contemptible a stake as the continuance of the Melbourne Ministry in office? What must be the unspeakable meanness which can consent to retain the show of power by the reality of servitude? What must be the utter unfitness of such individuals for the duties of a government, which has to deal with a manly and

high-minded people. For the first time within memory, a British Minister has proclaimed that he will retain the emoluments of place, while he obviously can make no return whatever for its income. Since the commencement of the Session, what has been done? Nothing. Does the slightest hope exist that any one effective measure will be brought into existence by the present Ministry? None. Does the Minister himself, with all his effrontery, hold out even a conjecture that this condition of negativeness will ever be changed during his hold of power? Not for a moment. He cannot draw back a single step, because he has Mr. O'Connell behind him, keeping him close to his "compact;" he cannot advance a single step, because he has Sir Robert Peel before him, prohibiting him from moving a limb. In the Lords, he is wholly destitute. In the Commons, he has a majority of fifteen,—Papists! Thus, notoriously deprived of all faculty of movement, of all independence, and of all ministerial character, the Cabinet sit night after night to exhibit the spectacle at once ludicrous and melancholy, of grave folly and arrogant impotence, of a passion for honours issuing only in general contempt, and a thirst of power ending in the purse—a sinecure existence, sustained on the condition of systematic imbecility.

But do we desire to lull the country into incaution by this universal scorn? Quite the reverse. We regard the public danger as only increased by the incapacity of the Government. The great danger of the human frame arises not from violence, but from disease. The great danger of states arises not from the haughty enterprises of "bold, bad men," but from the gradual creeping corruption of mean and feeble men, eager for power, yet compelled to seek it by intrigue. Will the bold *Sabreur* set out on his expedition in alliance with the pick-pocket? If the Premier were a man conscious of any higher ability than a gossip and a scribbler of chamber correspondence, would he condescend to associate his ambition with the infinite vulgarity and innate baseness of the O'Connell race? If he felt that he had within him the materials of distinction on any higher terms—that he were a Chatham, a great oratorical three-decker, towering over all the other pennants of his time, throwing his broadsides right and left, and sweeping all resistance before him by the weight of his metal; can any one believe that he would condescend to range in line with such an alliance of bum-boats? or, if Lord John Russell were some great intellectual leader, some possessor of conscious faculties for government, some natural "wielder of the fierce democracy," would he stoop to be alternately dragged and kicked up the steep of power by an Irish faction? If he felt that the thunderbolts were made to be flung by his hand, would he borrow the firebrand from the incendiarianism of the O'Connells, or supplicate a squib from the travelling magazine of the Roebucks? Did William Pitt ever

stoop to this mean association? Did even Charles Fox, vacillating as he was, ever thus stoop; until he found his intellect giving way with his fortunes, the club and the tavern essential to his decaying force, and, like the quack prescriptions of Dr. Graham, a mire-bath the only restorative of his worn out faculties? But what danger can be greater, than to find an empire in the hands of a party whose very feebleness urges them to subservience; whose thirst of salary is at once so feverish and so foul, that it drives them to the first ditch; and whose incapability of sealing the heights of power by the natural means of manly and generous minds, whose want of the eagle's wings, compels them to depend on the serpent's subtlety, creep where they cannot spring, show every step of their progress by their slime, and, even at their highest point, be as much the reptile as ever?

It is this singular and disastrous union of weakness and craving which makes us regard the continuance of the present Cabinet with especial anxiety. Possessing the power of the State, they feel that they have none of the legitimate rights to its possessions; that they have neither talent, nor popularity, nor public respect. We believe them to be utterly without any other object, than the receipt of their hire; and what is the inevitable conclusion? If they cannot do this without the papist, they will do it with him.

"Flectere si nequeo superos, Acheronta movebo."

We see this trifling Cabinet standing between two tempters, —the grim visage and sullen strength of Jacobinism, pointing to the dagger within its cloak, and offering its alliance on condition of national uproar; and on the other side, Ropery, with the leer of the Jesuit, and the malice of the Inquisitor, offering the plunder of the State on condition of the overthrow of the Church. How long is the resistance to last? or what is to resist their combination? What reliance are we to have on Whiggism, to-day embracing all pledges, to-morrow abjuring them?—The frowning virtue of Lord Grey, the mock *Jupiter tonans* of the party, grasping the mock Prometheus, the felon of the firebrand, and fastening him down with fetter upon fetter, Police Bills, Coercion Bills, Rebellion Bills; and this operation scarcely done; when we see the true burlesque transpire through the drama, the culprit ridiculing the judge, snapping the chains, and taking his easy way through the multitude. But, do we suppose that this impunity exists with the good-will of Ministers? Quite the contrary. We believe that they feel Irish faction, as the sailor in a hurricane feels a press of sail; that they would rejoice to see it overboard, if they had but the courage to cut it away. It is this alternation of political shapes, this magnitude of hazard and littleness of mind, this passion for power and meagreness of means, this ambition of ruling England and yet ruling it by the crudity, insolence, and selfishness of an Irish mendicant, which renders

the present Cabinet one of the most curious yet most alarming of political phenomena: like Milton's demons, instinctively enlarging or compressing, according to the moment; and retaining nothing but their mischief.

“ The signal given,
Behold a wonder! they who now but seemed
In bigness to surpass Earth's giant sons,
Now less than smallest dwarfs, in narrow room,
Throng numberless, like the pygmæan race
Beyond the Indian mount, or fairy elves.”

But while this burlesque of statesmanship is before our eyes in England, in Ireland all is reality. It is there that the true, steady, and furious game is played. We peculiarly beg to call the attention of the British Protestant to the following proofs. About two years ago, in direct contemplation of a new parliament, a paper was published, importing to be from the Papist Committee, of which we give the chief features. The paper itself has the formality of a proclamation from acknowledged authority, a sort of code of legislation for papist Ireland. It recommends:—

1. “ That we call on every parish in Ireland, without any delay, to appoint *two pacificators*, for the purpose of forwarding the *objects of the Association*, and obtaining ‘Justice for Ireland!’” In what spirit of peace those pacificators were to be appointed, we may conjecture from the police reports of the country.

2. “ That such pacificators shall be appointed, one by the clergyman who has the greatest number of persons of his communion in the parish, the other by the parishioners. But in case the clergyman shall decline to nominate, then both shall be chosen by the parishioners.”

This direction happily establishes a popish canvass, with the popish priest for its organ. Of course, the author was not simple enough to suppose that the protestant clergyman would have any thing to do with the matter. The popish priest, at all times willing enough to busy himself with politics, is here invited to perform the part of returning officer—unless he still prefer the part of choosing a representative, of his reverence's own politics, interests, and attachment to the protestant constitution!

3. “ That the Secretary of the Association be empowered immediately to call on each parish to appoint such pacificators, and to appoint none but persons of unquestionable *loyalty*, activity, and integrity.”

Of course, these persons must be of unquestionable zeal for the Association, of activity fully sufficient for the purposes of electioneering, and of integrity, such as Faction conceives fit to figure in his service.

5. "That the Association do furnish gratuitously to *each pacificator*, a weekly Dublin newspaper; such newspaper to be selected by the individual to whom it is sent, and to be continued to him so long as he shall remain in the office of *Pacificator*."

Innocently expressed as this is, it has a meaning worthy of the great Mendicant. There are about 2000 parishes in Ireland; thus about 4000 copies of a radical and papist journal would be thrown into circulation, and that into the hands of violent and bitter men, expressly chosen for their avowed subserviency. The power of selection itself seems an artifice, to induce the Dublin papers to *O'Connellize*, in the hope of increasing their sale; for the paper chosen is sure to be fixed on for the activity of its partizanship. An additional object clearly is, that of supplying a means of instantly spreading the words and will of the Mendicant through the land.

But another and still more important portion of this document consists in what its author entitles, "The Duties of *Pacificators*." They wholly refer to the object of agitation and the elections.

1. "They are to prevent and put an end to all riots, faction-fights, and breaches of the peace in the parish; and to assist the agent for the Crown prosecutions in punishing any person who shall be guilty of the folly and wickedness of engaging in any such riots."

This sounds honest, but it is as dexterous as the rest. The perfection of such a plan would actually create a new police in Ireland; and that police wholly under the command of Mr. O'Connell. The 4000 delegates would take upon themselves the interference in all meetings of the peasantry. They would be looked up to on those occasions as acting by an authority to which the peasantry look up much more than to the laws: but how long are we to trust an influence thus obtained above the law?

2. "They shall ascertain and report to the Association the *number and names* of all persons registered in the parish; the *names of their landlords*; the *principles* of the voters, and the *influence* that is supposed to be exerted to induce them to vote for or against *their country*."

If there is meaning in language, this "duty" would involve the establishment of a system of perpetual and most vexatious surveillance. It declares that a constant and minute inquiry is to be set on foot, as to political principles and personal influence; and further, that this inquiry is to be the subject of a constant and minute correspondence with a self-constituted and irresponsible body in Dublin—the Association! There is not a transaction of human life which might not be comprehended, by an active and angry agent, within the line of the *names, principles*, and *influences* of the obnoxious individuals. But to proceed in this showy catalogue.

3. "They shall ascertain the number and names of persons who, not being registered, are qualified to be registered; and give notice for the registry of every such person being in the popular interest, and pursue every fair and legitimate means to procure such persons to register."

This sounds fair, but it is still a part of the system. Every man capable of voting would thus have a notice served on him by one of those officials; and those who know the nature of Irish freedom in those matters, will know that vote he must. In England, votes are often left unregistered; and here we have scarcely any other solution of this neglect of a public duty, but indolence. But in Ireland many a man shrinks from the hustings through conscience acting against terror: conscience forbidding him to vote for popery and its accomplices; terror forbidding him to vote against them: the only way of escape seeming to be, the avoidance of registering altogether. But this order now puts the escape out of the question; the man *must* register, and the registered *must* vote: and he is a bold man who in these times will venture to vote in Ireland, but according to the will of the papist.

4. "They are to procure the collection of the 'Justice Rent' in all cases in which the parishioners, or any of them, are perfectly willing to contribute the same." In other words, they are to be the tax-gatherers of the Association; and this tax is to go on, apparently without limit in either extent or time.

5. "They are to ascertain the number of persons illegally and unjustly sued, or *persecuted, for tithes*, and to report their names and grievances to the Association."

The law pronounces tithe legal, and commands its payment: popery resolutely pronounces it illegal, and its demand persecution; and orders the recusants to be taken under the papist protection.

A final clause commands the "pacificators" to correspond, at least once a month, and as much oftener as they conveniently can, with the Association.

If this whole document imply not the formation of an *imperium in imperio* for Ireland, we are much at a loss to know by what other means it can be implied. Of course the Association will not interfere with the throne so suitably held by Lord Mulgrave. It will leave the noble lord to the full enjoyment of his tastes; it will not interfere with his farces or his flirtations; it will neither mulct him of a toothpick, nor willingly inflict on the polished vacancy of his forehead an additional wrinkle. But if it does not virtually purpose to relieve him of all the toils of government, its language is as destitute of meaning as one of his lordship's most laboured novels. That the "pacificators" were immediately set in motion, we owe it to the Agitator's known promptitude fully to believe; that they still have the honour of

his confidence, we perceive, from his adverting to their labours in his electioneering letters; and that they have done all their "duties" to the utmost point, we must judge from the still more unequivocal evidence, that the Beggarman still continues to flourish in his annual rent; that he enters parliament with a tail of nearly seventy joints, acknowledged and unacknowledged; and that Ireland exhibits a state of tumult and misery unequalled at this moment by any land of savagery, from itself to the wall of China.

Yet we should be doing great injustice to Irish faction, if we conceived that the honour of embroiling Ireland was the sole reward contemplated by its patriotic labours. It is the *grand depository* of Irish finance; and the vigour with which the system is worked, is equalled only by the profound secrecy in which its fruits are concealed from the unhallowed eye. First, we have the *Catholic Rent*. This is a fund of about fifteen years' standing, and notoriously of so large a produce as to have been urged on the late Lord Liverpool as a valid argument for what is called "Catholic Emancipation." The noble lord's decaying mind, unhappily, instead of regarding this rent as a popish attempt to control the legislature and defy the laws, weakly submitted to its existence. Of this fund, election expenses and lawyers' bills have been the alleged absorbents, but no satisfactory statement has ever been furnished to the public.

Next comes the *Justice Rent*. Of this fund nothing has transpired, but that its collection was very vigorously urged: the whole affair remains a secret of state. No public account of receipts or disbursements has yet been furnished.

Next comes the *O'Connell Tribute*; a fund pressed on the Irish population by every art of which the distinguished tax-gatherer in question has so long been master. This ten years' demand on national gratitude, "still paying, still to owe;" this extraction of the pence of the little beggar by the great one; this incomparable machine for grinding the rags and famine of the Irish populace into solid money, owes its whole invention to the "Agitator," and, we presume, rewards his merits with its fruits. On this head we have not heard of any account whatever.

Next comes the *Dublin Cemeteries Fund*, a very productive conception. Some half dozen years ago, a party clamour was raised in Ireland against the terrible tyranny of refusing to allow the popish ceremonial of burial to be read in protestant churchyards. The papists, who had submitted to the law in this instance without discovering any evil in the matter for a hundred years, suddenly found out that it was an insufferable breach of the rights of man; made a riot, and succeeded accordingly. The protestants, both clergy and laity, were glad to get rid of an intrusion which was a pretext for ill-blood, and raised no opposition to the plan of popish places of burial. Subscriptions were

set on foot, and through the medium of the priests and demagogues, a very large sum, amounting it is said to many thousands, was collected. Of this collection, the public have not yet been favoured with any direct account. Auspicious as this system of secrecy has been hitherto, it has now and then excited some soreness; and so late as February in this year, a public meeting was called for the express purpose of ascertaining what had become of the fund. All inquiry was furiously resisted; but the friends of open dealing in matters of the public purse, at length succeeded in obtaining the appointment of a Committee. Whether they have gained much even by this, remains to be told; hitherto we have heard of no report, nor do we believe that they have succeeded in any one of the objects of their investigation.

Next comes the *Rathcormac Fund*; a subscription commenced for the relief of the families of certain individuals killed in a violent attempt to resist the king's forces and the law. Some small sums were given to those people; but the subscriptions continued to be called for, and as it is now about four years since they were commenced, it would be gratifying to know what its products were, and how they have been distributed. On those points, we fully believe that the system of secrecy has been rigidly adhered to. And on the whole five funds, we venture to think that the public, and perhaps even the legislature, would be gratified by having some slight information.

Let us be understood in the plain meaning of our words. We do not charge even this vulgar faction with abuse of those funds, for we know nothing on the subject of their application; but we say, unhesitatingly, that powers of this kind should not be suffered to remain in the hands of any private persons; that to a weak temperament they would be an irresistible temptation, while to a profligate one they would be the instruments of public danger. We further say, that any man commanding the nomination to half the seats for Ireland, and through whose hands flowed nine-tenths of its patronage, must have a degree of virtue singular among mankind, if he is to be trusted implicitly. We shall always be among the last to speak slightly of the official authorities of the Constitution; and we cannot but feel for the condition of the Irish representative of Majesty. It is perfectly clear, that the studied purpose of Irish faction is to make him a cipher. To the noble lord who now holds the government in Ireland, we make no allusion more than to others; but we see a settled determination in those men to make the first officer of the kingdom no more than a bust in the window—all suavity and smiles—while the true business falls into the hands of the bustling wig-weaver within, the adroit fitter of his crazy workmanship to every complexion and every visage. This noble lord has actually had the infinite good nature to say, that Mr. O'Connell made "fewer applications to him than most gentlemen;"

as if Mr. O'Connell could do nothing, unless he came acting the part of master of the ceremonies to every clown in search of a gauger's place; unless every constable was bowed by him into the presence, and unless he was childish enough to supplicate where he felt that he might command! We may hear of a pasha's resisting the sign manual of the sultan, but the inevitable answer is—the bowstring.

And this is the state of Ireland, after ten years' trial of that measure which the Papist solicited as the only requisite for peace; which he solemnly pledged himself to receive as the full quit-tance of all claims; and which he by oath accepted as a perpetual act of allegiance to the Constitution. Yet from that ill-fated hour all has been anxiety, tumult, and hazard; blood has constantly flowed in Ireland, until that country has become a byword to Europe; conspiracy has been constantly organized against the Government of England, until the idea of revolt has become familiar, and the peasant only awaits the order to act the rebel; in England faction rules. Whatever may be the mind of the Cabinet, England, with equal astonishment and disdain, sees the supremacy of an Irish junta, as contemptible for its weight or wisdom, as it is violent and bitter in its hostility. She sees with no less scorn the palpable charlatanry by which this new animal magnetism is effected; the ridiculous manipulation by which Whiggism is alternately thrown into torpor, and roused into unnatural animation; that science of the palm, by which, at the touch of the operator, the patient alternately talks gibberish and dreams dreams—is the fool or the fanatic; now blubbers in sympathy with the maudlin sorrows, and now repeats the daring insolences and bloated extravagances, of Mr. O'Connell.

We shall readily acknowledge that we do not reckon either separation or rebellion among the Agitator's dreams. In the words of a late "View of Irish Objects," he is merely a low traf-ficker, whose object it is to raise a livelihood out of the poverty of Ireland; to live in degrading affluence, and make train-bearers for his vanity out of the lazy hangers-on of Irish faction—the briefless barristers, the hopeless office-hunters, the broken in trade, and the broken in character;—to be king of the beggars, the Beau Mordecai of the Irish Monmouth-street, the May-day man of the brush and scraper, his soot relieved with his tinsel, rioting and revelling at the head of his ragged troop, and at once brawling and begging. But when this disturber shall have disappeared from the stage, who shall calculate the tremendous uses of the *materiel* which he has spent his life in compiling? Let us suppose, that when the old intriguer has been extinguished, some ruffian of real intrepidity should succeed to his influence. If his first purpose were to assault the English Church through the breach of the Constitution, what could withstand the intrigue and the impulse of the force with which

he must act upon the Irish elections? That force, even in its imperfect state, has been able to return an ominous majority—a majority which keeps in power the most unpopular of all administrations. What must it be in the ripening of the system? Nothing but a miracle, or a sudden awakening of Protestant determination, equal to miracle—the direct and decided exclusion of popish law-makers from authority over Protestantism, the closing of the parliamentary doors upon the whole band, could then save the British Cabinet, let whoever will be its members, from being the perpetual slave of popish faction, and the Protestant people of England from being virtually under the control of Popery. But if the future leader's purpose should be separation; what could be a more efficient preparative than the regimen which has been adopted to reinstate the popish supremacy of Ireland?—two “*pacifactors*,” in other words, two established agents of the Association, fixed in every parish, whether protestant or popish; a system of regular surveillance, of regular correspondence and of regular command. In Ireland the popish priesthood of the parishes amount to about 2,500. Monks, Jesuits, and travelling Missionaries make a still more suspicious and still more active body of agitation. The Romish populace probably amount to six millions. What must be the formidable operation of nearly 7,000 *officials*, whose immediate employment would be to agitate, to canvass, to collect tribute, to correspond, and send a whisper of the new “*Liberator*” through the circle of the land? What force is there in any Cabinet to meet this? The traveller might as well stand in the bed of a cataract, or in the path of an avalanche. At this hour the political crisis is gathering. We hear the impatient cries from Ireland. The fiercer agitators already regard the tardiness of their old leader with contempt, and demand the appeal to “the national energies.” They complain of the scantiness of the prey which he shares with them; call craft, cowardice; and disdain the paltry dole of casual commissionerships, judgeships, and magistracies, while one daring moment would throw all the prizes of public life into their hands. They are not content to be the jackalls of the jackall; they will not feed on the fragments which he leaves after his solitary feast on the public carcase.

Are those men to be bound by gratitude? We see their gratitude, in their assaults on the Constitution. By oaths? We see their sense of an oath in their conduct to the Church in Ireland. The Bishop of Exeter, in his able speech on the Cork petition, March 1st of this year, quoted the words of the Papist leaders before and after emancipation; and proved, by their total contradiction, the strong necessity incumbent on the Legislature to enforce their engagements. In this detail he took the personal pledges of the individuals, and pronounced, that their violation was equally in conformity with the vicious and per-

fidious license of their Church, and hostile to every true sense of obligation. We shall give some additional instances. The only two persons whom Popery has been able to find among her multitudes, capable in any degree of obtaining a hearing in parliament, are Mr. O'Connell and Mr. Shiel. This, which is a marked stigma upon the ignorance and dulness natural to popish habits, narrows our task on the occasion. From the commencement of the popish demands, all their agents had uniformly professed the utmost abhorrence of any intent to injure the Establishment. In the original petition of 1757, the petitioners declared: "If it has been objected to us that we wish to subvert the present Protestant Establishment, we hereby *earnestly and solemnly abjure any such intention*. And we hereby pledge ourselves that we will not exercise the privilege of the elective franchise, if granted to us, for any such purpose." This declaration was repeated and re-repeated by all their successors, down to the day on which they were fatally admitted into parliament. Mr. O'Connell himself was one of the most forward protesters against any imputation at once "so harsh and so unfounded, as that the Roman Catholics had a wish to injure the Establishment." In his examination before the Committee of the House, on being asked why he recommended the abolition of the forty-shilling freeholds, his answer had been, "For the purpose of *securing the Established religion in Ireland*; and I would further recommend that no concession whatever may be made to the Roman Catholics, unless the *Establishment in Ireland be rendered inviolable!*" On its being observed to him, that this language seemed much at variance with what he was in the habit of using at the Catholic Association, &c., his answer was; "I do not hold myself bound by what I might have said in that assembly, or elsewhere, under particular circumstances:" an evasion worthy alone of the man who used it, but still binding him to his declaration before the Legislature. But all this was previously to emancipation. Similarly Mr. Sheil declared, that, "instead of endangering the stability of the Established religion, and of the gorgeous institutions by which it is attended, Roman-catholic emancipation would contribute *to its permanence*. It is *because* we consider it as a barrier to concession, that we regard it with hostility." In his evidence before the Committee of the Commons, March 1825, he stated: "The influence of the priest in elections arises from the question of Catholic emancipation, and none other. It is in reference to that question that it is exclusively exercised. He could not, I think, produce any impression on the lower orders, except on some subject immediately involving a religious question, and not collaterally connected with it."

Can it be necessary to add, that this was *before* the acquisition of the popish objects? or that the passages which we are now to

quote were *after* it? They are taken from public and prepared documents—Mr. Sheil's addresses to his electors. "If," said he, (in 1835,) "the clergy are warranted in struggling for the maintenance of tithe, are not the clergy of the *National Religion* equally justified in labouring for its annihilation? Let the British parliament do justice, let the *great moral nuisance be abated*, let the scandalous sinecurism be put an end to, let the *great anomaly* that exists in Ireland be removed, and the Catholic clergy will retreat within their temples." He further adds, "The deep detestation that prevails through Ireland is to be traced to the fatal pertinacity of British legislation in, *maintaining an institution* against which common sense, common justice, and common humanity revolt."

We ask, Would it be possible to exhibit a stronger and more scandalous attack on the Church than is expressed in those words? Would even the weakest Protestant legislature have ever suffered papists to set foot within its walls, if they had heard those words used before Popery had gained its point? Would any man of common sense have trusted them? would common justice have had any other duty than that of punishing the offence? or common humanity any other feeling, than that of regret for the dupes whom this reliance was betraying into ruin? Mr. Sheil's promise of priestly quietude has been exhibited in his being proposed at his four successive elections by a priest; by his constant appeals to the agitation of the priesthood; and, among the rest, by his address in December 1835. There he says, "I appeal to the people of Tipperary,—to all, but especially to the clergy. Priests of Tipperary, on you I call at this juncture! *Invoke your flocks*, and tell them that at this great crisis every thing is at stake." How can men with any sense of duty be prevented from guarding themselves against such allies? How can Protestants henceforth see Papists sitting in the possession of power, without regarding its exercise with the deepest alarm? or how can Englishmen suppress their indignation at being deluded into the most perilous sacrifices by artifices the most contemptible?

But the whole popish body are the same, from the peasant to the peer; all ready with their pledges, and all equally demanding our utmost vigilance. Lord Shrewsbury, a Papist, who accidentally succeeded to the estate of the late Lord, is one of their polemics. Weak, giddy, and ignorant, he should be the last man to court publicity on any subject. But he atones for his multitude of sins by being a bigot of the first water, residing for the last dozen years almost constantly at Rome; and being a prodigious favourite with the Pope! In England he has unhappily nothing to do, but to get by heart speeches written by his confessor, and be tossed and gored two or three times in the session by the Bishop of Exeter. This trifling peer (some time, need we say, *before the act of 1829*),

published a pamphlet, written by his papist chaplain, but professedly by his lordship, full of the Sheil and O'Connell promissory style. Nothing could be more propitiatory and pathetic, nothing could be further from the writer's soul, than "to impugn the Establishment;" quite the contrary: he only longed to see it solid on the rock of conciliation. But let us take his own words:—"I trust to show," says this Beaumont-and-Fletcher affair, "that so far from there being any reasonable ground of danger to the Established Church from reinstating Catholics in their civil rights, it would be equally our interest and our inclination to uphold *the honours and temporalities of the Church of England*. . . . It is equally improbable that *we* should unite with the Dissenters for the purpose of degrading the Establishment. . . . What objects can Catholics have in uniting with Dissenters to despoil the Establishment? When the passions are calmed, and the interests of every class are amalgamated by equal laws and equal rights, the present lamentable discord will cease, &c. &c. The Church of England might then enjoy her revenues and her privileges in peace and comfort, without the hatred or envy of her neighbours! . . . I speak not of Ireland; any spoliation of the Established Church there, must proceed either from a convulsion of the country, or from the power of the Protestant landholders. . . . Is it not natural that we should support the Establishment, should we see it invaded by Calvinists and levellers? The Established Church has ever formed a part of the Constitution of the country. She is the promoter of learning, the preserver of the splendid memorials of the piety of our ancestors; she is now become the encourager of the arts. . . . The property of the Church in the hands of laymen, or in the possession of sectaries, neither would nor could be half so advantageous to the country as it is now. I have already said, why we have no wish to see it in our own. The sacrifice of the Church Establishment is therefore *a sacrifice which we desire neither as Christians, nor as members of the State*. . . . While in all this I deliver only the sentiments of an individual, at the same time I believe that I speak those of the body to which I belong; at any rate I am sure, that what I have said I have said in the sincerity of my heart."

Would not any man of common apprehension think that to escape from such language was impossible? Yet we see the whole popish body, from the village curate up to the archbishop,—from the hobnailed voter at the hustings up to the polished patriot who harangues on "justice to Ireland" in the Commons—all now joined in one outcry against the Establishment. Messrs. Sheil and O'Connell, who pledged themselves "fathoms deep," and were ready to have pledged themselves down to Avernus if occasion required; to eschew every injury or destruc-

tion, however remote, to the Establishment, now harangue, denounce, and inflame, with all the furious activity of Rome. How is this monstrous anomaly to be accounted for? The Bishop of Exeter calls the whole body perjurers: but, with all deference to the Bishop's acknowledged learning and intelligence, we must explain his expression. It is unquestionably true, that if Protestants had sworn such oaths and broken them, the gentlest vocabulary has but one word for the act. But the Papist is differently circumstanced from all other men. He is justified in this conduct by his church. When we find the leaders of Popery, for instance, offering as the price of their objects the most solemn respect for the institutions and property of the Establishment, and immediately after obtaining their objects, actually entering into a formal compact, on what they term "*the great principle of the secular appropriation of Church property*;" when they pronounce this "a glorious triumph," and sell their alliance to a tottering Cabinet, on this very contradiction of their pledges to an insulted country,—plain men can only lift up their hands in astonishment; but men who have seen the habitual conduct of Popery, know that this startling contradiction is the simplest of all processes with the religion of Rome; that those men, instead of being called perjurers by her, would be called faithful *sons* of the church,—not sinners but saints. Well may that church forbid the opening of the Scriptures: well may it curse and crush the daring investigator who turns that page, where all is a testimony against the foulness of Rome; well may it at once beguile and hate, betray and defame that great Establishment, that pride and protector of our country, which leaves the mind free, which proclaims the Scriptures the property of every man, and which nobly and faithfully encourages the Christian to fill his understanding, and invigorate his heart, from the fount of Divine knowledge. The Church of Rome, in that vivid intensity of corruption by which she visits and vitiates every capacity of human nature, wholly extinguishes the bond of the most solemn oath, wherever her convenience is involved in its violation. This is her written law!

To individuals she says, "*No oath opposed to the interests of the Church is binding.*"* But, the interests of the Church being undefined, every man may of course include his own interests in them, if he will: this canon, therefore, legalizes all breaches of every bond between man and man.

To nations, the Church of Rome says, "Subjects owe no allegiance to an excommunicated monarch, if after excommunication he shall not be reconciled to the Church."† In other

* "*Juramentum contra utilitatem ecclesiasticam præstitum non tenet.*" (Decretal. lib. xi. tit. 24, c. 15.)

† "*Domino excommunicato manente subditi fidelitatem non debent.*"

words, the simple command of the Papacy may, at any moment, privilege the subject to break every oath which he has made, during his whole life, to the King and the State; it may entitle him to resist and rebel; it even may enjoin resistance and rebellion upon him: thus, casting out the monarch from all right, and absolving the subject from all allegiance, it makes the entire frame of society dependent on its pleasure.

To monarchs it says, "The Pope may dethrone for legitimate causes:" the Pope himself being the decider on those causes, and by consequence proceeding to exercise his power in every instance of his avarice, his ambition, or his revenge, where he can exercise it without fear.

To all mankind it says, "*Confederations, leagues or bonds, and conventions, made with heretics, are rash, illicit, and barbarous, and in their nature null*, even though they should have been made before the lapse of the party into heresy; and however they may be confirmed by oath, or by faith pledged, or by apostolic confirmation, or any other confirmation whatever, after they shall have become schismatics as aforesaid."* This is the formal proclamation of the Pope, Urban the Sixth, which has never been abrogated by Rome, which continues to this day the law of Rome, and under which Popery essentially regards all its treaties with Protestantism, merely as things to be observed only till it is convenient to break them.

"*No faith is to be kept with heretics.*" All the popish haranguers in this country fiercely deprecated this charge, and had even the effrontery to deny that it was Romish. But it is the law, fundamental, unshaken, and notorious; and ready for action whenever the Papacy shall feel itself safe in using it. The plain reading of this statute is, that no treaty with Popery ever was, or ever will be worth the paper that it is written upon, from the hour when Protestantism shall seem capable of being crushed without retaliation.

Do we require to add to this inconceivable wickedness the atrocious and murder-soliciting canon of Urban II.,—"We do not regard those as homicides, who, burning with zeal for the Catholic church against excommunicated persons, happen to have killed any of them?" And further, to show that this use of the dagger or poison to get rid of excommunicated kings or obnoxious subjects does not constitute regicide or murder, the offence is ordained to be wiped off with a pitiful penance. We ask the Papists whether this law does not subsist on their books, whether it has not been acted on, and whether the compendious massacre contemplated by the Gunpowder Plot was not pronounced by the principal of the Jesuits and other Romanists a holy thing? whether the Ravailacs and Clements did not

* Rymer, tit. 7, p. 352.

prepare themselves for regicide, under the express sanction of this canon, and consider themselves to be fully justified in dipping their hands in royal blood? We demand, whether there is any provision in the Romish code to prevent this dreadful canon from acting on the half-savage instincts of the Irish Papist, propelling him to murder, and blinding the wretch to his fate here and hereafter, by telling him that the assassination of one whom his guilty church calls a heretic is *no murder*?

There is but one feature more of this desperate system to which we shall now advert. The papist haranguers tell us, that they have given proof of their respect for an oath, by their submitting so long to exclusion, when an oath was the only barrier. But let it be remembered, that the tenor of this test oath was, that the takers of it were not Papists. The taking of such an oath, for the purpose of obtaining places and emoluments, would be obviously equivalent to a complete abandonment of Popery in all its ceremonial and spirit; an abandonment which the Papacy would not suffer on any conditions. Thus, the Romish disregard of oaths could not be applied here; for, to take the oath, implied a practical and palpable abandonment of those forms and that allegiance which Rome will never give up. Let it be also remembered, that the peculiar point of the test was, the denial of Transubstantiation, the fundamental doctrine of Rome, and as such not to be remitted on any condition whatever. Why was this doctrine especially named in the test? Because it was the most prominent, if not the only one which the Papist cannot deny—not without offending his oath, but—without offending his church: “their priests,” says the historian of the “Irish Remonstrance,” “labouring to infuse into all their penitents all their own principles of equivocation and mental reservation in swearing any oath, even of allegiance or supremacy to the King; and forswearing any thing or doctrine whatsoever, excepting only those articles which, by the indispensable condition of their communion, they may not dissemble on oath. The tenet of Transubstantiation is one of those; therefore they make it the test of discriminating the loyally-principled Protestant from the disloyal and dissembling Papist.”

Who says this? Is it some Protestant writer libelling Rome? No; but one of its own sons—Father Peter Walsh, a Dominican, writing in the very year after the enactment of the Test. But this learned and authentic expositor of the Romish political morality further explains the dependence that is to be placed upon Romish oaths of allegiance. The individual who actually holds the Pope to be supreme in temporals as well as spirituals, may yet safely swear that he has no temporal power, direct or indirect, within the British empire. But how is this scandalous contradiction to be got over? Simply by holding, that his power, however it may operate on temporal matters, however it command

war or create insurrection, disturb or dethrone, is *always spiritual*. Allegiance is to be got rid of in the same way. "It is our doctrine," says this learned Dominican, "that we, as subjects, owe a natural obedience to our King, and that no power can free us from the same." How is this to be reconciled with rebelling against him? In the simplest manner imaginable. The Pope has only to excommunicate the King; he is then *our* King no longer—he is *nothing*.

But the question for Protestants is, How are they to deal with a church professing such principles? What common ground of reliance is to be found between them? How can we bind men by a religious sanction, whose religion actually supplies them with the means of making all obligations light as air? Thus, if we find the whole papist body at this hour howling out for the ruin of that Protestant Establishment which they have in all their ranks a hundred times over sworn on the Gospels not to touch in its property or privileges, nor injure in any conceivable mode,—what remedy lies in our hands? One, and but one. That of breaking off all negotiation, of annulling the rash and hazardous concession by which we gave them parliamentary power, and of restoring the security of the Constitution by excluding from the Legislature a faction whom we can neither trust nor reconcile.

Scarcely ten years have passed since that most ill-omened Emancipation; since we saw the leaders of the State—men whose genius and patriotism we had been taught to honour—harnessing themselves to that towering and haughty engine of national hazard.

"Scandit fatalis machina muros,

Fœta armis.

Illa subit, mediæque minans illabitur urbi."

The entrance of the evil, too, was not without warning. Many a long and ardent appeal was made to the principles and the piety of England. Years of delay were interposed, as if by the act of Providence, protecting us against the irreparable ruin of its admission.

"Quater ipso in limine portæ

Substitit, atque utero sonitum quater arma dedere."

But the trial of England was to come; impatience and headlong confidence effected their triumph over the calm judgment and painful experience of Protestantism; the bulwarks of the State gradually gave way; and in the midst of a strange and short-sighted exultation, in the midst of extravagant promises and unaccountable credulity, the power of Popery was introduced within the walls of the Constitution.

"Instamus tamen immemores, cæcique furore,

Et monstrum infelix sacrata sistimus arce."

And what has been the consequence? From that crisis Eng-

land has never known a quiet hour. Ireland has been in a state of menace. A Popish demagogue has been the leader of the national councils. Popery has made and unmade every successive Cabinet. It has at length made a Cabinet out of the most frivolous materials, sustains it in defiance of the will of England, and haughtily taunts it with the condition of being its creature. The public question now is, how long we shall have a Church? The next question may be, how long we shall have a Constitution?

But is England actually without strength? Has the vigour perished which, but a century and a half ago, drove Popery from the legislature, and by that single act of wisdom and intrepidity secured for England the longest period of internal peace, of pure freedom, and national prosperity, known in the annals of nations? We say, No. And we proudly appeal to the evidences supplied by the people themselves.

During the last three years, a series of great Conservative assemblages, of the most striking kind, have been held since the first great dinner in the Covent Garden Theatre in April 1836. One, and one only, on the same scale, has been attempted by either Whigs or Radicals, and that one has been a miserable failure. Yet Radicalism fixes its stronghold in the populace, and Whiggism boasts itself as being the peculiar champion of the people. The composition of the Conservative meetings had been of the highest order, of all that constitutes the honour, opulence, and intelligence of England: the peerage, the landed gentry of all ranks, the clergy, the great manufacturers, the mercantile interest, were their component parts. They were the NATION. Their language was worthy of their rank, and their spirit worthy of men who felt that on themselves depended the welfare of their country. Disgusted by the meanness of intriguers for power in subserviency to a domination which made all power a disgrace—and determined to save the Constitution—they spoke their will, and returned to parliament an Opposition which, by paralyzing faction, from hour to hour alone checks the fall of the country. What the Opposition thus returned has done, is to be estimated from what it has forbidden. In 1836, Mr. O'Connell thus issued his mandates to the Cabinet:—

"Lord Melbourne *must* content the English and Irish Dis-senters.

"He *must* become the advocate of an increased and extended franchise.

"He *must* consent to shorten the duration of parliaments.

"He *must* not shrink from the Ballot.

"Above all, he *must* prepare for the conflict with the House of Lords."

Those mandates were revolutionary; for any one of them would have effected a *radical* change of the Constitution. Why has

not any of them been carried into practice? Is it from the prudery of the premier? Is it from the inflexible virtue of Lord John Russell? Is it from the independent spirit of the Glenelgs and Palmerstons? those *lay-figures* which every artist of every Cabinet for the last twenty years has dressed out in any costume, and fixed in any attitude, which it pleased his fancy to choose, and who are as ready to perform the same parts for the next fifty Cabinets, if public pay and patience should endure. Or are we to find it in that minor brood, the Spring Rices and Poulet Thomsons, and the rest? those dogs of Scylla, that run out of the Cabinet womb only to bark, and retire within it only to gnaw? Again we say, No. The teacher of their continence is Sir Robert Peel. At the head of the Opposition, he corrects the lubricity of the Premier, and startles his subordinates with the hazard of their sinecures. The great Beggarman himself diminishes his habitual swagger before him, and thinks of packing up a chief justiceship in his bag, instead of sweeping into it the forced loans of a nation. Little Shiel has run off the road already, prepared against the worst under the gaberdine of a Greenwich pensioner. The rest await the future, in that state of negative virtue in which the heroes of the Old Bailey await the Recorder's report; a sudden consciousness that their affairs are in the hands of justice, that life is short, and that a word from "his Honour's" lips may settle all questions with them in this world. Sir Robert Peel is the Minos of those official culprits, uniting all the duties of the tribunal. He nightly punishes, detects their frauds, and forces them to confess.

"Castigat, auditque dolos, subigitque fateri."

The great dinner, lately given at Merchant Tailors' Hall by the Conservative Members of the House of Commons to their leader, is one of the "signs of the times." Three hundred and thirteen English gentlemen, of the highest consideration, subscribing their names to a public testimony of their adherence to the principles of the Constitution in Church and State, is a noble encouragement to persevere in defence of the country. Let this meeting in all its details be compared with the only attempt at a great public demonstration made by the Whigs since their accession to power. On the 23d of January, 1837, for the purpose of giving some semblance of popularity to Lord Melbourne's Cabinet, the party held a public dinner in Drury Lane theatre. What were the facts? Of sixteen peers, whose names figured in the advertisements as patrons, *not one* attended the dinner, nor even took the trouble to send an apology. Not one man of any party distinction could be found to take the chair. The whole matter had even so fully threatened for some days before to be a failure, that ministers, with all their eagerness for popularity, were afraid to show themselves; not one of

them ventured to attend. The chairman found at last was a raw boy, a nephew of Lord John Russell; and the speakers were the superannuated majesty of Mr. Byng, with Messrs. Hume, Grote, and Clay, three depositories of public opinion, rivalling in novelty and public respect the plaster busts that salute the general eye on the heads of the Italian boys. But we come to things of another calibre.

At the Peel dinner, the Marquis of Chandos, as chairman, commenced the business of the night by alluding, in a few expressive words, to the services of the man whom they had met to honour. Of Sir Robert Peel's address we must reluctantly limit ourselves to a few extracts. After some remarks on the satisfaction which he naturally felt in so flattering a mark of public confidence, he proceeded to develop his purposes as leader of the country. "By this meeting," said he, "you have given a public demonstration that the great object to which for some years past my exertions have been mainly directed, has been completely accomplished. That object has been to lay the foundation of a GREAT PARTY (cheers); which existing in the House of Commons, and deriving its strength from the popular will, should diminish the risk and deaden the shock of collision between the two deliberative branches of the Legislature (loud cheers); which should be enabled to check the too impatient eagerness, even of the well-intentioned, for precipitate changes in the Constitution." From stating the principle, he then proceeded to state the formation of the Conservative party in the House: "There was risk that those who had lately become possessed of new power, might think that power useless if it were not brought into constant and daily display. (Cheers.) And that conviction led me to feel that it was necessary by moderation, by patience, by assuming a defensive attitude, by the rejection of the old tactics of party; that it was desirable at that time to attempt to form a party, whose bond of connexion should be the maintenance of that measure of reform, but the determination to resist any additional changes, having a tendency to disturb the balance of a mixed government."

On all those points we cordially agree, except in the praise, slight as it is, of the Reform Bill. We have uniformly regarded that Bill as originating in a violent, treacherous, and short-sighted craving of Whiggism for power—a nefarious enterprise of a profligate faction against the Constitution. We have the strongest conviction, that the individuals who constructed that most dangerous measure had no idea in their minds but of fixing themselves in perpetual power, by throwing the ultimate destiny of the State into the hands of the rabble. In England this design has partially been defeated. And why? The fury and spoliation which the successful faction, in the triumph of the moment, exhibited against the Church—the headlong readiness

with which Whiggism, always seeking the most unbounded objects by the most degrading means, threw itself at the feet of Popery—the roar of exultation which Popery through all its borders gave at the moment of springing on its prey,—these aroused the guardians of the Church. Those guardians appealed to the understanding, the experience, and, above all, to the religion of the people; and by the people of England they were nobly answered. But it was by this appeal to their religion alone, that the political ruin of the empire was stayed. When this appeal could not be made, all was democracy in full preparation for revolution. What is the case in the Scottish elections? They are now almost wholly elections of the rabble. What is the case of the Irish? They are almost wholly in the hands of the priest. Property, experience, attachment to the Constitution, all the most powerful of mere personal or political motives, had failed to right the elections. It is in England, where neither Presbyterianism has habitually vitiated the loyalty of the people, nor Popery has taught them the lesson of loving tyranny and ignorance more than freedom and knowledge;—it is in England alone, which knows the value of her great Establishment, that knowledge has righted the State-vessel, and compelled Republicanism to follow in its wake, instead of taking the lead and domineering over the empire.

In reference to the union of some of those individuals, Lords Stanley and Ripon, Sir James Graham, &c. who had been hurried away by the popular uproar in 1831,—Sir Robert Peel says, “Allow me also to say, that I did look forward with confidence to the ultimate formation of that union which now subsists between us and many to whom we had formerly been opposed (loud cheers.) * * * I did think, without having any personal acquaintance with them, that that union must ultimately be formed—not the result of conferences—not the result of *negotiations* (loud cheers),—but originally brought about by the force of circumstances—by the sense of a common danger; and which should afterwards be cemented by reciprocal confidence and respect. (Cheers). I saw them, the chief pride, ornament, and stay of the party with which they then associated—

‘*Experto credite, quantus*

In clypeum assurgat, quo turbine torquet hastam.’ ”

After this touch of contempt at the Lichfield House compact—a transaction whose baseness well deserved his heaviest scourge—the speaker passed, in a few glowing words, to the sources of confidence belonging to his party. Those he justly placed, not merely in the votes of the House, but in the feelings of the nation. “When I recollect,” said he, “the great interests you represent—when I recollect, that by the clergy, by the magistrates, by the yeomen, by the gentry, by the great proportion

also of the trading community of this country, we are supported,—it would be vain to disguise from ourselves the influence which we possess in the national councils.” (Loud cheers.)

But the most important passage still, was that in which he entered his protest against the miserable and culprit policy of the Cabinet. “I heard it laid down,” said he, “some few months ago, as the *principle* on which the Government must be conducted, that there should be a *constant concession to popular demands*. That may be a most convenient doctrine for an Opposition, but it is a most hazardous one for a Government. (Cheers.) It was possible for Mr. Fox, in opposition, to hold language of this kind. In 1797, speaking of Ireland, he said, ‘I would therefore concede, and if I found that I had not conceded enough, I would concede more. I know no way of governing mankind, but by conciliating them: and, according to the forcible way which the Irish have of expressing their meaning, I know of no mode of governing the people, but by letting them have their own way!’ The leader of the House of Commons, Lord John Russell, being in office, said that *he* adopted that principle of Mr. Fox, as the best for conducting the government of the country! * * * A few months elapsed, and the people of Lower Canada resolved to put this favourite principle to the test. (Cheers.) And then it was discovered, that there must be other modes of governing the people than letting them have their own way. (Cheers.) It was found that the principle, however convenient for an *irresponsible* Opposition, was a dangerous principle for a minister to, apply to the Government of a great empire. And it became absolutely necessary, practically to convince the people of Lower Canada, that, however liberal the principle might be in theory, they must form the first exception to the rule. So much for the *principle of the Government*.” (Loud cheers.)

On this point we shall go further than Sir Robert Peel; and, instead of treating the principle with contempt, treat it with abhorrence. We shall pronounce it nothing less than a barter of duty for interest—an open abandonment of the Constitution to the clamour of the multitude. It is the readiness to plunge into all the vileness of this barter, which has always disgusted us with the Whigs. Was Fox ignorant of the mischiefs of his principle? No man knew them better. But it gave him some remote hope of personal power; and his profligate and selfish mind cared nothing for national convulsion. Did his party want experience of the atrocious wickedness of stimulating the rabble? They had the groans of France ringing in their ears; they saw the horizon lighted with the flames of her throne; and had their nostrils filled with the vapours from its dungeons and fields of massacre. But did this experience restrain their atrocious practices upon the popular passions? Not for a moment. Craving for power at any price, they even borrowed temptation from the

frenzy of the French mob; marched through the country, scattering firebrands lighted at the funeral pile of that unhappy monarchy; exulted in the havoc, as a proof of popular capability; and pressed on the popular lip the draught drawn, as the celebrated Burke termed it, from that "alembic of hell which was then so furiously boiling over in France." And for what was all this course of iniquity run? Simply to transfer a few loungers from the streets to the Treasury; to provide a few well-born paupers with Government bread, to give places to a few cumberers of the earth, and embellish a few *far-nientes* of Brookes's with the privilege of being paid for doing nothing.

The peril of Fox's day was Republicanism; the peril of our day is Popery. Both perils so easily united, that both equally demand the unceasing vigilance of the nation. Either would be ruin; with the single distinction, that from Democracy, we might finally recover, as we had done before, but from Popery, restoration would be only by a miracle. Democracy, in a sanguine country like England, may seize upon the frame, like a fever, from the mere superabundance of blood: but Popery is the chronic disease; its existence wastes the vital functions; every hour of that existence assails some vital organ—the national blood grows stagnant—the eye grows blind—the fears and follies of superstition engross the understanding—the heart is a stone, and the patient, degenerated into the last stage of loathsome decay, "sans eyes, sans teeth, sans taste, sans every thing," corrupts into the grave.

Again and again we warn our fellow-Protestants to keep their eyes fixed on the workings of Popery. This is the true enemy. The intrigues of politicians may be matters as transient as themselves. The existence of the Russells and Melbournes is not worth the regard of any man of understanding. They are the gnats and insects that buzz and bite for the hour. But the true object of alarm and precaution is the source from which such things are procreated—the great and rankling corruption which sends up the swarm from the bosom of the soil—the pestilence which, like Homer's plague, first carried about by dogs and mules, prepares death for the nobler strength of man.

General Literature.

NOTICES OF NEW BOOKS.

A Letter addressed to the Rev. H. W. Plumptre, M.A. Rector of Eastwood, Nottinghamshire, on the Subject of his projected Church at Nottingham. By ARCHDEACON WILKINS, D.D. Vicar of St. Mary's. Second Edition: with Additions. Nottingham: Hicklin. 1838.

A Second Letter addressed to the Same, on the same Subject. By ARCHDEACON WILKINS, D.D. Nottingham: Hicklin. 1838.

THIS letter discloses to us, among the many which it is our misfortune to witness, another attempt to break down the bulwarks which have hitherto fortified our Church, and by dividing it, as a house against itself, to achieve its fall. For the aggressions of our open enemies we are prepared; against the treachery and assaults of "*our own familiar friends*," we cannot be expected to be equally on our guard. We have long known, that dissenters in heart, to whom a certain rank, and those worldly inducements which are commonly called *the leaves and fishes*, have been incentives to seek a place among us, like jays among peacocks, or, as the Scriptures more emphatically say, like wolves in sheep-clothing, are enumerated among those on whom episcopal ordination has been conferred, and that in many cases the certificate of previous academical studies has not been required; but these we have watched with a careful eye, and endeavoured by zeal to counteract any evil that might result from their ministry in the Church. When, however, we discover clergy, against whom these objections cannot be maintained, abetting, either by overt act or otherwise, proceedings, which in the natural course of things must produce schism, and array the Church in hostile parties, whose feuds must sap its strength and endanger its existence; and when we perceive this state promoted by a cunning legislature, which is opposed to its best interests, we are bound to express our opinions in strong language, and point out, without delicacy, the object which we imagine to be contemplated by those who pull the strings of the puppets set in action.

Archdeacon Wilkins shews, that the Act for building additional churches in over-populated towns has been perverted; that according to the Act the consent of the incumbent and patron was necessary where a new church was intended to be erected in a parish. But now, it would seem that this salutary principle has been abandoned in wanton defiance of the Act; and that in some few instances proprietary places of worship have been erected by a body of trustees, for the mere purpose of no-

minating ministers to them, whose acts are consequently usurped, illegal, and predatory, because they are in opposition to the incumbent in whom the cure of souls is exclusively vested. We should have imagined it to have been scarcely possible, that any body of trustees calling themselves Churchmen, or any clergyman well-affected to the unity of the Church, could have encouraged such an act, which is self-evidently allied to sectarianism; and we do not scruple to assert, that if that clergyman were *also* the rector of a parish; and another opposed to him in opinions were by interest to procure the erection of a church in his parish, exactly as he had procured the erection of one in that of his fellow-clergyman, he would be ready to launch into invective, and by his acerbity in this instance display a curious contrast to the puritanical meekness which he would affect in his proprietary spoil. This unjust invasion of a neighbour's rights, in almost every case, proceeds from the love of gain, and predominant conceit, on the part of the clergyman accepting the ministry without the incumbent's consent; and on the part of the trustees, it proceeds from sectarian principles expressed or concealed; nor does it follow, that these may not be imputed to the minister. These remarks, be it understood, are exclusively confined to the wanton invasion of parishes without the consent of their patrons and incumbents. But we would inquire,—Is not the bishop (unless indeed he be legally compelled) who under these circumstances grants his license and consecrates the church, by far the most to blame? And really we cannot see, if this innovation *must* be tolerated in private parishes, why the legislature should not extend the principle to the sees and cathedrals of those bishops who support it. Some are indeed so wilfully dense, as only to be convinced by an *argumentum ad hominem*.

The trustees of the projected church at Nottingham appear to be very like the persons whom we have described. First stands the Archdeacon of Ely, who has no delicacy to prevent him from presiding at religious meetings in Archdeacon Wilkins's parish, and therefore can have no objection to carry the impertinent intrusion further. Then comes a relation and namesake of Mr. Plumptre, who has exhibited himself as the "Chairman of the Methodist meetings at Exeter-hall;" then a Mr. Ramsden; who has proved his competency to become a trustee for the Church, by having built a school and school-house in opposition to the Church of his parish, and placed a Moravian teacher (since removed) over it; and last of all, a Mr. Wellford, whose fame liveth in his patronage of itinerant preachers. Such are the trustees of the projected church, among the largest contributors to which is "an individual, whose private residence is, at this moment, licensed as a Dissenting place of worship, in which ministers of various denominations officiate, in opposition to one of the most kind, sincere, and pains-taking among our

clergy." Can any thing more be wanting to show the indecent schismatic object of this projected church? Can any thing more be required to detect the *latent* cause? Mr. Plumptre, indeed, is not so void of shame as to accept the duty of the church: it may be sufficient for him to know that the pulpit will ever be at his command. Yet, if he be so exuberant in zeal, we think that his own parish would have afforded scope for its overflowings, which should not have burst, like a torrent, on that of his neighbour. Ever since Jezebel coveted Naboth's vineyard we have had a horror of encroachments.

We have a great objection to those who would force upon us the glimmerings of their farthing-rushlights, and call them the light of Christianity set upon a hill; more particularly, when they are occasionally obscured by a dark lanthorn. But when such paltry glimmerings are intended to lead the flock of such a man as Archdeacon Wilkins, of a man of such tried orthodoxy, and in every way so well deserving of the Church, we scarcely know whether we be more disgusted with the arrogance than with the incompetency of these spiritual luminaries. The arguments, which Archdeacon Wilkins has quoted from Dr. Pusey's pamphlet on churches in London, in which he has referred to our review of it in our fourth number, are unanswerable with respect to the evils arising from irresponsible trustees, which Dr. Pusey has verified by a most stringent example. From these arguments, it is clear that the trustees may, in process of time, be Socinians, or men of latitudinarian principles; and that, even if they may not have the power of converting the churches in their gift into conventicles, they will take care to appoint to them only those whose religious sentiments will accord the most closely with their own. In those of Mr. Plumptre's projected church we seem at least to have semi-Dissenters already.

But Mr. Plumptre appears by no means disinclined to these intrusions; doubtless, saving and except such as might be projected in his own parish. In exemplification, let us quote the Archdeacon's words: "Now, Sir, you were, I believe, a party concerned lately in building an additional church at Newark, which was projected and, commenced upon the moment it was ascertained that the minister for whom it was designed had failed in being appointed by Lord Melbourne as the vicar, and afterwards by the incumbent, as the curate of the parish. Had he been either one or the other, Newark would not have been in possession of this church. The determination, therefore, to erect it, was the result of disappointment, and was commenced and completed in an unhappy spirit of opposition to the vicar, whose consent and co-operation were not even invited; yet who would readily have conceded every privilege and right in his power to have made it a *District Church*, that so it might have been consecrated for the due administration of both sacraments,

and for all other services of the Church, and thus made a distinct parish."

Here, in our own opinion, we derive an insight into the origin of the project at Nottingham; for as Dr. Wilkins was subsequently appointed an arbitrator between the parties, and was compelled to censure the hostile feelings and conduct manifested towards the vicar, our knowledge of the particular mode of action which this party commonly adopts convinces us that this aggression on Dr. Wilkins may be traced to that arbitration. *Latet sub pectore vulnus.* The same principle which occasioned the church at Newark, has, we think, occasioned the project at Nottingham. We trust that the Herald's College will confer on these worthies a vulture's claw for their crest, and *Vivitur ex rapto* for their motto.

Nevertheless, it seems that Mr. Plumptre is satisfied with the power of nominating the minister to this projected church, and that Mr. Magee, well known at Exeter-hall, or some other person of like power, and sentiments, and feelings, is contemplated to discharge the duty. Mr. Plumptre is doubtless a very modest man; but his modesty is strangely exhibited in his invasion of the Archdeacon's prerogative: where pecuniary aid was wanted, he perseveringly addressed the various noblemen and gentlemen of the county, detailing to them his designs, but observed a very different conduct with respect to Dr. Wilkins, the vicar of the parish and archdeacon of the district. Did he forget that he was bound to give honour to whom honour was due?

The christian and mild tone of the Archdeacon's letter renders the conduct of his aggressors the more contemptible; and although at the first sight the letter may seem to relate to a private affair, it will be found one which concerns churchmen in general. If by a perversion of the Act, any fanatical or splenetic set of men, when the doctrines preached in a church suit not their heated fancies, or when they imagine themselves to be aggrieved, are empowered to levy subscriptions, build churches, and appoint ministers to them in defiance of the lawful parochial incumbents, no time should be lost in rectifying this monstrous abuse. That these men's conceit, frenzy, or boisterousness, may be consulted, is the church of Christ to be divided under the denominations of Paul, Apollos, or Cephas? Is the Establishment to be split into factions, that scarcely-concealed private ends may be obtained? Is it fit, that unconnected trustees should be appointed to a church not having the cure of souls? is it decent, that one Archdeacon should step out of his district to intermeddle and impertinently interfere with the district and parish of another? Is it not a still greater outrage, when that Archdeacon belongs to another diocese? The selection of a spot, in preference to others, where a church was *really* wanted, as

Archdeacon Wilkins observes, in our own opinion shows the *animus* of the projectors, and vindicates our arguments. For if they would *prove* themselves actuated by the love of God, and not desirous of preaching Christ *out of mere contention*, they would follow the Archdeacon's advice, and build their church in the adjoining parish of Radford, where are a population exceeding 10,000, a church capable of accommodating only 500 persons, and only *one* curate, with a salary of £80 per annum, whose salary should be, *according to law*, £150. Unless they select this, or some spot where a church is wanted, even the most indulgent cannot assign a *good* motive to their act.

In what a noble contrast to them does the insulted Archdeacon stand out? He writes, "If you will put aside the sectarian mould, and will form and fashion your new church upon the well-tried, long-honoured model of the Establishment, I will readily cooperate with you, *will readily yield up a portion of my cure*, that yours in that case may become a district-church: and thus by resorting to the act of 58 Geo. III. c. 45, instead of that of 1 and 2 Will. IV. c. 38, I will go with you to our Societies in connexion with the Establishment: . . . and *immediately relinquish my right to all fees and emoluments*, belonging to me, as vicar, for a contiguous and ample district, and *thus make your church a separate parish, with every right and privilege annexed to it, that are now vested in St. Mary's, and all this with the promise of obtaining the sanction of the patron.*"

It might reasonably have been thought, that no further comment would be necessary; that the unjust plea of the puritanical invader, and the disinterested conduct of Dr. Wilkins, would have been so apparent, that shame, if not a sense of religion, would have discouraged Mr. Plumptre from his purpose. But such has not been the case; for the vultures will not leave their prey.

We are in one sense not surprised that Mr. Plumptre has not replied to the Archdeacon, because his letter could not be refuted;* and Mr. Plumptre having been so completely unmasked, can scarcely attempt to re-adjust his mask, in the hope of remaining unknown, when he is performing these spiritual harlequinades. His conduct to the patron and the incumbent is nearly on a par; it is in keeping with the daring effrontery, the gross interference and love of spoil, which characterize the men of his opinion. These modern Pharisees must however answer to a righteous Judge for thus disuniting the Church.

Dr. Wilkins, with his accustomed luminous penetration, has in courteous words—words more courteous than Mr. Plumptre merits—shown in his second letter the true motives why, in defi-

* Since this notice was in type, we have heard that Mr. Plumptre has made a reply, but we have not seen it.

ance of the disadvantages which the act of Will. IV. induces, Mr. Plumptre has not availed himself of the act of Geo. III. The first transfers the patronage of the new church from the incumbent of the mother parish; the second preserves it to him entire: had Mr. Plumptre therefore had recourse to it, he would have not been the important individual which he seeks to be; yet to insure this importance the immense costs of Will. IV. must be incurred.

This now legalized practice is not without its particular policy. Clergymen, declamatory, noisy as sounding brass and tinkling cymbals, can be forced into parishes, where pure and sober doctrines are preached, and can employ their pulpits for any objects to which they may be favourable. Consequently, they may thus raise funds for any of the strange Societies with which the day abounds; and in return, these Societies may advance the funds to meet the provisions of the Act under which the churches are erected; assured, that the talent which they lend shall be returned tenfold. We dislike commercial usury: but spiritual usury is abominable. We do not assert, that hence proceeds the money in this instance:—we only describe a possibility, and leave others to decide, whether

“ ————— de te
Fabula narratur ”

may be justly applied. The class to which we allude have certainly wheels within wheels far more complicated than those in Ezekiel's vision; and from their effects we are not disposed to allow them to be the *angels*, which the book of Enoch makes them.

In every way the Venerable Dr. Wilkins has nobly acted in this very base affair. Not enduring the Mawworm whom these men would intrude upon his parish, he resigned his living, to the regret of the patron, to the deep and lasting concern of the parishioners; but was compelled, by the honourable and affectionate solicitude of the patron and people to resume it. What words can with sufficient force express the disgust, the loathing almost to sickness, which the conduct of these impertinent (but self-styled righteous) intruders must create?

However their light may shine *before men*, their *good works* are not very apparent, and those which are apparent are not very well calculated to *glorify* their Father which is in heaven: and the trumpet, which they sound before them, we should imagine to be in the same key as that which the Jewish hypocrites sounded in the synagogues and streets, that *they might have glory of men*. Since a tree is known by its fruits, we are justified in doubting, how far they are actuated by the *pure love* of God:—the name of God is, indeed, frequent in their mouths, but we will bring to their recollection the words of him, who

was God, and judged *the hearts* of men. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; *but he that doeth the will of my Father who is in heaven.*"

It only remains for us to hope, that the most ill-used Arch-deacon will long retain his present incumbency, and that the affection and spirit of his flock will render useless all these mean efforts of intruding men. Let every member of the Church of England read these two letters: let those, who are about to petition Parliament in defence of the Church, carefully peruse them, and effectually use the evidence of injustice and wrong which they contain. It is high time, that our Establishment should cease to be the chess-board of spiritual gamblers: it is high time, that she should be holy and undefiled before God, and removed from all approximation to the arts of worldly policy. To Mr. Plumptre, we recommend the golden rule of *doing to all men as he would they should do unto him.*

The New Eton Grammar, &c. By CLEMENT MOODY, one of the Junior Masters of Tunbridge School. London: Smith and Co. 1838.

THIS edition does not supply what we require in a Latin grammar. There is a great advantage in the English being placed in columns parallel to the Latin in the syntax and prosody; but we think that the examples should have been also translated, and that the addition of the old form of translating the syntax and prosody also at the end is quite supererogatory. The Grammar has another advantage in Mr. Moody's notes. But much is wanting to the syntax of the verb; and there is little or nothing approaching to a *Syntaxis ornata*, such as Zumpt appended to his Grammar. It is certainly superior to the common Eton Grammar, which never was a favourite with us.

An Inquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ. By RICHARD TREFFRY, jun. London: Mason. 1837.

ALTHOUGH we award every praise to Mr. Treffry's intentions, we do not see the necessity of so thick a volume on the question of the Eternal Divine Filiation; because there is no need of passing beyond the bounds of the Scriptures into metaphysics, and but little space would be required to establish the doctrine from the Scriptures. To us the whole argument seems to be in a very small compass, and to be dependent on the force of the term "begotten or only-begotten;" and as, to use a scholastic expression, the Scriptures are full of anthropopathic, by some called, anthropomorphous, terms, we see no reason why *γεννη* and *γεννη* should not be reckoned among them; we, on the contrary, see positive reasons why they should be so inter-

preted, because the Scriptures fully prove Christ to be God. Thus, the Eternal Divine Filiation will become easily demonstrable. We shall therefore pass by a great proportion of the reasoning, according to our ideas uselessly expended on the subject.

Where Mr. Treffry has confined himself to the Scriptures, his expositions and criticisms rank highly; and we would particularly recommend to notice his *Excursus* on the Greek article. It is well calculated to correct much nonsense which has been written on the omission or insertion of the article in the New Testament, and is clearly the produce of close investigation. The book is filled with valuable materials, and merits the attention of theological students; and though we repeat our conviction, that Mr. Treffry might have demonstrated his position in a smaller space, the learning which he has employed prevents us from regretting his diffusiveness. The work certainly merits our general encomium.

The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooper, Mr. George Herbert, and Dr. Robert Sanderson. By IZAAK WALTON. A new Edition, with illustrative Notes and Plates. London: Washbourne. 1838.

THE republication of these lives is an acquisition to biography; and though the language be quaint, there is much which can usefully be collected from the volume. The vignettes and plates are excellent: in the likenesses there is a fire and energy which cannot fail at first sight to strike the attention of the beholder. Any thing belonging to old Izaak Walton deserves preservation, and these biographies in particular. Both the printer and the engraver deserve great praise for the very neat work which they have produced.

Lectures on the Lord's Supper. By the Rev. THOMAS GRIFFITH, A.M. Minister of Ram's Chapel, Homerton. London: Burns. 1838.

WE have so often reviewed Sermons on the Eucharist, and have had such frequent occasion to discuss its nature in our animadversions on Popery, that we must confine ourselves to a commendatory notice of Mr. Griffith's Discourses.

Holy Scripture verified, and the Divine Authority of the Bible confirmed by an Appeal to Facts of Science, History, and Human Consciousness. By GEORGE REDFORD, D.D. LL.D. London: Jackson and Walford. 1837.

THIS work is a series of Lectures, in which, if there be things that, under various shapes, have repeatedly been discussed, and

writers, such as Abydenus, quoted, the authenticity of whose remains is uncertain, there is likewise a body of evidence which has rarely, if ever, been applied to the inquiry. The plan and design of the Lectures are good, and the points of view in which the truth of Holy Scripture is exhibited, are numerous and very complete. Although we are prevented from giving a syllabus, and leading our readers from argument to argument, and from illustration to illustration, criticising and directing attention to particular parts—if the commendation which we impartially bestow on Dr. Redford's care and management of his plan, should induce those who peruse our Review to examine the subject, as it is treated in all its branches, for themselves, we have no fear that they will differ from us in judgment. Dr. Redford's work is far beyond the ordinary stamp of works.

Friendly Counsel to a Dissenting Parishioner, who professes to be seeking the Salvation of his Soul. By the Author of *Dissenters Recalled to their Duties and Interests*. London: Burns. 1838.

THIS is a mere tract, but one that is orthodox and impressive; it is soberly and judiciously written, and is calculated to be very useful among the lower orders. A spirit of charity pervades it, whilst it firmly refutes error and schism:—the clergy at this time cannot select a better for circulation.

Isle of Mann, and Diocese of Sodor and Mann, &c. By the Rev. WM. PERCEVAL WARD, M.A. Domestic Chaplain to the Bishop of Sodor and Mann. London: Rivingtons. 1837.

THIS is a compilation of ancient and authentic documents relating to the civil and ecclesiastical history and constitution of the Isle of Mann. At a time when the Whigs have been agitating their question about abolishing the bishopric of this island, the very important matter which enriches this book will deserve minute consultation. Though for the most part it be too heavy for quotation, it is not the less valuable to the historian and to the antiquarian.

A Brief History of Church Rates, &c. By the Rev. WM. GOODE, M.A., of Trinity College, Cambridge, and Rector of St. Antholin, London. London: Hatchards. 1838.

MUCH legal learning may be seen in almost every page of this book, proving the liability of a parish to Church-rates to be a common-law liability, and fully controverting the statements in

Sir John Campbell's letter. We would especially recommend this ample performance to the notice of the clergy, and of the Church in general.

Act! By the Author of "Think!" London: Mitchell. 1838.

OUR readers will remember that we gave a very favourable notice, in our last Number, of a little work entitled *Think*. We have before us *Act*, as a suitable companion to *Think*. We are very happy to find that the latter work has already got to the *thirteenth* edition, because it shows that the public hailed it as favourably as ourselves. We have only to assure our readers that "*Act*" is equally entitled to their notice. For one shilling the two works can be purchased; and we have no hesitation in affirming that so much matter (consisting of prayers, verses, exhortations, reflections, and maxims) and so well adapted to improve the minds of their readers, cannot be bought at the price. The works are suitable for the old as well as the young; to the clergy we would especially recommend them, for distribution among their parishioners.

The Pulpit, containing Sermons by eminent Ministers. Vol. XXXII. London: Pulpit Office.

THIS is the oldest publication of the kind extant. While others have arisen to seize the palm, this has ever remained distinguished and determinate. This work, as most of our readers are aware, is published every week in numbers, containing either two or three sermons, by living divines, for the low price of *threepence*. The present volume, just published, contains sermons by several of the most distinguished clergy; it beams with eloquence, talent, and piety, and cannot fail to be serviceable to all classes. Who indeed can refuse to become a subscriber to "the Pulpit," when sermons can be bought at the rate of *three halfpence* each, and sometimes for *one penny*? In our next article upon PULPIT ELOQUENCE, we may have occasion to refer to this volume; in the mean time, we beg respectfully to recommend it to our friends.

[We are compelled, through want of space, to defer many Notices of Works to our next number: as it is, we have given three sheets beyond our usual quantity.]

Ecclesiastical Report.

CHURCH MATTERS IN GENERAL.

IN proportion as assaults, both open and clandestine, are made against the Church, we trust that the zeal of its friends will be aroused, and that with unwearying vigour they will array themselves against the spoilers. The scheme of our opponents has become so plain, that it is impossible to misapprehend the purpose which they labour to execute; nay, in some quarters it has been overtly confessed, that the clergy shall be poor and laborious. This however cannot be effected without a direct robbery, and the sacrifice of every principle of justice. For the sake of still further injuring the Church, the clergy are confined within narrow and disgraceful bounds, whilst the Dissenters are allowed without restraint to propagate their opinions, and intrude themselves into every parish. To them and to the Romanists every power of annoyance is given; but from the clergy the weapons of warfare are in a great measure taken away. Their consequence is as much degraded by the legislature, as the vulgarity of the schismatic is raised to importance; and what with the harsh operation of the New Poor-Law detaching people from their parish churches, what with the contraction of ecclesiastical revenues disabling the clergy from properly relieving the wants of the poor, modern legislation displays continued acts of grinding oppression, foul injustice, and undisguised enmity to the Church of England.

The commutation of tithes, and the scandalous valuations of the Commissioners, are clear evidences to a reasoning mind that church-property in general is threatened; and it requires but a little exertion of foresight to perceive, that if these innovations be quietly permitted, the time is not far distant when the *jus patronatus* itself will be affected, if not annulled. The patrons of livings are, therefore, as much interested in these repeated changes of law and abolition of customs, as the clergy themselves; and we doubt not, that if they supinely accede to existing and pending measures, they will find ample occasions for writs of *quare presentment* and *quare impediri*, though it is probable that their efficacy will have been destroyed by some sweeping clause. That which has already taken place respecting prebendal stalls, is among the *πρωάρτα συνεροίδια*.

Another injury designed to be inflicted on the Church is the compulsory appointment of curates, and in some cases the degradation of the incumbent by the superseding of his authority. The effect of such an enactment the legislature must know to be obviously detrimental to the Establishment, and scarcely can avoid perceiving in it the fruitful root of religious dissension. Mr. Smith has pointedly noticed this part of the Act, and argued that it should by parity have been extended to the Bishops; but as he does not appear to be aware, that there is an ecclesiastical authority for appointing *suffragans* and

coadjutors to Bishops, we refer him to Gibson, p. 134, and 137. What, therefore, the legislature decrees in the one instance, it should decree in the other; and we think, that if the Bishops will oppose the Benefice Plurality Bill, in which these clauses occur, with their voices and influence, as much as they would oppose it if these clauses all their were extended to themselves, this Bill will never become a law.

One of the most oppressive features in the contemplated laws is, that sufficient exemptions from their operations and penalties are not provided for those, who, before their existence, or the original notion of them, were peculiarly circumstanced, or bound by peculiar agreements: on the contrary, in one very unjust case, the parties became liable to an action at common law. The sequestrations likewise are singularly unjust; and no provision whatever is made for an incumbent, whose living may be sequestrated under a judgment. Other laws restrain him in the choice of his employments;—so that starvation is the penalty which this Government prescribes. How the Bishop of Lincoln can advocate the Commission which is thus thrust upon the Church, unless it be because he himself is a Commissioner, we know not: he is generally a deeply reasoning man; but here he has written a great deal about nothing. And unless all these clauses and provisions were made to give employment to the Commission, as well as to prostrate the Church, we cannot perceive the plea on which Lord John Russell assumes the necessity of such a Commission; and if they were made for this purpose, their injustice and tyranny will lead us to anticipate the injustice and tyranny of the Commissioners, if they should be called upon to exert their unconstitutional authority.

Political expediency never can hallow the robbery of the House of God; and if it be sacrilege to rob the altar, it is equally such to rob those who live by the altar. The projected spoliation is as bad as that of those Jewish monarchs, who robbed Solomon's temple on like cases of political expediency. "The horse-leech hath two daughters, crying, *Give, give,*" (Prov. xxx. 15,)—but we suspect that since the days of Agur they have greatly multiplied, and have evidence that their craving propensities are increased.

The sneaking manner in which the late Commissioners proceeded with respect to cathedrals, instead of openly seeking their information from the proper quarters, and verifying that information, would of itself render the goodness of the cause very disputable, and is precisely on a par with the manner in which livings have been valued; for in several instances the number of acres has been incorrectly given, and in one within our knowledge, nearly 2,000 have not been taken into the account. The changes which these Commissioners projected were so very serious, both in cathedrals and parishes, that they demanded a sober judgment; and as such an investigation had been ordered, it should have been scrupulously conscientious: it was no wonder, therefore, that proofs of incompetency should have been found on every side, and that the plans should have been imperfect.

and inaccurate. The discourteous manner with which the Commissioners proceeded towards those who were not members of their Board, who were not parts and parcels of the system, naturally excited a corresponding disgust, which was not diminished when a new and permanent Commission was established by Parliament, and when it was observed that extraordinary powers were confided to them.

The extraordinary use made by Lord John Russell of the unfinished report of the defunct Commission,—which, being void of authority, should have been committed with all its blots and erasures to the flames,—and the curious correspondence between Mr. Fox Maule and Mr. Murray on the subject, (see No. vi. pp. 575, 576,) evince with what little justice and impartiality the steps have been taken against the Church. Any thing, however raw and imperfect, is deemed fitting for the desolating object. Every published document also having exhibited evidences of mutable opinions and vacillating measures, we may conclude, that had the late Commission continued to exist, this faulty document would have been remodified; consequently, that the plans which it in its present state suggested to the Secretary of State for the Home Department, would have been at variance with its recommendations, if it had been completed. But as it was not certified by the signatures of the Commissioners, Lord John Russell acted unworthily in placing it before the Speaker of the House of Commons; the fact showed the readiness of the Government to act against the Church: how much further they will act, time alone can develop. Its recommendations would affect the tenure of church-property, and subvert the established order of things; they would lead to results which would be felt in every parish, and found to be pernicious even by those who have not an interest in the property. The proposed suppression of the greater portion of the capitular prebends, and of all the non-capitulars, and the projected seizure of the revenues of these suppressed preferments, can be vindicated by no plea of expediency; for, as they were established for especial purposes, which they now fulfil, the Government has no more right to abolish them, and transfer their funds to other objects, than it has to confiscate the estates of individuals under pretences of supporting the poor. The injustice would be wanton, however the Bishop of Lincoln may seek to defend it by sophistry. The acts of a government should be within the bounds of justice; and whatever act exceeds those bounds, exceeds the rightful power of a government.

But it is intended to invest these revenues in the hands of the Ecclesiastical Commissioners for England, to be by them employed in making additional provision for the cure of souls in parishes where such assistance is most required; but this distortion of the funds from their original end would be a monstrous evil, and would become a source of most corrupt patronage, and impertinent interference with incumbents; it would create a political influence in the ministrations of the Church, which would be inconsistent with religious purity. What security, however, has the Church, that these Commissioners

will apply the funds where assistance is most wanted?—They are irresponsible men, and may find in them the means of inordinate power. From the Church may be extorted the funds which may be directed to its destruction;—that it is purposed to direct them to its injury, common sense assures us. A spiritual oligarchy is even more hateful than a civil one: and what can be more hateful than this oligarchical Commission? We object to it, that in its contemplated procedures there is a total absence of all law and equity. If a visionary future benefit be the excuse alleged in vindication of a flagrant sacrifice of principle and the introduction of a positive wrong, what is it but *doing evil* that good *may* abound? in other words, what is it but a hypocritical palliation of premeditated injustice? If in the cases of cathedral and collegiate establishments the wills of founders may be set aside, and property solemnly devoted to particular purposes may be seized and alienated by unhallowed hands, it will not be long ere patrons of advowsons will find the precedent extended to their rights; and exactly on the same principle, all other wills and every bequest may become liable to a similar tyrannical spoliation, whenever it shall suit the Government to vindicate the monstrous act, on the plea of political expediency. *Principiis obsta* is the best advice that we can give: for if titles of undoubted validity may be thus violated,—if the possession of property, uninterrupted for centuries, may be thus disturbed,—we may, without difficulty, prospectively view the consequences of this precedent in other cases. No reason is given, why ecclesiastical revenues should be removed from the security of the laws, and thrust beyond the protection of the state; and no reason having been given, yet the arbitrary act having been proposed as a law, who can be so blind as not to perceive, that this Government will not hesitate to grasp them altogether, without a blush, whenever some financial difficulty or some utilitarian project shall require funds, unless a manly opposition be made to the present attempts? Since justice, as well as charity, begins at home, Lord John Russell should have *tested* his confiscating experiments on the wide preferment of the Duke of Bedford; it is more overgrown than any ecclesiastical property, and is liable to every objection of the duke's noble son. Had he thus begun his devastating career, there would have been some show of honesty in his principles; but Lord John is no Roman, and had not moral courage or moral principle sufficient to imitate, in a milder manner towards his father, the severer justice of Brutus towards his son.

“Cum tua prævideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quàm aut aquila, aut serpens Epidaurius?”

Hor. Sat. i. iii. 25.

We have seen, that neither the statements nor the memorials of the members of cathedral and collegiate establishments availed with the late Commission; that the annual sum of 180,000*l.* to be gained

by their partial suppression was accounted an advantage more than counterbalancing individual wrong. How then can we expect, that any memorials or remonstrances will avail with the present Commissioners, who chiefly consist of the same persons? If the magnificent buildings which the piety, taste, and munificence of our ancestors erected as houses of God,—those cathedrals, which the ancient law considered as the metropolitan parish-churches of dioceses,—are to be despoiled of their revenues, they will not long be preserved from decay; and the impious and desecrating Act which despoils them, will be but little better than the profane devastation of Cromwell. It is a fallacy to reply, that reduction only is intended; for reduction would lead to reduction, and ultimately produce suppression; and even the funds which the first reduction would leave, will be inadequate to the repairs of those ancient buildings, whose age induces constant decay, much less will sufficient remain for the maintenance of a proper choir.

The fallacy of the proposed measures will further appear, when we consider that the expected annual sum is 130,000*l.*, and that it is absolutely inadequate to the wants which it is *ostensibly* designed to supply. To erect new churches, to establish a ministry in them, even in the metropolis alone, for the superabundant population that cannot be accommodated in the present churches, a greater would be required; and in this calculation it will generally be necessary to include the purchase of site, which in large towns is always of an exorbitant price. If we add to these things the indispensable endowments—*perhaps too the salaries of the Commissioners and their clerks, the expenses of their offices, journeys, &c.*—it will be found lamentably *wanting in the balance*, and worthy of “TEKEL,” as a *sobriquet*. But the 297 livings under 50*l.* per annum, the 1629 of 50*l.* and under 100*l.*, the 1602 of 100*l.* and under 150*l.* in England and Wales, have each a respective claim for augmentation, on the sum of 130,000*l.*; so that it would become divisible into fractions far too minute to confer any good whatever.

By way of casting a little light on this gloomy picture, existing interests are to be respected; and in the case of cathedral and collegiate establishments, the spoliation is to be deferred, till the present possessors shall have been gathered to their fathers; which certainly raises in us a hope that, long ere that event, the present Ministry will be out of office, and another be appointed which will reverse their acts. But in the Benefices Plurality Bill, though there is a similar exhibition of respect for existing interests, clause follows clause, in which the privileges of present incumbents are taken away.

The majority of the Commissioners being laymen, and not independent laymen, but men who must be subservient to the Ministry, the Commission is no more qualified to legislate for the Church, than Korah, Dathan, and Abiram were qualified to usurp the priesthood. The restriction, which demands the presence of two of the Episcopal Commissioners, is no restriction at all; for since, of the thirteen

members, eight are laymen, and ten are appointed and removable at the will of the Crown (*i. e.* the Ministry), five of these ten also being Cabinet Ministers, who can at any time remove the other five, it is manifest that if there be any independent members, they can be only three, and that the whole Commission must act under the guidance of the Government. Thus the Ministers of the Crown are virtually the Commission; and the independence of the three may, on many accounts, be questioned.

As all these separate members dwindle into the Ministry, we need not be surprised at the inquisitorial powers with which they are invested; that they are authorized to require any person's attendance, to compel his answers *on oath* to any questions (notwithstanding the Act for abolishing unnecessary oaths), and to extort information for their future purposes by the compulsion to produce, *upon oath*, all statutes, charters, grants, rules, regulations, bye-laws, books, deeds, contracts, agreements, accounts and writings whatsoever. A more abominable tyranny is not to be conceived; nor can a closer and more practical resemblance to auricular confession be imagined. If the title-deeds of all the ecclesiastical estates in the kingdom thus be at their command, if the management of them be thus submitted to their inquisitorial inspection, the liberty of the subject is infringed:—would they hazard a similar infringement of it with respect to private property in general?

These Commissioners, moreover, may project schemes for the alteration of the extent of dioceses, for the suppression of sees, and the erection of others, the equalization of episcopal revenues, and the distribution of episcopal patronage; so that these Commissioners may easily invest members of their own families with the mitre and crosier, provide them with new sees, and rob the bishops to furnish them with revenues. We fearlessly affirm, that nothing in the Church requires a rectification such as the effects of this provision, if it becomes a law, will require. The confusion which must arise from such an inversion of the whole ecclesiastical system, from the arbitrary separation or union of benefices, from the alterations of boundaries, the apportionment of tithes and emoluments, and the appointment of curates unauthorized by the incumbents;—in fact, the confusion which must arise from the acts of this irresponsible oligarchy, will, in the nature of things, generate evils which cannot long be tolerated. If this gigantic stride to absolutism be not checked, what will be the power of the bishops? will it not degenerate to a mere name? will not acts styled episcopal, be in reality the acts of the Commission? Is it not contrary to our constitution, that there should be in the state a set of men empowered to abrogate ancient usages, to confiscate property, to propose new laws, especially since these men being nearly identical with the Government, are sure of obtaining the Sovereign's approval, which will make their projects *laws*? And let us ask our countrymen generally, if in this instance the Ministry be not impeded, how long will it be, should an opportunity be afforded, and rapacity

apply its stimulus, before other societies and private life will be equally invaded? We may be assured that the vulgar proverb will apply to this Government, that if an inch be granted to them, they will seize an ell; nay, we are confident, that where they are allowed to introduce one foot, they will force in their whole body.

THE DURHAM PETITIONS.

WE have elsewhere recorded our opinion on the baleful tendency of the "Benefices Plurality Bill." We are glad to be able to support our arguments there advanced, by a petition, which was, without a dissentient voice, adopted by the clergy of Durham at a recent meeting, held under their Archdeacon in Bishop Cosin's Library. The language of the petition is most temperate, the views therein maintained most sound, and the regard for principle so scrupulously set forth, is most cheering in these days of laxity and indifference. We have reason to hope that the bill will die a natural death. Nay, we trust that ere these words meet the public eye, the bantling will be cast upon the world as unworthy of patronage. Be this as it may, there are truths in the following petition which give value to its statements, irrespective of any particular details against which it may be levelled. In the third clause of the petition there is a truly catholic spirit abundantly manifest. Fatal will be that hour for the peace and happiness of England, in which the powers of a Commission, partly clerical and *partly laic*, are recognized as superior to the pastoral mandates of him who is selected to "warn and premonish" the flock of a stated fold, under the general pastorate of the Great Shepherd. But let the petition speak for itself; its language is plain and simple; its tone courteous, yet firm; and its prayer just, and free from sectarian bias:—

"To the Honourable the Commons' House of Parliament.

"The humble Petition of the Archdeacon and Clergy of the Archdeaconry of Durham, and of the Officialty of the Dean and Chapter of Durham, and others residing within the limits of the same, whose names are underwritten,

"Sheweth,—That your Petitioners are informed that a Bill is now under the consideration of your Honourable House, entitled a Bill to abridge the holding of Benefices in Plurality, and to make better provision for the residence of the Clergy.

"That your Petitioners are well content to acquiesce in the diminution of Pluralities, and in all necessary provisions for securing, under reasonable exceptions, the residence of the Clergy upon their Cures.

"But your Petitioners have grave objections to the extension of the powers of the Ecclesiastical Commissioners, a body unknown to the constitution of the Church, whereby they are enabled to change the bounds and limits of Parishes, and to exercise functions which might be

properly and conveniently committed to the Bishops, with the advice of their respective Chapters and Synods, under the control and sanction of the Crown.

"And your Petitioners further object to the new authority given to the Bishops over resident Incumbents, regularly performing their duties, with respect to the nomination of Curates and the services of their Churches; as well as to the intervention of a Commission of Clergymen in suspected cases of neglect, to the prejudice of the ordinary powers of visitation and reproof which appertain to the Episcopal Office.

"Your Petitioners, therefore, pray your Honourable House that the Bill, in its present state, may not pass into a law.

"And your Petitioners will ever pray," &c.

We have said that the petition just quoted was agreed to without a dissentient voice by the clergy of the diocese of Durham, met to discuss matters relative to the Church. We now come to speak of a petition which, though it was not adopted by unanimous consent, yet had a vast majority of the clergy then present as its supporters. We will first put our readers in possession of the petition, and we will then offer one or two observations in connexion with it. The petition is as follows:—

"To the Honourable the Commons' House of Parliament.

"The humble Petition of the Archdeacon and Clergy of the Archdeaconry of Durham, and of the Officialty of the Dean and Chapter of Durham, and others residing within the limits of the same, whose names are underwritten,

"Sheweth,—That your Petitioners are informed that a Bill has been brought into your Honourable House, to carry into effect, with certain modifications, the 4th Report of the Commissioners of Ecclesiastical Duties and Revenues.

"That your Petitioners are not averse to such necessary arrangements as may be conducive, under altered circumstances, to the efficiency of the Church, or may be recommended by lawful Ecclesiastical authority to the consideration of Parliament.

"But your Petitioners cannot contemplate without uneasiness the present measure, seeing that, in the judgment of your Petitioners, it threatens to uproot the Cathedral system, and to destroy, without a proved necessity, the ancient polity of the Church.

"Your Petitioners observe, that whilst a bare provision is left for the performance of the services and the maintenance of the fabrics of the Cathedral, the great purposes of those venerable and important Establishments are altogether overlooked.

"Your Petitioners are opposed, upon considerations both of principle and expediency, to the suppression of Cathedral dignities; and they deprecate the formation of a common estate in the hands and disposal of a perpetual Commission, a body unknown to the constitution of the Church, out of the property of the Chapters.

"Your Petitioners believe that such an estate, inadequate at the best for the purposes of augmentation, would be wasted and destroyed by the cost and difficulties of its management; and that the annexation of Cathedral dignities to important Cures, combined with a well-drawn scheme of augmentation, under the direction of the Bishops and their respective Chapters, would be more effectual for the supply of our parochial wants.

"Your Petitioners have grave objections to any extension of the powers of the Ecclesiastical Commissioners, a body whose perpetuity they view with the greatest jealousy and apprehension.

"Your Petitioners therefore desire to express their earnest wish that the Bill may not pass into a law, and that the Reports of the Ecclesiastical Commissioners may be referred to some competent Church authority, to be considered with a view to the preservation of Chapters in their numbers and efficiency, to the annexation of parochial Cures to a portion of the Cathedral dignities, and to such a provision for the augmentation of livings as shall leave the fabric of the Establishment entire.

"And your Petitioners will ever pray," &c.

We feel that in printing the petition we have said all that is necessary in its behalf. Surely it would be difficult to imagine how a churchman could find fault with its prayer. But were we to leave the matter here, the caviller might fairly say, "You have admitted that the petition was not unanimously adopted; none but churchmen, aye, none but clergy of the Church, were parties to the adoption or rejection of the petition, and therefore how can you say that no churchman can find fault with its prayer?" To this we reply, that we believe the opposition offered to the petition was made in ignorance of the terms in which that petition was couched. We take it that Dr. Gilly (for to this amiable and exemplary clergyman is the opposition to be traced) would never have disturbed even for a moment the harmony of the meeting by proposing his petition, had he previously heard the terms and been acquainted with the prayer of that read by Archdeacon Thorp, proposed and seconded by two zealous parochial clergymen, and ultimately adopted by the meeting. The whole of Dr. Gilly's speech betokens premeditation, and the preparation of a number of set phrases calculated to meet an exigency which did *not* occur. The same remark is applicable with redoubled force to the admirable discourse of Mr. Gisborne; we say admirable discourse, for such it was, and a most beautiful essay on moderation and christian charity it must be admitted to be. But nothing could possibly provoke one to cry "*Quid ad rem?*" more than the speeches of Dr. Gilly and Mr. Gisborne. From the latter we were not surprised at meeting with a refusal to disavow the principle of the Church Commission; we had hoped for better things from Dr. Gilly: nay, even now we would hope that he sees that the course he took was an ill-advised one. But even if the mists of error still hang around

Dr. Gilly's vision on this point, it will be satisfactory to our readers to know that the bulk, the great majority—almost all—of the clergy in the Archdeaconry of Durham have declared that the petition speaks in *parochial tones*, and not, as Dr. Gilly told the meeting, "only in a cathedral voice." Let the clergy throughout England make as noble a stand as have the clergy of Durham; let them take the same high ground, maintain the same lofty principles, and all may yet be well with our Zion.

We subjoin another petition agreed to at the same meeting. It may appear to relate only to temporalities; but we bid the clergy remember, that it is the policy of the enemy to demand little by little.

"The humble Petition of the Archdeacon of Durham, and the Clergy of the Archdeaconry of Durham, and of the Officialty of the Dean and Chapter of Durham, and others residing within the limits of the same, whose names are underwritten,

"Sheweth,—That your Petitioners are informed that a Select Committee has been appointed by your Honourable House to inquire into the mode of granting and renewing Church Leases, and into the probable amount of any increased value which may be obtained by an improved management of the same. That while your Petitioners abstain from any comment on the necessity or propriety of such an investigation, they most respectfully assert their solemn belief that the possessions of the Church are legitimately applicable to Church purposes alone; and that if the Legislature, by the interposition of its enactments, derive from those estates any increased revenue, such increased revenue must rightfully belong to that body which holds the property from which it has been derived.

"Your Petitioners, therefore, humbly pray that all increase of revenue that may arise from Ecclesiastical property may be left at the disposal of the Church, to be applied to Church purposes alone. And your Petitioners will ever pray," &c. &c.

We once more call upon our readers to weigh well the terms of these petitions; and to each of our clerical friends we say in truthful sincerity, "Go thou and do likewise."

ORDINATIONS.

BISHOP OF BATH AND WELLS, Wells Cathedral	April 8.
BISHOP OF EXETER, Exeter Cathedral	April 22.
BISHOP OF ELY, St. George's Church, Hanover Square .	May 27.

DEACONS.

Name.	Degree.	College.	University.	Ord. Bishop.
Abbott, John	M.A.	Pembroke	Camb.	Ely
Ashby, Samuel	M.A.	Pembroke	Camb.	Ely
Beames, Thomas	B.A.	Lincoln	Oxf.	Bath & Wells
Bewster, C. W. (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Bath & Wells
Blackburn, R.	B.A.	Brasenose	Oxf.	Oxford
Bland, Robert James (<i>let. dim.</i>)	B.A.	Jesus	Camb.	Ely
Bradley, C.	B.A.	Worcester	Oxf.	Oxford
Brereton, C.	B.A.	New College	Oxf.	Oxford
Broderip, J. S.	B.A.	Balliol	Oxf.	Bath & Wells
Buck, R. H. K.	M.A.	Sidney Sussex	Camb.	Exeter
Bullock, George	M.A.	St. John's	Camb.	Ely
Butt, G.	B.A.	Christ Church	Oxf.	Oxford
Cadwallader, J.	B.A.	Jesus	Oxf.	Oxford
Cartwright, G. L.	B.A.	Exeter	Oxf.	Bath & Wells
Caswell, E.	B.A.	Brasenose	Oxf.	Bath & Wells
Cooper, J.	B.A.	Wadham	Oxf.	Oxford
Cotes, D. O.	B.A.	University	Oxf.	Oxford
Crouch, W.	B.A.	Exeter	Oxf.	Bath & Wells
Day, John David (<i>let. dim.</i>)	B.A.	Brasenose	Oxf.	Ely
Dean, E. B.	B.A.	All Souls	Oxf.	Oxford
Danville, C. C.	B.A.	Wadham	Oxf.	Exeter
Dudley, S. G.	B.A.	Jesus	Oxf.	Oxford
Dusautoy, W.	B.A.	Sidney Sussex	Camb.	Bath & Wells
Ellison, Henry John (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Ely
French, John	M.A.	Worcester	Oxf.	Exeter
Glover, T. C (<i>let. dim.</i>)	B.A.	Emmanuel	Camb.	Ely
Green, —	B.A.	Lincoln	Oxf.	Oxford
Harris, W. L. T.	B.A.	All Souls	Oxf.	Oxford
Hayton, Henry	B.A.	St. John's	Camb.	Ely
Hill, E.	B.A.	Balliol	Oxf.	Oxford
Hulmers, G.	B.A.	New College	Oxf.	Oxford
King, T. E.	B.A.	St. John's	Oxf.	Bath & Wells
Kuhff, Henry	M.A.	Catharine Hall	Camb.	Ely
Lapear, W. F.	—	Queen's	Camb.	Bath & Wells
Lawrence, C. S. (<i>let. dim.</i>)	Lit.	Jesus	Camb.	Bath & Wells
Lawson, G. M. G.	B.A.	St John's	Oxf.	Bath & Wells
Lewis, D.	B.A.	Magdalen	Oxf.	Oxford
Ley, W. H.	B.A.	Trinity	Oxf.	Oxford
Martin, George	B.A.	St. John's	Camb.	Exeter
Mosley, J. B.	B.A.	Oriel	Oxf.	Oxford
Mules, P.	B.A.	Exeter	Oxf.	Oxford
Ogle, J. S.	B.A.	New College	Oxf.	Oxford
Onslow, C.	B.A.	Trinity	Camb.	Bath & Wells
Polwhele, E.	B.A.	Trinity	Camb.	Exeter
Reynolds, O.	B.A.	Queen's	Camb.	Ely
Riddell, —	B.A.	All Souls	Oxf.	Oxford
Roberts, D.	B.A.	Jesus	Oxf.	Oxford
Roberts, G.	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Salter, G. J. R.	B.A.	Christ Church	Oxf.	Oxford
Scrivener, F. H. A.	B.A.	Trinity	Camb.	Bath & Wells
Sheppard, F.	B.A.	Clare Hall	Camb.	Ely
Smith, B.	B.A.	Magdalen	Oxf.	Oxford
Smith, P. P.	B.A.	St. John's	Camb.	Exeter
Tate, C. R.	B.A.	Corpus Christi	Oxf.	Oxford
Tyler, G. D.	M.A.	Trinity	Oxf.	Bath & Wells

Name.	Degree.	College.	University.	Ord. Bishop.
Waiter, E.	M.A.	Magdalen	Camb.	Ely
Wall, H.	B.A.	Alban Hall	Oxf.	Oxford
Williams, J.	B.A.	Magdalen	Oxf.	Oxford
Williams, C. (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Ely
Woollcombe, H.	B.A.	Christ Church	Oxf.	Oxford
Young, N. B.	B.A.	New College	Oxf.	Oxford

PRIESTS.

Aubertin, Peter (<i>let. dim.</i>)	B.A.	Wadham	Oxf.	Ely
Bacon, Hugh Ford	B.A.	Christ's	Camb.	Ely
Bishop, W. C. (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Bath & Wells
Browne, T. C.	M.A.	Magdalen Hall	Oxf.	Bath & Wells
Bull, A. N.	B.A.	Sidney Sussex	Camb.	Ely
Campion, J. W. C. (<i>let. dim.</i>)	B.A.	Emmanuel	Camb.	Ely
Carrow, H.	B.A.	Trinity	Camb.	Bath & Wells
Clinton, H. B. W.	M.A.	Brasenose	Oxf.	Oxford
Cloughton, P. C.	M.A.	University	Oxf.	Oxford
Compson, E. B. (<i>let. dim.</i>)	B.A.	Queen's	Oxf.	Ely
Cox, William Lamb (<i>let. dim.</i>)	M.A.	Magdalen Hall	Oxf.	Ely
Crawley, H. (<i>let. dim.</i>)	B.A.	Balliol	Oxf.	Ely
Dawes, T. C.	B.A.	Corpus Christi	Camb.	Ely
Evans, E.	M.A.	Pembroke	Oxf.	Oxford
Floud, T.	M.A.	Wadham	Oxf.	Bath & Wells
Gilbard, William	M.A.	Worcester	Oxf.	Exeter
Goodhall, W.	B.A.	Catharine Hall	Camb.	Bath & Wells
Gray, H. Faithful (<i>let. dim.</i>)	B.A.	Corpus Christi	Camb.	Ely
Grey, Harry	B.A.	St. Edmund Hall	Oxf.	Bath & Wells
Guilt, Robert	M.A.	Caius	Camb.	Ely
Hardy, Robert (<i>let. dim.</i>)	B.A.	Balliol	Oxf.	Ely
Harris, T. (<i>let. dim.</i>)	M.A.	Magdalen	Oxf.	Oxford
Hayes, T.	M.A.	St. John's	Oxf.	Oxford
Heath, J. M.	M.A.	Trinity	Camb.	Ely
Hill, H.	M.A.	New College	Oxf.	Oxford
Howes, C.	B.A.	Clare Hall	Camb.	Ely
Kelland, P.	M.A.	Queen's	Camb.	Ely
Lamprell, C. W.	B.A.	Clare Hall	Camb.	Ely
Liddell, H. J.	M.A.	Christ Church	Oxf.	Oxford
Mann, J.	M.A.	Trinity	Camb.	Ely
Mordaunt, C.	B.A.	New Inn Hall	Oxf.	Bath & Wells
Morris, T. E.	M.A.	Christ Church	Oxf.	Oxford
Owen, L. W.	M.A.	Balliol	Oxf.	Oxford
Peake, G. E.	M.A.	Magdalen Hall	Oxf.	Bath & Wells
Pierpoint, R. W. (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Ely
Powys, S. P.	B.A.	Christ's	Camb.	Ely
Price, P.	M.A.	New College	Oxf.	Oxford
Randolph, E. J.	M.A.	Christ Church	Oxf.	Oxford
Russell, — (<i>let. dim.</i>)	M.A.	St. John's	Oxf.	Oxford
Salin, J.	B.A.	St. John's	Camb.	Bath & Wells
Scarth, H. M. (<i>let. dim.</i>)	B.A.	Christ's	Camb.	Ely
Slight, H. S.	M.A.	Corpus Christi	Oxf.	Oxford
Smith, Edward	M.A.	Wadham	Oxf.	Exeter
Smith, H. C.	B.A.	Wadham	Oxf.	Exeter
Surtees, S. F.	B.A.	University	Oxf.	Exeter
Tait, A. C.	M.A.	Balliol	Oxf.	Oxford
Thompson, W. H.	M.A.	Trinity	Camb.	Ely
Tippett, Edward	B.A.	St. Peter's	Camb.	Exeter
Tunnand, John (<i>let. dim.</i>)	B.A.	Exeter	Oxf.	Ely
Tusar, F. E.	B.A.	St. John's	Camb.	Bath & Wells
Ward, J.	M.A.	New College	Oxf.	Oxford
Whitaker, G.	M.A.	Queen's	Camb.	Ely
Williams, J. (<i>let. dim.</i>)	B.A.	Christ's College	Camb.	Ely
Wilson, B.	B.A.	Magdalen Hall	Oxf.	Ely
Windsor, Henry (<i>let. dim.</i>)	B.A.	Catharine Hall	Camb.	Ely

The Bishop of Winchester will hold his next Ordination on the 8th July.
 The Bishop of Worcester 25th July.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barton, H. J.	{ Latton <i>v.</i> Eisey <i>v.</i> also the Rural Deanery of Cricklade.	Wilt.	Sarum	Earl of St. Germain's
Evans, R.	Goodworth Clatford <i>v.</i>	Hants.	Winches.	W. Iremonger, Esq.
Mence, S.	The Cholmondeley Free	Grammar School at Highgate.		
Moore, Bernard.	Delamere R.	Chest.	Chest.	The Crown.
Raddcliff, G., D.D.	Chute <i>v.</i>	Wilt.	Salisb.	Preb. of Salisb. Cath.
Smith, E.	{ Winterbourne Monckton R.	Dorset.	Bristol	Earl of Ilchester.
Thomas, W.	Llanhenoch P. C.	Monm.	Lland.	Chap. of Llandaff.
Vaughan, E. T.	The Head Mastership of the Collegiate School, Leicester.			
Wodehouse, Hon. W.	{ Falmouth R.	Cornwall	Exeter	Lord Wodehouse
Wood, G.	{ Shaftesbury St. Rumbold R.	Dorset	Bristol	Earl of Shaftesbury
Woolley, T. L.	Nailsea <i>v.</i> Bourton R.	Somerset B. & W.		Mrs. Brown
Wynniatt, R.	{ Stanton R. <i>v.</i> Snow's Hill C.	Gloster	Gloster	E. Bloxsome, Esq.

CLERICAL APPOINTMENTS.

Bateman	Head Master of the Collegiate School, Leicester.
Bennett, E.	Chaplain of the Orsett Union.
Benwell	Sunday Evening Lecturer of St. Mary Redcliffe, Bristol.
Bowen, Charles	Domestic Chaplain to Lord Bateman.
Byam, R. B.	Domestic Chaplain to the Duke of Sussex.
Cassan, S. H.	Chaplain to His Royal Highness the Duke of Cambridge.
Cooper, James	Chaplain to Her Majesty's Ship "Malabar."
Davis, Edmund	Chaplain to His Royal Highness the Duke of Cambridge.
Duffield, M. Dawson	Clodock C. Herefordshire.
Edgar, E. R.	Chaplain to Naiton House, Woodbridge Union.
Estcourt, E. H. B.	Rural Dean of the Deanery of Kineton.
Eteson, Ralph	Chaplain at Chumar to the Rt. Hon. East India Company.
Evans, J. H.	Head Master of Sedburgh Free Grammar School, Yorkshire.
Garnett, R.	Sub-Librarian to the British Museum.
Hopkins, H. J.	Chaplain to the Winchester Union.
Johnson, J.	Chaplain to His Royal Highness the Duke of Cambridge.
Keymer, N.	Head Master of Christ's Hospital, at Hertford.
Lane, Charles	Chaplain to the Marquis of Queensberry.
Lyon, John	Head Master of the Ballyroan School, Ireland.
Manisty, James	Domestic Chaplain to the Earl of Eldon.
Mossop, Sharp	Domestic Chaplain to the Earl of Argyll.
Prower, J. M.	Rural Dean of the Deanery of Cricklade.
Sandford, John	Domestic Chaplain to Dow. Marchioness of Queensberry.
Scott, John	Master of the Free Grammar School of Donnington, Salop.
Smith, W. B.	Chaplain to the Garrison of Edinburgh Castle.
Thompson, Edward	Officiating Minister at Brunswick Chapel, St. Mary-le-bone.
Topham, John	Chaplain of the Droitwich Union.
Young, John	Head Master of Kepier Grammar School.
White, T. R.	Domestic Chaplain to the Marquis of Ely.
Worthy, Charles	The Bodleian Lectureship in Exeter.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Adams, G. . .	East Farndon R.	Northam.	Peterb.	St. John's Col. Oxf.
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Blake, E. . . .	Oxwick, R.	Norfolk	Norw.	J. Blake, Esq.
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Dryden, L. . . .	Ambrosden V.	Oxford	Oxford	{ Trustees of Sir G. P. Turner }
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Edmundson, G. .	{ Immanuel Church, Fennisclowes P. C. }	Lanc.	Ches.	Vicar of Blackburn
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Fellowes, Chas. .	{ Mautby R. Shottesham All Saints V. w. St. Mary V. St Botolph V. and St. Martin R. }	Norfolk	Norw.	R. Fellowes, Esq.
Ferrot, C. . . .	Wispington V.	Linc.	Linc.	C. Turner, Esq.
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Fox, W. D. . . .	Delamere R.	Chest.	Chest.	The Crown
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Gisborne, J. . .	Croxall V.	Derby	L. & C.	Lord Chancellor
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Guille, Philip . .	St. Mary's, Jersey			Governor of Jersey
Hawkins, C. . . .	Stillingfleet V.	E. York	York	D. and C. of York

<i>Name.</i>	<i>Preferments.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Heberden, J. . .	{ West Thurrock V. w. Purfleet C. }	Essex	London	W.H. Whitbread, Esq.
Henville, C. B. .	{ Hound V. w. Bur- lesdon C. }	Hants	Winch.	Winton Col.
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Holland, E. W. .	Dunsford R.	Surrey	Winch.	The Queen
Howell, G. . .	Llangattock R.	Brecon	Brecon	Lord Wm. Somerset
Hughes, — . . .	Llanbister V.	Radnor	St. David's	Bishop of St. David's
Hughes, J. . .	Llanelly C.	Brecon	St. David's	Lord Wm. Somerset
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Hutton, W. . .	{ Warton V. w. Bor- wick C. }	Lancas.	Chest.	D. & C. of Worcester.
Langdon, J. . .	{ Nailsea w. Bourton R. }	Somer.	B. & W.	Mrs. Brown
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Lyons, J. . . .	{ St. George P. C. Bolton }	Lancas.	Chest.	Trustees
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M'Conkey, J. .	{ All Saints P. C. Liverpool }	Lancas.	Chest.	Trustees
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Ottley, J. B. . .	{ Farnborough V. & Radstone P. C. }	Warw. Northam.	L. & C. Peterb.	W. Holbech, Esq.
Panting, L. . .	Chebea V.	Stafford.	L. & C.	D. & C. of Litchfield
Pollock, W. . .	{ St. Thomas P. C. Stockport }	Chester	Chester	Rector of Stockport
Poole, T. . . .	{ Firbeck P. C. w. Letwell P. C. }	W. York	York	Chan. Ch. of York
Powell, W. . .	Llanhenoch P. C.	Monm.	Lland.	Chap. of Llandaff
Radcliffe, G. D.D.	Obute V.	Wilts	Salish.	Preb. in Salish. Cath.
Raine, W. . . .	Swinbrooke P. C.	Oxford	{ Pec. of Ch. of Salish. }	{ Ch. of Salish. Cath.
Ramsden, E. . .	{ St. John's Church in Bradshaw }	York	York	Ven. Archd. Musgrave
Robinson, C. W.	{ Prestwold Don, w. Hoton C. }	Leicester	Linc.	C.W. Packs, Esq. M.P.
Robinson, — . .	St. Andrew, Holb. R.	London	London	Duke of Buccleuch
Salkeld, E. . . .	Aspatia V.	Cumb.	Carlisle	Bishop of Carlisle
Scott, John . .	Uppington Don	Salop	Hereford	Duke of Cleveland
Slade, George .	{ Radcliffe St. Thomas P. C. }	Lancas.	Chester	Rector of Radcliffe
Speck, E. J. . .	Douling C.	Somer.	B. & W.	Colonel Horner
Stevenson, G .	Dickleburgh R.	Norfolk	Norwich	Trin. Coll. Camb.
Stratton, Wm. .	Gressingham P. C.	Lancas.	Chester	Vicar of Lancaster
Stone, — . . .	{ Radcliffe St. Thomas P. C. }	Lanc.	Chest.	Rector of Radcliffe
Talbot, Hon. W. W. C.	Ombersley V.	Worc.	Worc.	March. of Downshire
Tate, James . .	Easby V.	W. York	Chest.	Lord Chancellor
Thomas, Thos. .	{ Cregina, R. w. Llan- badarn-y-gareg C. }	Radnor	St. David	Bishop of St. David's
Tracy, Edward .	Sully R.	Glamorg.	Lland.	Mrs. Thomas
Turner, C. M. .	Studland R.	Dorset	Bristol	{ Rev. J. Michael and his Wife }
Tyrwhitt, Jas. B.	Claxby Pluacere R.	Linc.	Linc.	Champ. Dymock
Vaughan, Hugh	{ Llansantfraed in Elvel V. }	Radnor	St. David's	Bp. of St. David's

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Wellealey . .	Woodmancote R.	Sussex	Chich.	Lord Chancellor
Westbrook, S. .	West Hampnett V.	Sussex	Chich.	Lord Chancellor
Westmacott, H.	Chastleton R.	Oxford	Oxford	Sir R. Westmacott
Wetherall, John	Rushton All Saints R. w. St. Peter's R.	Northamp.	Peterb.	W. W. Hope, Esq.
Whicheote Christ.	St. Andrew and St. Michael w. St. Ste- phen R. Stamford	Linc.	Linc.	Marquis of Exeter
Windham . . .	Felbrigg and Melton w. Aylmerton and Runtun.	Norfolk	Norw.	W. H. Windham, Esq.
Yonge, William	Necton R w. Holme	Norfolk	Norw.	{ Bishop of Norwich, by lapse.
Yorke, P. W. .	Hale R. Rayleigh R.	Essex	Lond.	R. Bristow, Esq.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderton, William, Northwram, near Halifax.				
Bamford, R. W. {	Bishopton V. and Minor Canon of Durham Cathedral.	Durham	Durham	Sherburn Hospital
Barnes Francis, D.D., Master of St. Peter's College, Cambridge.				
Benn, John, Assistant Curate of St. Nicholas Chapel, Whitehaven.				
Bingham George, Melcombe Bingham, Dorset.				
Bissil, W.	Whissendine,	Rutlandsh.		Earl of Harborough.
Brown, Henry, Head Master of the Grammar School, Houghton-le-Spring.				
Buck, John, Ipswich.				
Buxton, Thomas {	Kirkby Ravensworth P. C.	N. York	Chester	Bishop of Chester.
Carpendale, G. Harwood Chapel, in the parish of Middleton in Teesdale.				
Cartmel, John, Endmoor Cottage, Preston Richard.				
Chard, John, Langport.				
Clutton, John . . .	Canon Residentiary of Hereford Cathedral Kinnersley R. & Lugwardine V. w. Llangorron P.C. Heatland P. C. St. Weonard's P.C. and Little Dew- church P. C.	Hereford	{ Pec. & Ex- empt. }	{ D. & C. of Hereford
Colson, J. M. . . .	and Studland			{ Rev. J. Michael and his wife.
Cooke, Charles . .	Semer R. and Bromeswell B.	Suffolk	Norwich	Rev. C. Cooke
Cornthwaite, T. .	Crich V.	Derby.	L. & C.	Sir W. Dixie
Davis, James, at the Glebe House, Hollywood.				
Dawes, John, Bridgewater.				
Dowland, J. J. G. Broadwindsor V.		Dorset	Bristol	Bp. of Salisbury
Dreyer, Richard, Bungay, Suffolk				
Dunkin, W.	Pilham R.	Lincoln	Lincoln	Lord Chancellor
Elston, W. Chapl. to Naxton House of Industry, and C. of Naxton and Levington				
Evans, William, sen., Upton Castle, near Pembroke				
Fookes, William, one of the Magistrates for the Borough of Liskeard, Cornwall				
Garnier, John, C. of St. Ebbe's, Oxford				
George, R.	Wolverley V.	Worcester	Worc.	D. & C. of Worcester
Godbold, G. B. . .	Greatham R.	Hants	Winch.	Rev. G. Godbold
Handcock, John, Annaduff C. County Leitrim				
Hardwick, Wm. . .	Outwell R.	Norfolk	Norwich	Bishop of Ely
Hinde, J., Master of Ludlow Free Grammar School, and Afternoon Lecturer at Ludlow Church				
Homer, P. B., Assistant Master in Rugby School				
Hooker, T. R. . .	Rottingdean V.	Sussex	Chichester	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Housman, Robt.	{ St. Ann's P. C. Lancaster }	Lancaa.	Chest.	Vicar of Lancaster
Inchbald, Peter, LL.D.,	Adwick Hall, near Doncaster			
James, David, C. of Wenvoe and Merthyr Dovan,	Glamorganshire			
Kitchen, Isaac	{ Ipswich St. Stephen R. }	Suffolk	Norw.	{ Rev. C. W. Fon- nereau Vicar of Kirkby Lonsdale }
Knipe, John	Middleton P. C.	Chest.	Chest.	
Leeson, L.	Panteague R.	Monm.	Llandaff	C. H. Leigh, Esq.
Maul, John	{ Brisley R. w. Gately V. and Prebendary of Lincoln }	Norfolk	Norwich	Christ's Coll. Camb.
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Mitford, J. R.	Manaccan V.	Cornwall	Exeter	Bp. of Exeter
Nanney, John, of Belmont, Denbighshire, and of Maesynedd,	Merionethshire			
Nixon, T.	Gt. Dalby	Leicest.	Linc.	Sir F. Burdett
North, Henry,	Cornwall Terrace, Regent's Park			
Parsons, John,	Manchester			
Poole, W.	Moulton V.	Northamp.	Peterb.	
Porter, Robert	Draycott R.	Stafford	L. & C.	Dow. Lady Stourton
Pratt, Joseph	{ Prebendary of Peterborough Cathedral, and Paston R. w. Wer- rington C. }	Northam.	Peterb.	Bp. of Peterborough
Prescott, Charles	{ Downton V. and Burrington V. }	Hereford	Hereford	Lord Chancellor
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Shipton, J.	{ Portishead R. & Stanton Bury V. }	Somerset Bucks	B. & W. Lincoln	Corp. of Bristol Earl Spencer
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Stock, Edmund P.,	Chaplain to the Bradford Union Workhouse			
Stone, Right Rev. William Murray,	Bishop of the Protestant Episcopal Church in the Diocese of Maryland			
Storey, Joseph, R. of Cavan,	Ireland			
Thompson, E.	Aspatia V.	Cumber.	Carlisle	Bp. of Carlisle
Todd, John, C. of Frankley, and St. Kenelm's,	Worcestershire			
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Turner, T. & Becket	Wotton R.			
Vawdrey, W.	Gwinear C.	Cornwall		
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Wasey, George	Ulcomb R.	Kent	Canter.	{ Hon. C. B. Wandes- ford }
Wheeler, George,	Shipton Moyne C. Gloucestershire			
White, E.	{ Newton Valence w. Hawkey V. }	Hants	Winch.	Rev. E. White
Wigglesworth, H.	Slaidburn R.	W. York	York	
Wilkinson, Henry,	Master of Sedburgh Free Grammar School			
Worthington, R.,	Down's Cottage, Bowdon, Lancashire			

THE

CHURCH OF ENGLAND

Quarterly Review.

OCTOBER, MDCCCXXXVIII.

ART. I.—*A Dictionary of the English Language.* By NOAH WEBSTER, LL.D. 2 vols. New York. 1828. Reprinted, London: Black, Young, and Young. 1832.

A New Dictionary of the English Language. By CHARLES RICHARDSON. London: Pickering. 1835.

NOT wishing to alarm our readers by the idea, that we are about to conduct them through the very heavy pages of these most unsatisfactory attempts at Etymology, we, *in limine*, avow our object in the selection of their titles to be an examination of the proper sources from which the primary meaning of English words should be ascertained. We indeed think it extraordinary that Mr. Richardson should not have availed himself of the guidance of the numerous works which the continental presses have issued of late years upon the subject. Of the many Dictionaries of our language which have recently been published, not one properly retraces the terms to their origin, not one having sought and established the first and radical sense explains the mode, by which the secondary and metonymical have proceeded from it. Each Lexicographer appears to have forced etymology to some preconceived system. Each seems satisfied with referring words to Teutonic or Celtic sources, occasionally also to the Latin and the Greek, without considering that the Teutonic, Celtic, Latin, and Greek must themselves have had an origin, which will require to be investigated ere the positive force of the terms can be discovered. Nor will this merely be sufficient for the purposes of accurate Lexicography. The changes of sense (the *nudnces*, if we may so speak) which words acquire in their transit through different languages should be carefully noted; and the permutations which they acquire in these modifications should be marked, and, as far as possible, reduced to canons. Thus it will often be seen, that an individual

root in the remotest tongue to which we can gain access, will give rise in its progress through others to several roots, all of which are connected in signification. In an etymological research through a variety of languages, many different derivations will frequently be presented to us, several of which may be apposite: consequently, the inquirer cannot be correct in his decision, unless it be the result of correct principles. In the present paper we have been rather occupied in exemplifying the analogies exhibited by the Asiatic families, than in deciding on the positive sources.

Dr. Webster has indeed gone beyond the beaten path; but he has failed from not having been sufficiently versed in the tongues to which he has had recourse. His researches likewise are too limited, and scarcely, if ever, have they ascended to the Zend and Sanscrit. Many words also of obvious Etymology are not furnished even with a conjectural derivation, and others are manifestly incorrect. Mr. Richardson, on his side, relies too much on the Diversions of Purley. Thus, notwithstanding these recent attempts, an Etymological Dictionary of the English Language remains as great a desideratum as ever.

One great fault in some of our older Lexicographers was a desire of referring every term as much as possible to the Hebrew, in consequence of the notion, that it was the primitive tongue. If we might indulge an hypothesis, it would be, that the primitive tongue was monosyllabic—an hypothesis which is well suited to the infancy of the human race; and as to the manner in which a tongue so constituted could have been applicable to colloquial purposes, every difficulty is removed by the existing Chinese and the Indo-Chinese dialects. The structure of the Hebrew affords strong arguments against its originality; and from the intimations of the Book of Genesis we derive valid reasons for fixing its rise in the days of Abraham. It is granted, that many words of corresponding force are discoverable in it and the languages of Europe, but they are not derived from it: they rather have passed into those languages from the Arabic, Chaldee, or Syriac. In the first, there is the want of an historical connexion, which clearly exists in the others: the dynasties of the Seleucidæ and the Egyptian Ptolemies, who had continual transactions with the neighbouring Arabs, nay, the chivalrous Crusades, and the conquest of Babylon by the Persians, afford to us reasons, which remove the assertion far beyond the bounds of mere hypothesis.

Another class insists, that the languages of the lines of Shem, Ham, and Japheth were distinct, and should not be confounded. This assertion is more plausible than argumentative. That the three great families became to a considerable extent distinct, though they were often united by intermarriages, we are not disposed to deny; but the fact cannot be asserted to the same extent respecting their

languages, till the lapse of a long period. It is clear that Abraham, the Chaldee, understood the Canaanites, and that he understood the Egyptians; although, in the latter instance, the interpreter mentioned in the subsequent history of Joseph may authorize the conclusion, that he and the Egyptians were intelligible to each other, because the Egyptians in like manner understood the language of Palestine. Be this however as it might have been, Shem, Ham, and Japheth having spoken the language of Noah, could not during their lives, nor for many subsequent generations, have given rise to absolutely distinct tongues: for the confusion at Babel was not a destruction of words, but probably some change in pronunciation, some dismemberment of the existing language into separate dialects. This notion is supported by the existence of certain radical terms in every dialect with which we are acquainted. When then we consider, that as early as the days of Joseph the Caravans of the Asiatic world are recorded, and that they migrated from place to place among nations belonging to each of the great families of the human race; and when we call to mind the maritime expeditions of very distant times, it becomes evident, that in Etymological researches we cannot be confined to any particular one of these original branches. Add to this the wars and invasions mentioned in later history—the many people of which large empires were composed, and the fallacy of the argument is apparent. Who can attempt to define the extent of the wanderings in which different tribes or clans indulged? or who will deny that these wanderings when conducted by large bodies, must have had an influence on the language of the people, among whom the wanderers ultimately became domiciled? Must not the early colonies, of which we read in Herodotus, Diodorus Siculus, and Strabo, have had a perceptible effect on the Aborigines, among whom they were finally fixed? Who can retrace the Pelasgi from their starting point?—who can follow the many parties who left their native homes in quest of new settlements?—who, till lately, till Philology had proved the fact, would have referred the Gipsies to an Indian origin? Causes like these, to a certain degree mix together the languages of the world; and the effect is apparent, often when the cause cannot be historically determined. But independently of the intermixture thus occasioned of one language with another, the location of men in different countries will of itself produce a difference; their pronunciation will in time begin to vary; with new wants will arise new words; old customs and words will become obsolete; and thus the branch removed from the parent-stock will display considerable variations from the language of that stock. The language may retain its name, but will not retain its identity: thus, we may reasonably doubt whether the Chaldee of Shinar was the same as the Chaldee of Babylon. The change of dentals for sibilants, of gutturals for softer breathings, instances of which a comparison of

tongues will copiously give to us, and *vice versa* with the several anomalous permutations which such a research will present to us, is a convincing proof, that he who would investigate the Etymology of any language must discard the aid of none, but patiently trace the words through all their ramifications and varieties as nearly as possible to the oldest in which they are extant, between which, and that under investigation, historical evidence does not disprove a former connexion. Such a fanciful and chimerical process, however, as Dr. Webster has adopted in the Introduction to his Dictionary, where words are classed together which are totally unconnected, and senses given to them which the native speakers would not have acknowledged, is not that by which Etymology should be tested. A schoolboy might easily discover as much analogy between Hercules and Jack the Giant-killer, as a sound critic a real analogy between many of the words which Webster has brought into comparison with each other. His Etymologies are too frequently a series of preposterous trifling. Language thus interpreted may be furnished with *primary* senses according to the imagination of the interpreter. *Blanket*, for instance, he has derived from *blanchet* in French, the blanket of a printing-press; though the article took its name from Thomas Blanket, a tradesman of Bristol, who invented it: and in some cases he has omitted the obvious Etymologies, not unfrequently erring in another class, particularly where he has appealed to the Arabic. No man more incompetent to the difficulties of the task, and perhaps few, whose philological knowledge was so superficial, ever made a more bold and less successful attempt; the republication of which must be regretted, as the blunders are almost equal in number to the specimens.

Mr. Richardson, too, fails in his Etymologies; but his work is far more respectable than that of Dr. Webster. His chief error consists in an adoption of Horne Tooke's system (as we have already remarked), and in not carrying his derivations sufficiently high: there are also considerable errors in his application of the languages of which he professes to treat. As the Anglo-Saxon and its kindred dialects show that the parent-language must have been very nearly related to the Sanscrit, it is clear that the Sanscrit should have been consulted. In the hope of giving useful hints to future Lexicographers we shall prove by examples the indispensable necessity of consulting the Eastern tongues, abstaining in a great measure from the European families, because Dr. Prichard, Mr. Winning, and several Philologists on the Continent, have sufficiently directed the public attention to them.

The list of Sanscrit and English words, which we subjoin, is an evidence of the relationship of the two; they have been taken without arrangement from a critical table, constructed many years ago, when we projected an Etymological Dictionary. They are

here given without the grammatical discussion, with which they would have been accompanied, had the original plan been executed.

To smile—root *Smt*, to smile.

To sweat—root *svā* to sweat—*shvā* to perspire, *svēdānā* sweat : cf. *svād* to be unctuous.

To thirst—root *trīsh*, to thirst.

Speedy—*sāpdat*, speedy.

Same—*sāmā*, like, same :—Sameness, *sāmyā*, sameness.

Sum—*sām*, assemblage, collection ; *sāmā*, all, whole ; Per. *hām* ; *hām* ; S. *sāmūhā*, aggregate, number, quantity.

Summary—*sāmāhārā*, aggregation, &c.

Sour—*sārā*, coagulum of curds, salt, &c.

Serpent—*sārpā*, a serpent ; *sārpīn*, creeping.

Resin, { —*rāśā*, taste, flavour ; when compounded with *sārvā*, all, it
Racy, { is resin : e.g. *sārvārāśā* (*rātin*, Per.). Racy, belongs to the same
(root (e.g. *rāś*), as we may see in the Hindūstāni, *rāś* and *rāśnā*.

She—*sā*, she.

Social—*sākhyā*, a friend, *sōkhyā*, social, friendly, with which compare *sāhāyā*, a friend, companion.

Society—*sākhyā*, friendship, *sāhāyātā* and *sāhāyātva*, society.

Satisfy—*sātā*, pleasure, delight ; *sātāyā*, whatever causes it.

Semi—*sāmī*, half.

Share of a plough—*strā*, a plough.

Palaver—Span. *palabra*.—San. *pārlāpā*, speaking.

Superior—compare with the Latin the Sans. *śūbhṛtsā*.

Sun—*sūdonā*, the Sun (also *sūrā* and *śūrā*) *syūnā* and *syōnā*.

Orange—*strāngā*, an orange ; Span. *naranja*.

Sulphur—compare with the Latin *stūb'hi*, sulphur, r and l being in Indian dialects often interchangeable.

Syrup—*sūrāpā*, pleasant (Per. *shrūb* ; cf. *strāśā*, sweet) from *stūrā*, vinous liquor, and *pā*, to drink : see *shrūb*.

Suitable—*sūktū*, fit, right, suitable.

Son—*sūnā*, a son ; *shū*, to bear ; *sūnā*, bringing forth young.

Soup—*sūpā*, sauce, condiment : cf. *sūp* in Persian.

Serve—*sēv*, to serve ; *sēvā*, service, servitude.

Sack—*sēvākā*, a sack.

Sooth—cf. *sth*, a particle of assent.

Centinel—*sēnā*, an army ; *sainyā*, a centinel, a soldier under arms.

Scandent—compare the Latin *Scando* with the Sanscrit root *scānd*.

Scud—qy. *scūd*, to jump, to go by leaps ?

Sword—perhaps from *sāvād* or *sāvādā*, to cut (the r being frequently inserted in some and omitted in other words of the Indian dialects).

Saint—*sāntāh* (Hind. *Sānt*) a saint, sanctus, *sannī*, reverence, sanctity.

Stun—*stān*, to thunder, sound ; *stānānā*, sound, noise in general.

Stamp—*stāmbā*, a clump, post.

Stave—*stāvā*, praise, laudatory hymning of a Deity.

Stack—qy. *stāvākā*, a cluster, a multitude in general ; corrupted into our form ?

Stop—*stāb'hi*, to stop, *stōb'hā*, stopping.

Steep—root *stūp*, to heap, to pile ; *stūpā*, a pile of earth.

Strain—*qy. strīnā*, to hurt, to injure?

Strew—*stri* and *strī*, to cover, to spread over.

Steam—*stēmā*, wet, moistness.

Steal—*stēyā*, theft, robbery: cf. *stēn*, to steal, *stēnd*, *stēyānd*, and *stēyēnd* a thief.

Stay {—*stā*, to stay or stand, *st'hīt*, stay, staying, *st'hānd* (Per.

Stand { *ستان*) place, dwelling.

Stall—*st'hāld*, place, *st'hāldm*, a tent.

Stamen—*st'hāmān*, strength, power.

Steer—*st'hīrā*, a bull.

Tree—*qy. st'hīrā*, a tree, the *s* being often dropped *in transitu*?

Hulky, bulky—*qy. st'hūlkā*, huge, bulky?

Snout—*qy. from the root shnū*, to ooze, to trickle; *snūtā*, dropping?

Spree—*spri*, to please, to delight.

Pray—*sprih*, to desire, *sprihā*, a wish, *sprihā*, desire, inclination; Hind: *isprīhā*.

Fat—root, *sp'hāy*, to be bulky, *sp'hātā*, swollen, enlarged, *sp'hātī*, increase, growth.

Shiver—*qy. corrupted from sp'hārā*, throbbing, quivering?

Bud—*sp'hād*, and *sp'hūd*, to bud, to blossom, doubtless the root of *ἀσφόδελος*, *sp'hūdd*, blown, burst.

Dismay—*smāyā*, surprise, &c.

Group—*qy. kṛp*, to mix, to paint?

Sound—*svānd* and *svānī*, sound; *svāntā* or *svāntā*, sounded.

Sewing—*sēvānd*, sewing: cf. *syūtā*, sewn; *syūtī*, the act of sewing.

Severe—root *svār*, to censure, blame, reprove.

Sister—*svāsrī*, (Germ. schwester) sister.

Sweet—root *svād*, to taste; *svādd* or *svāddā*, taste, flavour; *svāddā*, sweet; *svāddūh*, sweetness.

Sovereign—*svāb'hīn*, a master, sovereign, monarch.

Hit—*qy. hān*, to strike, hurt; whence *hātā*, struck, hurt; *hātī*, a weapon?

Harrier—*qy. hrī*, to seize; *hārd*, a seizer?

Ray—cf. *hārī*, a ray of light.

NB. *hārī*, also means *air*, and *hārītā*, a swift horse.

Dip, drop, drip—*tēp*, to sprinkle, ooze, drop.

Alley—cf. *hālī*, a furrow, from *hālā*, a plough.

Oven—cf. *hāvānī*, a hole in the ground for receiving the sacrificial fire.

War—*hārā*, war; *hārī*, defeat, discomfiture.

Hasty—*qy. hāstā* (Per *dast*, a hand; *hāstyā*, anything done with the hand? See *hand*).

Hie, fie—*hī*, to go, to send; also a particle of contempt.

Insult—*hīnā*, injury, mischief; *hīnālū*, mischievous, &c.

Hiccough—root *hīk*; *hīkā*, a hiccough, an imitative word.

Fit—cf. *hītā*, fit, right, proper.

Hyemal—the Latin *hyema*, from *hīmā*, frost, cold; *haimānā*, cold, wintry; *haimālā*, winter; *hīmālā*, cold.

Immanity—the Latin *immanis*, perhaps, came from the secondary senses of *hīmānī*, which signifies ice and snow, and is often applied to the Himalāya range; whence metonymically, cruel, &c. &c.

Hun—it is curious that the Sanscrit *hūnā* means a Barbarian.

Hoot—*hātīh*, calling.

Heart—*hrīd*, the heart.

Horse—*qy.* from the roots *kēsh* or *hrēsh*, to neigh ?

Hour—*kōrā*, an hour.

Riot—*qy.* *krāddā*, a noise ?

Glad—*hlād*, to gladden ; *hlādā*, pleasure, joy.

Lac—*hlūkū*, lac ; more close in *lākshā*, modified in Hindústāni to *lakh*.

Vie—*kvē* (*hvāyāñi*) to vie with, to emulate.

Hand—*hāstā*, which in Bengālī becomes *hādā*, a hand, the *n* being often inserted in the words of some, and omitted in those of others of the Indian dialects.

Shrub—probably of the same origin as syrup ; *stārdāh*, vinous liquor ; cf. Per. *shrāb*, and Ar. *sherbet*.

Vortex—*āvartitā*, a whirlpool, turning round.

Expectation—*āpekshā*, expectation, hope ; this comes from the root *kēsh* to see, with the affix *ap āpē*, for which we use the Latin *ex*, retaining a consonant of the Sanscrit affix.

Bear—*b'hāllā*, a bear (the common change of *l* and *r*), nearly similar in Hindústāni.

Vibrate—*vāb'hr*, to move.

Agreement—*āgū* and *āgūr*, an agreement.

Swill—*kshāll*, to wash or cleanse.

Ache—*āg'hā*, pain ; also *aka*.

Backgammon—from *gāmdā*, moving, going, the name of a game resembling our backgammon ; *gāmdāndā*, a mareh.

Rage—*rūsh*, to grow angry ; Hind. *rīśā* ; Per. *rāj'rage*, also *rāk* and *rāg*.

Name—*nāmdā*, (Per. *nām* a name.

New—*nāvā*, (Per. *نَو*) new.*

These Etymologies we might continue at a very considerable

* Besides these an infinity of others might be brought into the comparison from several Asiatic languages. e.g. San. *asiddā*. Hind. *asiddh*, unripe (acid), *dark*, Per. *darkat*, Ar. a shield of solid leather (target). *Dar*, Per. a door. Per. *daridan*, to tear. *Dash*, Per. ostentation (dash). Per. *dileh*, a sycophant, a coquette, perhaps, corrupted from the Sanscrit root, *hīl* (dally). Per. *Dev*, a demon (devil). *Dzān*, Arab. vice (sin), *a'rrak*, Ar. spirit (arrack) ; Per. *rast*, right ; Per. *rabūdan*, *rabidan*, or *rabaydan*, to rob, *rabayindah*, a robber ; Ar. *rabīl*, a robber, one living by rapine ; Per. *rakam*, arithmetic (reckon) ; Per. *rubidan*, to sweep (rub) ; Ar. *rubah*, a cloth for cleansing dishes ; Per. *zarah* and *zarī*, plaint, lamentation, or *sār* affliction (sorrow) ; *zagħ*, Per. the bend of a bow (*zag*) ; Per. *jighjagh*, going backward and forward (zigzag) ; Per. *jushīdan*, to drop, &c. (gush) ; Ar. *sak*, the shank ; Per. *stārah*, a star ; Per. *skarīāt*, scarlet cloth (scarlet) ; Per. *sak*, sick ; Per. *sol*, the sole of a camel's foot (sole) ; Per. *shāl*, a shawl. There also seems to be some analogy between the Persian *shakīdan* and our verb to *shake*, between *shakīk* a fetter, and *shakl* a tether for horse or mule, and our *shackle*, with many others, which we must pass by. Few perhaps, however, will dispute that in the Persian *shimsir* we retrace scymetar, in the Arabic *subān* soap, in the Persian *sūfah*, to which the Arabs have a corresponding term, our *sofa*, in the Arabic *safr* our cypher, and in *safr* sapphire ; in the Per. *tapisah* tapestry, *trum* drum ; the Arabic *tarik* track, *adīl* haughty, *aatīl* idle, *akl* skill, *gharak* (sinking, shipwreck) wreck, *ghru* glue, &c. There are likewise many words which forcibly carry conviction with them ; such are *grev* (Per.)

length, producing many words from a variety of tongues in Asia and Europe, exactly analogous in meaning and spelling, to others in use among us, especially from the Persian; the advantage, however, which we derive from making the Sanscrit our standard of comparison is, that we most frequently are enabled by it to detect the primary senses. If in these instances we had entered into the grammatical changes which the roots suffer in giving rise to new forms, which is a task with which no etymological Lexicographer can well dispense, the fidelity of most of the derivations would be self-evident. These Sanscrit words should likewise be compared as much as possible with the Bengālī, the Hindústāni, the Zend, and the modern Persian, before the institution of a comparison of them with the languages of Europe, by which means a very useful table both of Asiatic and European changes would be acquired. The changes, thus discovered, would be found often so very strange, where the identity of the words was certain, that the Philologist would cease to rely implicitly on any canon which Grimm and others have given. For it is impossible to give any law

and our grief; *fulio* (Per.) and *fool*, *kirmex* and crimson, *karul* and coral, *katan* (Ar.) and cotton, *kub* (Ar.) and cup, *kand* and candy, *kāra* (San.), *kār* (Per. *occupation*) and care; Per. *kalā* (a cabbage) and kale, Per. *klān* (a bulk, a mass) and clan, *kufīan* (to strike) and cuff, *gīristan* (Per. gripe, seize) and gripe, *garm* (in San. *gharma*) and warm, *galu* and gullet, *loḡh* (a rolling or moving stone) and the Logan in Cornwall, *wāl* and whale, *halah* and halo, &c. &c. The Hindústāni too is equally useful, and will sometimes suggest different Etymologies, which the Lexicographer should compare with those presented by other languages, till he be in a condition to form a judgment on that which may be correct. Of its utility the following examples will be evidences:—*Arā* (crooked) awry, *sok* (also San. grief) sob. *Asaya* and *ashaya* (also San., a theme or subject), essay; *ullu* (owl), *lop* (San.) *alop* (Hind.) lop, *lol* (shaking S. and H.) loll, *ali* (a friend) ally, *ant* or *antri* entrails, *ant* end, *angizna* imper. *angiz* (to suffer) whence anguish, *bābā* (child) baby, *varāha* (San.), *barāh* (Hind.) boar, *bakhira* (wrangling), *bakar* (quarrel) bicker, *bal* (a coil, a convolution) a ball, *bulbula* bubble, *balwā* (riot, tumult) bellow, *lōk* (San.), *bilokna* (Hind.) to look, *buk* (a ram, a he-goat) a buck, *bulna* (to speak or sound) bawl, *b'him* (S. and H. a prop) beam, *bayil* a bull, *patta* (S. and H. a leaf) a petal, *pa'in* (weavers' pins) pin, *pita* (S. and H. bile, spite) spite, *patat*, *patat* (San.), *patpat* (Hind. the sound of beating) pitpat, *par far*, *prab'hu* (S. and H. principal, chief) provost, *pulpulā* (flaccid, soft) pulp, *pōta* (S. and H.) boat, *pūt* a spout, *phari* Hind. (S. *phara* a shield) parry, *phir* (turning, shifting) veer, *pialah* (Per. and H.) phial, *thāp* a tap, *tuniyā* tiny, *jul* (deceit) cajole, *jul* or *julā* guile, *jhari* (an ewer, a pitcher with long neck, and the like) jar, *jhirka* a jerk, *jibhārā* (loquacious, whence probably) gibberish, *chatāchatat* (San.), *chatāchat* (Hind. reiterated sound) chit-chat, *chirānā* (to mock, irritate) jeer, *chut* (little, small) chit, *tan* (a sound) tune, *dwar* (S. and H. more full than the Persian) door, &c. These, however, form but a very small proportion of the illustrations which might be collected and connected from the Sanscrit, Hindústāni, and Persian; nor will the Bengālī afford an inconsiderable supply.

which will comprise all the corruptions of language ; of which every one, who has made a comparison of them, must be convinced. Some few of the variations between the Sanscrit and Hindústāni may, however, be exhibited, which become greater in remoter tongues.

Eighth—*āth* (also *isht*) from the Sanscrit *āstā*.

A boat-shaped vessel for libations—*arghā*. S. *arghyā*.

A raft—*urāpā*. S. *ūdāpā*.

A musical air—*ārī* (cf. It. aria). S. *ādī*.

Asylum—*āsārā*. S. *āsāryā*, whence the r becoming l is derived the Greek *ἀσυλον*.

Age—*āyā*. S. *āyās*. L. *ævum*. G. *αἶων* from *ay* to go.

Road—*bāt*. S. *vādā* (cf. path).

Vapour—*bāphārā*. S. *vāshpā*.

Chattering—*bārbar*. S. *vārvarā*.

Breaking—*b'hāng*. S. *b'hānj*.

Pepper—*pīpāl*. S. *pīppālī*, Per. *pulpul*, Lat. *piper*, Gr. *πέπερι*, Turk. *biber*.

Aim—*tāk*. S. *tāvā*.

Third—*tirtī*. S. *trītyā*, Lat. *tertius*, Gr. *τρίτος*.

To heap—*thūpnā*. S. *stūp*.

Pungent—*tikhā*. S. *tikshnā*.

To be coagulated—*jāmnā*. S. *yām*.

Who?—*jū*? S. *yū*?

Young—*jūvā*, *jūvān*. S. *yūvā*, *yūvānā*, Lat. *juvenis*.

To chew—*chābnā*. S. *chāvān* (here is an instance of the omission of the r)—hence our word.

Satrap—*ch'hātrpātī*. S. *kshātrāpātī*; in Greek softened to *σατραπης*.

Red—*rādā*. S. *rāktā*: whence our word.

Noise—*rūr* and *rīr* (whence our word *roar*). S. *rāvā*.

Camphor—*kāpūr*. S. *kārpūrā*, where we notice the omission of r and the substitution of m in the transit of the word.

A saw—*kārāntī*, *kārāntī*, a sawer. S. *kārpātṛā*: qy. does *carpenter* hence originate?

To grieve—*gūrhnā*. S. *krūd'h*.

Distiller—*gālar*. S. *kālādā* (d into r).

Charcoal—*gunēlā*. S. *kōkīlā*.

Crying—*kūk*. S. *kīj*.

Staff—*lāth*. S. *Yashṭī*—cf. our word *lath*.

Musquito—*māch'hār*. S. *māsāktā*.

Plough—*hārā*. S. *halā* (qy. does *harrow* hence originate?—this is an instance of the change of the l to r).

Billow—*kālūrā*. S. *kīllolā*. Our word appears to be a corruption of the Sanscrit.

These examples will suffice to show the great dialectical variation which may take place in the same country, and will prove the necessity of examining minutely the various dialects of every language which may be consulted; for in many the offspring will approximate more closely than the parent tongue to the points of the inquiry; and the modifications which will be perceived will en-

large the examiner's views respecting those, which he will discover in the various European tongues, to which the words may have passed. To render this more plain, we will subjoin a part of Vans Kennedy's Table of Analogies. We adopt the cases, &c. which he has selected to demonstrate the similarity.*

* Vans Kennedy's list is very defective; for the Sanscrit contains many more correspondent terms than he has cited. In addition to the examples in the text, we offer the following from it to notice:—

Anchorite, *āgrāhā*, also *ānāgārā*, an anchorite, from *an* negative and *agara* a house, i. e. dwelling in woods; engage, *angaja*, love, desire:—eat, *ad* (edo) eat: animal from *ān* to breathe. *Anyā* and *anyātāra*, another: *pāthā* (a road) path: *amb* (to go, whence ambulo) amble: *ambāra*, amber, ambergris: *arjuna* (white) argentum, argent (cf. *arjand* gain): *arī* (pain) hurt (*ārā* to hurt): *lakshāna* lucky: *ālakshand* unlucky: *ālī* (a spirituous liquor), qv. can *ale* relate to it? *Hād* (to despise) hate: *asta* (sunset, the western mountain behind which it is supposed to set) west from *ast* to obscure: *āpūp* (a cake), *apūpya* (flour) pap: *āpta* (true, confidential) aptus, apt: *bandha* (a binding) bond, band: *rati*: Hind. *ratānā* to belew'd,—rut, spoken of deer: *ālu* and *ulūkā* (see Hind. *ullu* above) an owl, *aulūkā*, a flock of owls: *vis* (to enter, whence *āवेशikā*, a guest or visitor) visit: *āhārā* (breath inspired) air, *ishitā* or *ishitī*, a wish: *itara*, *ετερος* other: *ūchchā* (high, tall) huge: *ūd* (to thatch, whence *uda*, leaves used for the purpose, and *ūdājā*, a hut so made, used by Devotees) hut: *ūtīā*, udus, wet, cf. *uddā* water: *uttārā* (an answer, reply, rejoinder) utter: *phūll* (to blow, blossom), *φύλλον* foliage: *udhas* udder: *plihān* the spleen: *ud* an otter: *ūd* (to wet) unda, undulate: *ūrnu* (to cover, hide) urna urn: *ēktārā* (i. e. one or more), *εκατερος* either: *ukshā* an ox: *aukshāka* a herd of oxen: *kankārā* (vile, bad) canker: *kandālā* (reproach, censure) scandal: *kapha* (phlegm) cough: *kām* (to desire, whence *kāmānā* beautiful, *kāmā* love, and *kāmyā* desirable, lovely) comely: *kal* and *kall* (to sound, make a noise, &c.) call: *kārā* (affliction) care: *karmānā* (a thing done by magical incantations) a charm: *kukkūta* a cock: *kut* to cut: *kūpya* copper: *kurālā* a curl: *kūs* (to embrace) kiss: *kūpa* (a hole, a hollow) scoop: *kri* (to make) creo, create: *kricheh* (bodily pain) screech: *kritā* (to be thick) curd: *lobhā* love: *lāyā*, Hind. *lay*, melody, lay: *kris* (to make small) crush: *krī* (to celebrate, magnify) great: *kles* (to strike) clash: *kshar* (to drop, whence *kshātra* water, *kshārī* (the rainy season) shower: cf. *asārā*, a heavy shower: *kshītī* (an abode) city: *kāhūr*, *ξύρω* shear, *kāhūr* a razor: *khārā* a scar: *gārāh* and *grīdāh* (to covet, cf. *grī* to eat) greedy: *gālā* (the throat) gullet: *geah* (to investigate) guess: *gō* a cow: *glah* (to seize) claw: *praudah* proud: *sālā* (a hall) saloon: *bhātīk* booty: and a vast multitude of others.

These will be sufficient to verify our assertions; but if they were properly arranged, and from their primary subdivided to their other senses, compared with each dialectical variation, and illustrated by grammatical rules, for which we have not space, the necessity of applying to these sources could not be denied. We feel, however, convinced that the hasty examples which we have given will justify our remarks on English Dictionaries, and instigate future labourers in the Lexicographical department to avail themselves of the very important aids which these particular researches will not fail to afford to them.

Sanscrit.	Greek.	Latin.	Persian	German.	English.
richāte	ῥέγεται	porrigit	rasad	recket	reacheth
jānu	γόνυ	genu	zānu	knie	knee
nākhām	ὄνυχα	unguem	nākhān	nagel	nail
nāma	ὄνομα	nomen	nām	nahme	name
pādām	πόδα	pedem	pā	pfote	foot
pitri	πατήρ	pater	pider	vater	father
b'harāte	φέρεται	fert	barad	gebāret	beareth
b'hratri	φρατήρ	frater	buradar	bruder	brother
mad'hyaṃ	μέσον	medium	mian	mitte	middle
masāka	μύια	musca	magas	mücke	midge
mātri	ματήρ	mater	madar	mutter	mother
mishrayate	μίχεται	miscet	amizad	mischet	mixeth
mūsha	μῦς	mus	mush	maus	mouse
yugam	ζεύγος	jugum	yugl	joch	yoke
lakayāte	λείχεται	lingit	lazad	lecket	licketh
sharkrāa	σάκχαρ	saccharum	shakar	zucker	sugar
swar	σφαῖρα	sphæra	siphar	sphäre	sphere
dantam	ὀδοντα	dentem	dandam	zahn	
duhitri	θυγάτηρ		dokhtar	tochter	{ daughter Gaelic, (dochter).

With such a self-evident analogy existing between our language and the Sanscrit, an Etymological Dictionary constructed without its aid becomes an absurdity. It has in some degree influenced the whole European family; and whether the Pelasgi were Indo-Teutones, as some have recently called them, or not, we have every reason to suppose that their tongue was allied to it, and that they greatly contributed to transfer its terms to Europe. Had Mr. Richardson studied it and its dialects, before he commenced his undertaking, he would have rejected the reveries in the *ἑρεα πτερόεντα*, and arrived at satisfactory derivations: he would have perceived that the etyma lay in a higher source than that with which Horne Tooke was acquainted.

As a further specimen of the changes which words have undergone, we will add a short list.

San. *shrigālā*; Per. *shāghāl*, or *shākl*, &c., a jackall: here there can be no doubt of the identity.

S. *vākā* and *vāchān*; Hind. *bāk* and *bāchān*, speech (the v and b being changed to the p).

S. *mrita* or *mārā*, through *mortalis*, mortal.

S. *amrita* or *amāra*, through *immortalis*, immortal.

S. *svitā*; Per. *sefid*, white.

S. *mūkhā*, Hind. *munh*, *mukh*, *munkh*, and *munk*,—mouth.

S. *chatur*, through the Persian *chahr*, four.

S. *dasan*, by permutation and syncope, ten.

S. *māti*. Hind. *mat*.—*μέθοδος*—method.

Ar. *jass*; Per. *chisin*; It. Gesso, Gypsum.

Turk. *sharampo*, from the Hungarian—rampart.

Turk. *tabe*, *tawa*, *tyghan*—towel.

Turk. *tyrmentin* ; It. Terebenthino—turpentine.
 Gr. ἐπισκοπος ; Sp. obispo ; Fr. évêque—bishop.
 San. *ayas* ; Per. *āhen* ; Germ. eisen—iron.

If similar corruptions were exhibited on an amplified scale—if the words borrowed from languages were shown in every form which they had acquired in their borrowed condition, and placed on a line with the original words, they would yield evidence how little any table, however ably constructed, could embody the multitudinous anomalies which would occur. A certain system of permutations may clearly be traced ; but the exceptions will be so very numerous, even where there can be little or no dispute about the identity of the words, that any regular or definite system will continually be found imperfect, and inapplicable to very many modifications which will meet the eye.

The imitative words in language, such as those descriptive of the calls of animals, will generally exhibit a resemblance ; and the same may commonly be observed of the interjections : but in such cases we cannot attempt an Etymology, but must refer them to imitative sounds. There are also many words, between which there is a similarity, in which a relationship may be suspected, but cannot be proved ; such as *spāsa* and spy, Per. *shaghar* and badger, Ar. *ank* and neck, Per. *gharas* and harsh, Ar. *ghafa* and chaff, Per. *farza* (a green herb) and furze, Ar. *kātil* (a butcher) and cattle, S. *kōti* (the point of a sword) and goad, S. *kvātha* (a decoction) and vat, between which, if there be a real connexion, we are not able critically to treat it as one better than fortuitous. There are also others which seem to have acquired or lost a syllable, or merely to have been subjected to permutation ; as, S. *sārātā* a lizard ; S. *sarat* thread ; S. *sahastā* hastil^{us} ; S. *sval* to fall ; Hind. *dabāla* a paddle ; Zend, *viuede* wise ; Per. *sarband* a turban ; Per. *shabab* a sheep ; San. *māshti* ; Per. *mu*, the first ; Ar. *ghāb*, pronounced in Africa *ghrāb*, a grove ; S. *megha*, Per. *megh* (a cloud) and mist ; Per. *wākh* (the dawn) and wake, and the like. These examples will, however, prove that the study of the Oriental languages is indispensable in an analysis of the European, and that the research must be important in investigations of another nature respecting the migrations of the earlier occupants of Europe. It also destroys the falsely asserted claim of the Hebrew, as the highest source of Etymology, and thus with it prostrates the systems of Bryant, Faber, and Davies. Hence also we must perceive, that there are on the one hand certain properties, common to all languages, from which many mutual resemblances must arise, and that on the other hand, there are several analogies, which may be merely accidental.

Reason leads us to admit the existence of an original tongue ; and the many dialects of the human race appear to present evidences of the fact ; but to pronounce what portion of surviving speech were portions of it, may be the speculation of theory, but cannot be practically demonstrated. The Hebrew, for instance, is

too artificially constructed for the notion ; and though its deduction from roots, and its other grammatical forms, may have been the process of ages, still, as the same roots mostly existed in other tongues, even if we figure to ourselves a simple state in which it once was, we can arrive at no conclusion in its favour, for we must imagine the same simple state of other dialects. The advocates of the originality of the Hebrew have laid great stress on God bringing the animals to Adam, לְרֵאיוֹת, what he would call them, which we conceive to be directly contrary to the assumption, because, as the following verse states, that Adam gave names to them, it would have been impossible at that primeval epoch, that the Hebrew names, if they had been those so instantaneously given, should have been deducible from the roots, according to such artificial forms of grammar as those of the animals in Hebrew ; it is therefore apparent that those names were not imposed on the animals in Hebrew, but that Moses writing in Hebrew gave their sense in that language. The system of roots, as the foundation of language, was probably a sacerdotal invention, and was designed as an aid to the classification and derivation of words ; it is in itself too perfect for the first ages. The Canaanites were an Egyptian Colony ; the Patriarchal forefathers of the Israelites, and the Israelites themselves, sojourned in Egypt ; so that there was ample opportunity to systematize the Hebrew, even if it had not been systematized before that period.

In the Sanscrit, we suspect, vocables exist as old as those in the Hebrew ; not that we place the Sanscrit and the Hebrew on a par as to antiquity, but it is clear that the present polished tongue has retained terms which were radically in its ruder condition. We might extend this article by a detailed exemplification of its influence on European languages, but we should thus retrace ground which Bopp, in his *Comparative Grammar*, has successfully trodden. We might likewise construct a table of dialectical variations ; but here too we should only follow the labours of Pott and Grimm. Yet after all, for the reasons assigned above, we could never construct one, which would be found perfect.

We are strongly induced to think, that the sacerdotal language in different countries, of which Diodorus Siculus writes, was some form of the Sanscrit ; and we arrive at this conclusion from the facility with which we interpret the names of the Gods from it. We can scarcely doubt, that it in some form existed in Babylonia ; and the names of Nebuchadnezzar and the Chaldee Dynasty strengthen the hypothesis. It is curious that some have interpreted them from the Persian ; others from the Slavonic ; but both Persian and Slavonic being allied to the Sanscrit, the cause of the similarity is obvious. The Chaldean Bel has commonly been derived from the Hebrew or Phenician Baal, with the omission of the *Ain* ; but we are more disposed to identify him with the

Indian BALI, since one legend states his Chaldee name to have been Machabel, which is decidedly MAHABALI. The derivation from *bal*, to nourish and sustain, whence, *balam* strength, is apposite. In the same manner may we proceed with several other idols, particularly with the names in which Nebo forms a part of the compound. Gad and Meni appear in the Hebrew text of Isaiah to have been idols in Palestine: by the first *Gadi*, a title of Vishnu, from *gad* to thunder, is brought to our recollection; and it is singular that Vitranga has identified Gad with the Sun, i. e. Surya, a mere personification of Vishnu. Whether Meni had a relation to the Egyptian Mnevi, to the Hindu Mani, a serpent-chief of Patala, or to *Manat*, an idol of the Pagan Arabs, we cannot clearly determine.

We have another curious instance of the Sanscrit's capability of explaining names of the great Idolatry in Astarte, whose rites were counterparts to those of Venus Mylitta and B'havani. The meaning of the title itself is evident; but when we read in Hesychius that she was likewise called Salambo, we can scarcely deny that this term is compounded of *salam*, water, and *b'hu*, to be; therefore, that it answers to *Ἀφροδίτη*, the Venus orta mari. Berossus calls her *Ὁμορκα*, Syncellus *Ὁμόρακα*, and interprets the word *ἰσόψηφος σελήνη*. What is this but a compound of *hima*, the moon, and *raj* or *ragh*, to shine? We might present equally close derivations, and derivations equally answering to the legends and histories of Oannes, Xisuthrus, Merodach, Merodach-Baladan; and many more; in those names, likewise, in which *esar* occurs, such as Esarhaddon and Sharezer, we cannot fail to detect the Sanscrit *ishar* or Persian *azar*, fire. Without entering into the various speculations on Thammuz, whether he was Adonis or Osiris, in the prophet Ezekiel he is connected with mourning; consequently the name seems capable of being referred to *tamasa*, gloom, darkness. It is, therefore, very clear that the influence of the Sanscrit may be traced far and wide. This becomes still more manifest from several cognate tongues having Sanscrit words, which others want, and from all having many in common: thus, according to Vans Kennedy's statement, there are 208 Sanscrit words in Greek which are not to be found in the Latin, and 188 in the Latin which are not to be found in the Greek.

An immense body of Asiatic words must have been introduced by the Anglo-Saxons or Vangarians, and other roving Europeans, who became attached to the Constantinopolitan armies; for these armies contained people of various nations, even some from distant Nubia. Could so many people of various stocks have met in one large body without in some degree imparting their languages to each other? And would not these returning to their native countries have carried the words thus acquired with them? To these remarks let our former reference to the Crusaders be added. Could the com-

mercial communications by sea and land between various countries have been wholly unattended by these results? We have seen how the Arabic has affected the Persian, the Hindústáni the Turkish, the Malayū, &c., how it has even partially forced its way into the Coptic; shall we argue to a different conclusion with respect to other languages, where history verifies the admixture of the people? Let us even look at that strange medley, which we call rabbinical Hebrew; old Hebrew, Syriac, Arabic, Greek, Latin, &c., are all jumbled together in it, giving testimony indeed of the latter history of the people, but at the same time proving the doctrine which we maintain. If we also inspect the Syriac, its Greek words will yield evidence that the Seleucidæ, as the Coptic, that the Ptolemies, exercised a like influence on the vernacular tongues. Must not the Phœnicians have in some way affected the European family, particularly our own branch, as they had settlements on the coast of Cornwall?—and do we not perceive the general fact in a comparison of dialects, some approaching more closely than others to the parent form? Some warlike expeditions, or some migrations of colonies, must lie hid under the legends of the wandering Hercules, of Osiris, Sesostris, and Osymandyas, which must have promoted the transition of languages, and some admixture must have taken place at the confluence of different people to celebrated Shrines and Oracles, some in the various pilgrimages, some even from the travels of the learned. It is therefore absurd to urge that we are without historical authority, when we compare different languages with each other.

Many of the preceding etymologies are certain; others are conjectural, and hastily given in substantiation of the leading principle of the review. The easy application of the Sanscrit and Persian to Icelandic, Gothic, and Anglo-Saxon, to Lithuanian and all the Slavonic family, is a further corroboration of it. As an additional evidence how words have become distorted, let us observe the Greek ἀσφαλτός perverted in Arabic into *istalas* and *ishlatas*, ἀνεμώνη into *anumia*, εὐπατόριον into *oktariyun*, Νικόμαχος into *likomash*, and the name of the Crusader Baldwin into *Bardwil*; and as there is a positive certainty that these are perversions of the Greek, it will proportionably become evident, that the most scrupulous research will be necessary in an attempt to retrace terms through all their modifications to their sources. In like manner, there is no grammatical analogy between the Arabic and the Sanscrit; but both languages contain an immense number of words common to both, which each refers to different roots. How is this phenomenon to be explained, except on the preceding principle—the communication between the Arabs and the Indians? which Heeren has proved at large. Each from national vanity would refer the acquired terms as much as possible to native roots, in the same way as the Greeks derived foreign words from the resources of their

own splendid and rich language. Multifarious as the permutations in general are, they are considerably increased where characters such as the ξ and ξ , which have no European counterparts, occur; and the comparison of languages leads us to a curious remark, that, where the Greek circumflex is found in a word belonging to the Sanscrit, either the vowel in the Sanscrit is long, or some letter retained in the Sanscrit is omitted in the Greek. Here we would observe, that the quantities, which we have marked, simply relate to the power of the vowels.

Let us partially overlook the European languages.* For sister we have in Sanscrit *swasar*, in Lithuanian *sesser*, in Slavonic *sestra*, in Gothic *svistar*; for man (hero) in Sanscrit *viras*, in Zend *vairya*, in Lithuanian *vyras*, in Lettish *vyrs*, in Gothic *vairs*, in Latin *vir*; for father-in-law, in Sanscrit *swasurah*, in Lithuanian *szessus*, in Slavonic *svchar*, in Gothic *svaihra*, in Latin *socer*; for brother-in-law, in Sanscrit *devar*, in Lithuanian *deveris*, in Lettish *deeveris*, in old high German *zeihhur*, in Anglo-Saxon *tacor*, in Latin (according to the preceding instances of permutation) *levir*, in Greek $\delta\alpha\eta\rho$; for nose, in Sanscrit *nasa*, in Zend *nao*, in Lithuanian *nosis*, in Scandinavian *nos*, in Lettish *nassis*, in German *nase*, in

* The following examples from Mr. Winning may advantageously be added to those in the text, the paragraph, to which the note belongs, having likewise a reference to his work.

San. *Mar*, to die, *marah* (mors); Zend, *mar*, *merethyu* dead, *mahrka* death; Per. *murdan*; Lat. *mori*; Slav. *mrijeti*; Lith. *mirti*; Lett. *mirt*; Goth. *maurthr*, and Germ. *mord*, murder; Erse, *marbh* dead; Welsh, *marw* to die.

S. *B'har*, to bear; (*bi'harti*;) Zend, *baraiti*; Per. *berdan*; Goth. *bairan*; Sax. *bearan*; old high Germ. *peran*; Erse *bheirim*, *bearadh*; *fépw*, *fero*.

S. *Kar*, to make, *karoti*, *karnomi* in the Védas; Zend, *kerenaomi*, *kerenoiti*; Per. *kerdan*; *κραινω* *creo*, *ceremonia*; Old Prus. *kura* (creavit); old high Germ. *karawan*; Scand. *gerdh* (actio); Erse, *ceard* workman.

S. *Varkas*, a wolf; Zend, *vehrko*; Sabine, *hirpus* (*λύκος*, *lupus*); Russ. *wolk*; Lith. *wilkas*; Lett. *wilks*; Goth. *vulfs*; Germ. *wolf*; Alban *oulk*.

S. *Hansa*, goose, gander; Per. *kaz* (*χάψ*) *anser*; Scl. *gusi*, *gausior*; Lith. *zasis*; Lett: *zoss*; old high Germ. *kaus*; Germ. *gaus*; Scand. *gaas*; Erse, *geadh*, *gaureadh*; Welsh, *gwyz*.

S. *Nisa*, *nakta*; *νύξ*, *νύκτες*; *nox*, *noctes*; Slav. *noc'*; Lith. *naktis*; Lett: *naktis*; old Pruss. *nacti*; Goth. *nahts*; Germ. *nacht*; Erse, *nochd*; Welsh *nos*.

S. *Akshi*, eye; Zend, *aksi*; Lith. *akis*; old Pruss. *ackis*; Lett. *azs*; Slav. *oko*; Lat. *oculus*; Goth. *augo*; Germ. (*oge*) *auge*; Span. *ojo*; Dan. *oje*.

S. *Masa*, moon or month; Zend, *mao* acc. *maonhem*; Per. *mah*; *μην*, *mensis*; Slav. *miesex*; Lith. *mienu*; Lett. *meknes*; Goth. *mena*, *menoths*; Erse, *mios*.

Latin *nasas*. These are examples which cannot rationally be accounted fortuitous : yet not one of our Lexicographers has resorted to this comparative process. We think that both Dr. Webster and Mr. Richardson have made great omissions.

The notion, that our particles may be retraced to nouns or verbs in the Gothic family has been one fruitful source of error in Etymology, and has suggested derivations most forced and most incongruous. It is strange, that the occasional existence of some of them in the Greek should not have corrected the system, even where the interpreter was unable to proceed to the Sanscrit. In Etymological researches we must expect alterations of letters : it would be too much to insist, that words should pass onwards from language to language without any change. Those changes, therefore, should be marked with all the precision and accuracy that is possible; and wherever those exceeding the ordinary custom of permutation are found in words of different tongues, which we have every reason to suppose identical, the etymology which they will yield should be described as conjectural. The various modifications of sense which Sanscrit words acquire by composition, affixes and prefixes, will often guide us to modifications which they have obtained in other languages; and a comparison of all, in which the terms are discoverable, will render a classification of primary and derivative significations more easy than it will at first sight appear to be. Since Conrad Schenk has supplied already the German language with a Lexicon, in which words are deduced from Asiatic sources (of which we have been unable to see a copy,) we repeat our hope, that some new Lexicographer will ere long place our national Literature in a similar condition.

It is perhaps still stranger, (when we consider the close grammatical resemblances of the Sanscrit, the Greek, and the Latin, when we remember that Bopp has actually written a Comparative Grammar of the three, of which Mr. Winning has very largely availed himself, which, by the way, is untranslated, and likely to remain so; and that there are many treatises on the permutations observed in them also untranslated,) that the Dictionaries and Grammars of the two latter thus interpreted should not yet be constructed, and introduced into the higher classes of our schools, and into the Universities. We happen to know that offers to this effect have been made to some of the booksellers, who unfortunately comprehend not the necessity of such an innovation on the good old plan of ignorance. It is indeed the more unpardonable, that our classical elementary books should continue in their present state, as the analogies of the three languages have been long since shewn in periodical works, and Bopp's *Conjugations System* has been long since translated in one published by Longman and Co. We have before adverted to this deficiency, and shall continue to advert to it, whenever the opportunity shall be presented to us.

Excepting in the few instances which we have given, we have abstained from bringing the Celtic dialects into the parallel, because this task has been most ably performed by Dr. Prichard, to whom, as far as we can judge, subsequent writers have been very considerably indebted. His investigations, added to the preceding, fully demonstrate the importance of the Etymological system which we have recommended, and render the omission of it in the compilers of Dictionaries of our language wholly inexcusable.

ART. II.—*Constitutiones Societatis Jesu. Anno 1558. Romæ, in ædibus Societatis Jesu, 1558.* Reprinted from the original edition, with an Appendix, containing a Translation and several Important Documents. London: Rivingtons. 1838.

2. *Institutum Soc. Jesu. Antverpiæ. 1635. Idem ab anno 1636, Antverpiæ, 1665.*

3. *Institutum Soc. Jesu, auctoritate Congregationis Generalis XVIII., meliorem in ordinem digestum, auctum et recusum, Duo Voll. Pragæ. 1757.*

4. *Comptes rendus des Constitutions des Jesuites. 1761-1763.*

5. *Orlandini, Sacchini, et aliorum Historia Soc. Jesu, Romæ, 1620, et seq.*

6. *Hist. Generale de la Compagnie de Jesus, 1761, et seq. [COURRETTE.]*

7. *History of the Jesuits; to which is prefixed a Reply to Mr. Dallas's Defence of that Order. 2 Vols. London. 1816. [JOHN POYNTER, Esq.]*

8. *Imago Primi Sæculi Societatis Jesu. A Provincia Flandro-Belgica ejusdem Societatis representata. Antverpiæ, 1640.*

THERE can hardly be a greater mistake, and one which in the present aspect of affairs in this country, as respects Christianity, may be more fatal, than to regard the religion of the Society of Jesus as distinct and separable from the religion of modern Rome. For such distinction, and consequent repudiation, there might be some plea, when France, the kingdom of the first son of the Church, had condemned and ejected the order, and when even the head of the presumed Catholic Church had annihilated it, with a stigma of foul and lasting reproach. But since, after forty short years, the quarrel, whether real or fictitious, was composed; since the unnatural divorce has been annulled; since the rejected has been received with open arms by her dishonoured and apparently offended lord, with a large *redintegratio amoris*; since "the vigorous and experienced rowers" have been recalled to take charge of St. Peter's bark—all notion of any real difference or admissible disavowal is for ever put to flight. Henceforth, and at present, no more the restored Society of Jesus than the simultaneously restored

Tribunal of the Holy Office of the Inquisition, can be considered as other than part and parcel of the Holy Roman Catholic and Apostolic Church.

It is doubtless of great occasional advantage to this spurious church to have at command a scape-goat, upon whose back to lay such doctrines and doings as, being known or detected, are likely to bring injury to the general cause. Such a transfer may likewise much facilitate the semination and progress of particular projects; and although it may naturally be felt as a disgrace by the repudiated party, especially when her services are found peculiarly necessary, to be disowned, set aside, and treated with external opprobrium, yet, as friends who understand one another, and know that it is only a demonstration to amuse the public, and that a heretical one, for their joint good, that is, the good of their church, they are contented to bear the fictitious disgrace for the solid benefit reaped by the great community.

Voltaire, in his ingenious, and in some respects useful, *Siècle de Louis XIV.*, and in the xxxviith chapter, *du Jansenisme*, has endeavoured to undermine the credit of the justly celebrated Provincial Letters of Pascal, by two assertions; one of which is true, and the other false. He wished to balance the account; for he was as little a friend to Christianity as to popery. The true one is, that the opinions objected against the Jesuits are to be found in accredited Casuists of the Roman Catholic Church in early times. Indeed, this is the very defence set up by some of the most shameless offenders in the ranks of the Ignatian Society, Piro and Moya. And they did so without any effectual contradiction. The Reformers were not slack, and with justice, in taking the same ground. They had been attacked, and with more violence than the Jesuits themselves, and even by the profound and presumed liberal Pascal, who professed to regard the profligates whom he directly chastised as members of the Catholic Church, and brethren, while the reformers were, out of it, heretics, schismatics, and unworthy the name of brethren—beyond the reach of charity. This appears in the fifth *Ecrit* of the *Curés*, which is uniformly ascribed to Pascal. Drelincourt, who was one of these, and is expressly named, failed not, neither did Jurieu, nor Claude in particular, in his *Defense de la Reformation*, Partie I., ch. iii., fail to name, as anticipators of the Jesuitic morality, the great St. Thomas, Scotus, Navarre, Cajetan, Prierias—all casuists of high note in the Church of Rome. It matters nothing, adds the latter, Claude, that the Sorbonne in modern times, has condemned the opinions. This is a subject upon which those who are substantially our friends are a little sore. If they could part with their remaining bigotry they would not be sore at all. We refer in particular to one of a class, which we shall have to notice more largely—we mean the different officials who, in France, between the years 1761 and 1763, presented their *Comptes Rendus* to the dif-

ferent provincial Parliaments.* That to which we now move attention is, a *Plaidoyer* of the King's *Procureur General* to the Parliament of Toulouse. It is published in that city, 1763; and at pp. 77, 78, states the facts mentioned, adding the English as joining in the accusation. It proceeds to say, that when these heretics are answered, by alleging *qu'il ne falloit point juger de la Doctrine de l'Eglise par l'opinion erronée de quelques particuliers Jésuites, ils repliquoient que la Société des Jésuites étoit un corps si puissant et si accrédité dans l'Eglise Romaine, que l'on pouvoit regarder les sentimens de cette Compagnie comme des opinions très-répandues parmi les Catholiques.* This is all perfectly true and rational. The Advocate laments the scandal given afresh by the revival, and perhaps extreme application of the principles which the Gallic Church and kingdom unitedly oppugned at the time. But he is unable effectually to repel the apology or countercharge. Voltaire, in the place referred to above, makes it his second charge against the logic of the Provincial Letters, that the opinions of a small and disavowed portion of the Jesuitic body are ascribed to the whole. This is as obviously false, as his first assertion is true; and several of the Parliamentary accusers of the Jesuits have noticed, and triumphantly exposed, the attempted evasion. They were plainly the Coryphæi of the company who taught and defended the opinions in question. The reader may see an extended array of the names in the *Discours d'un des Messieurs des Enquestes* to the Parliament of Chambres, 8 July, 1761, pp. 13, 14; as well as in one of the Provincial Lettres, where the worthies are assembled. It should seem, that the trickery of the general body has extended to the particular one of the Jesuits, and that this section has thought itself at liberty, or at least its friends for it, to disown, *pro tempore* and *pro necessitate*, such a subdivision of the fraternity as might injure by their assumed identity.

But nothing can be more shameless, not to say ungrateful, than for any body of the Roman Church to treat the Jesuitic sect as aliens and outcasts, and particularly on account of the more odious doctrines held and published by the latter; when, on the most public, if not most honourable, theatre of this country, the disregard and violation of veracity in its most sacred forms—the charge most indignantly repelled—has been fearlessly exhibited, not indeed in profession, but in practice, by those who would spurn as an insult any imputation upon themselves of Jesuitic, either character or alliance. British legislators of the Roman communion seem to have selected the contempt of the obligations of an oath (at least to Protestants or heretics) as the *proof* how little they are charge-

* We wish our readers, who have leisure, particularly to read the lengthened report of M. de Ripert de Monclar to the Parliament of Provence, 1763. Let them attend in an especial manner to pp. 511-12. But the whole volume is first-rate.

able with the lax morality or religion of the Ignatian community. The proof has undoubtedly silenced all doubt or reply.

The fact is, nothing can be more hopeless or contemptible than the attempt to dissever Popery and Jesuitism. They are stock and branches, parent and child, husband and wife. There is indeed a difference, but the difference is perfectly compatible with absolute homogeneity. Jesuitism may be considered as the concentrated essence of Popery. It is a kind of microcosm of the great system of which it is a part. It is on a smaller, we cannot say small, scale, a representation of the grand spiritual corporation which comprehends it. If in the one there is our Sovereign Lord the chief Pontiff, in the other there is the almost equally sovereign, the General. If the one has councils, general and particular, decrees and canons,—the other has congregations, general and provincial, decrees and canons. If the one has an organization in complete gradation till it reaches and commands the extremities, individuals,—the other has the same with more military form, precision, and effect. If the one may be considered as, in a high degree, omniscient, omnipresent, and omnipotent, this is much more rigorously the fact in the other. If the obedience required and obtained in the one be that which is due to God alone, it is found in a double respect and with double force in the other: it is *there*, brute, mechanical obedience, that of a *carcase* or a *walking-stick* (*cadaver, baculus**), and enjoined towards both the pope and the general, as well as other superiors. They are both of them acting together in almost perfect harmony, a system of absolute, intense, and irresistible despotism; in the latter case superadding all the iron stringency of the military character. But their conjoined and most terrific feature is, that they are a united tyranny of the blackest and cruelest description over the *souls* and *spiritual destinies* of men, present, future, and eternal. A new world has been created by superstition, and adopted by Romish imposture, as a fresh province for ambition and rapacity; and the Italian heresy, in all its ramifications, has for ages fattened upon the substantial produce of a fictitious purgatory. In a word, Popery, and more especially by its most select instruments, the Society of Jesus, has effected in the world of moral agents the most complete, and at the same time most degrading, slavery. Superstition and Fanaticism have combined to supply it with recruits and with victims—self-immolated victims. Molock was content with the body—Popery will have soul and body too.

It will naturally occur to the mind, that here is an *Imperium in Imperio*. It is true: but the two are bound to unity by the strongest of all bonds—identity of interest. In reality they are not only homogeneous, but one. Slight collisions will indeed take place,

* See onward.

even in this case of strictest alliance : but they are transient. The most violent of all the breaches which have occurred between the two friends, or lovers, was quickly healed—indeed, much sooner than external necessity would allow the reconciliation to be openly exhibited.

But the case of *imperium in imperio* is widely and most importantly altered, when popery and its section of Jesuitism is considered, as located in a country, the government of which is heretical in her esteem, as is that of this empire. In this case are two, not homogeneous, but *heterogeneous*, and most heterogeneous bodies ; and the included inferior one is the papal. And though intolerance be the common vice of human nature, and, as such, applicable to the ascendant, the governing party, in the other, and subject party, it has the force not only of nature, but of abused and most energetic principle in addition. False and abused religion has added her terrific energy ; and this is in direct hostility to the superior government, in consequence of which no security whatever remains to that government but in the possession of superior power, and in the constant unintermitted restrictive application of it. There is absolutely no other bond ; conscience, in Romanism, is prostituted to the violation of every other. Even in France, where the civil and ecclesiastical, or the ruling government, is substantially the same as that of the Society under view, that Society, on account of some important peculiarities, is regarded as a *foreign faction*, and affording only a *divided* and inferior subjection to the government where its members live. "Their *physical* existence," says the reporter to the Parliament of Toulouse, "is in France, but their moral existence is at Rome." And if this were the case with Jesuits in a country of their own religion, how is it likely to be otherwise with *them*, and the communion of which they are only a more active part, in such a country as this ? To palliate, or deny, a *divided allegiance* in this case, might suit political and interested views some time back, but the pretence is as sheerly of mountebank character as it is possible to conceive. In fact, the combined imposture of irreligion and popery has now come to a complete explosion. Protestants suffer the consequences, and the guilty authors are allowed to withdraw with impunity—almost without notice. It costs them nothing—they have nothing to lose : they have won *their* game.

These are reflections which have obtruded upon us from the perusal of the publication at the head of our article ; and we shall have some more to make before we have done.

The publication referred to is a most important and most seasonable one. We should have been better satisfied had it been more of a *fac simile* of the original than it is. We could have wished that the volume had been of the same size, and page for page, line for line, as with very little trouble it might have been.

This would have facilitated reference, and made sensible to the eye in what portable and commodious form it was usual for the company to provide its necessary volumes. A little more of critical apparatus would likewise have been very beneficial and acceptable. But we have gladly done with exceptions respecting a work for which we are, and we doubt not the honestly Protestant public will be, duly and highly grateful.

The Constitutions, now republished from the rare first edition in 1558, are a part only of the entire *Institute* of the Jesuits. When a general disgust at the iniquity and immorality of this Society excited all Europe, and particularly France, to bring the affair, not only to a *moral*, which had sufficiently been done before, but to a *legislative* trial, in the years 1761-2-3, copies of the Jesuitic Institute were demanded, and supplied for the purpose of examination.* The copy so supplied was the edition of Prague

* The Preface to the reprint, in its first page, quotes Robertson, in his *Charles V.* as stating that at the suit of La Valette in 1761, the Jesuits were "so inconsiderate as to produce the mysterious volume of their Institute." If *inconsiderateness* alone had been concerned, the volume would never have been produced. The note from d'Alembert puts the fact in its true form—the production was *demandé* by Parliamentary authority. The Reverend Peter Kenney, Jesuit, first President of the Jesuitic Seminary at Clongowes, established in 1814, (the year of the Society's restoration,) who had passed through the Seminaries of Carlow, Stonyhurst, Palermo, Maynooth, was examined before the Commissioners of the Irish Education Inquiry, Dec. 7 and 8, 1826. See Appendix to the Eighth Report; and there, in the close, pp. 402-3, the Rev. President is asked, "Were not the rules and institutes of the order made public, for the first time, upon the occasion of the trial of the great cause of the Jesuits, before the Parliament of Paris, in the year 1764, or thereabouts?" The expert President could at once perceive from the phraseology of the question, what kind of examiners he had, and how safely he might play with them. And he does not neglect his opportunity. He thus combats the implied *secrecy*. The "constitutions," he says, "were ordered to be printed in 1558." This is true as relating to that particular book;—he adds, "and before the year 1762, the whole Institute of the Society had undergone sixteen editions." We defy him to establish more than two, the Antwerp, (whether original or reprinted,) and that of Prague; and the *latter only* made public with the Society's *consent*. He may talk of compendiums, and substance, and bulls of popes, and being obliged to produce the Institute by the public authorities of the places of their residence, and acknowledgments in the royal patents of France, of its being examined. This is only *partly true*; for *parts* only were examined: the rest was *refused*; and it does not require a Jesuit or a conjuror, to tell what that rest would be. M. de Monclar, in the volume already referred to, and speaking rather to another point, the nullity of the establishment of the Society in Provence—tells us, to *our* point, that the Jesuits, in 1621, applying for such establishment, were required to acknowledge the independence of the crown, and to communicate their Institute for examination. The Provincial, who was then at Aix, *refused* both the oath of the independence of the crown

in two folio volumes, 1757. And here, in order to correct past, and guard against future mistakes, it is proper to observe, that the particular title "*Constitutions*" has been rather inadvertently and injuriously, as it has happened, applied generally to the whole body of the different documents constituting the Institute. Critics of eminence have been misled by the ambiguity. V. Placcius, in his valuable *Theatrum Anonymorum*, &c. p. 125, where he mentions the *Constitutions*, as translated from Spanish into Latin, by de Polanco, and, therefore, must mean the *particular* book, (for that alone needed translation into Latin,) proceeds to quote from Gerhard von Mastricht what evidently embraces the whole collection, occupying nine volumes, &c. Of this we shall say more. But even the accurate theologian and bibliographer, Gerdes, in the last edition of his *Florilegium*, p. 177, &c., has fallen into the same confusion, although, as he says, he had the good fortune to meet with a copy of the *Constitutions* of the edition of 1635, Antwerp, and has specified their contents. In this respect he had the advantage of Placcius. His copy, however, did not comprehend the Antwerp *continuation* after 1635.

We should not withhold from our readers the information upon the subject of the Antwerp edition of the Institute, which Placcius conveys from Gerhard. This witness deposes, that the Constitu-

and the communication of the Institute—*refusa* * * * *la communication de l'Institut*. State necessity allowed the omission. The dispensation was pleaded on the ground of the Edict of 1603. But, adds the Procureur General, the Court, by ordering in 1762, that "the *Constitutions* should be communicated to me, has given its minister the *first* opportunity of publicly examining the laws of the Society—*puisqu'il est permis pour la première fois au Ministère public d'examiner ce qu'ils sont, et quelles sont leurs loix*, pp. 262-270. Indeed this kind of proof might almost be superseded by the very words occurring in the *Regulæ*, *Regulæ Communes*, § 38, pp. 29-30, of the Antwerp edition: *Nemo quæ domi acta vel agenda sunt, externis referat, nisi superiore id probari intelligat. Constitutiones vero, aliosve hujusmodi libros aut scripto, [sic] quibus Societatis institutum vel privilegia continentur, nonnisi ex superioris expresso consensu us communicet* Ed. Pragæ ii, p. 77. All this sufficiently justifies the testimonies adduced in the preface of the work before us, p. ii, as to the *whole* of the contents of the Institute being *unknown* even to *members* of the Society. We could tell Mr. Peter Kenney something about the *Monita Secreta* which, perhaps, would be news to him, and might give them a different origin from that in which Mr. Dallas and he coincide. M. de Monclar's *Compte Rendu*, pp. 180-224, particularly 198, and following, may convince him that the Institute itself has directions, not at all different in *substance* from those in the *Monita Secreta*: but being exhibited in a concentrated and naked form in the latter, they have more of the appearance of pasquinade or satyr. The heading in Monclar is the *Politique de la Société*. What he quotes from the *Institute de Confessariis Principum* is most characteristic and instructive.—Ordinatt General, pp. 193, &c.

tions, or, more properly, the Institute, in nine volumes, (it might be bound in any number at pleasure, the different pieces being separately paged,) was printed under the careful inspection of two fathers, and trusted only to members of the fourth vow. Under our Cromwell some of these members were imprisoned in England, and copies found upon them, from which an accurate *fac simile* re-impression was made in Amsterdam. The Jesuits endeavoured to secure the *reprint*, but were disappointed by the honesty or resolution of the printer. Certainly copies, though scarce, are to be met with.

In the Antwerp edition, immediately preceding the Index at the end, is a list of the different pieces in the order in which they are usually placed, and which appears to be the proper one. The first in order is, the *Litteræ Apostolicæ*, giving the foundation, and authority, and privileges of the Society in various Papal constitutions, &c. And we may just remark here—for it is hopeless to attempt any thing like a complete view of so interminable a subject—that all the privileges which were dispersed among the other religious communities of Rome were collected and concentrated in that of Jesus. The Society, in fact, was a complete monopoly. It absorbed within its vortex all descriptions of pontifical predilection. Its vow of unlimited obedience to the pontiff completely won his Holiness's heart, and not only disarmed all incipient opposition, but procured, after a ready confirmation, new favours from every successive occupant of the Roman see—faculties, indulgences, indults, privileges, canonizations—till every other fraternity found itself reduced to insignificance and impotence by the overwhelming bulk and power of the disciples of a Spanish fanatic. The next article in the Institute is the *Constitutions*, with which at present we have most concern. We will, however, in order to give an adequate account of the whole Institute, just enumerate the other articles as they are given in the place already referred to. After the *Litteræ Apostolicæ* and the *Constitutiones cum Examine*, just mentioned, follow *Regulæ, Decreta Congregationum, Canones, Formulæ Congregat, Ratio Studiorum, Ordinationes Generalium, Compendium Privilegiorum, Instructiones, Industriæ, Instructio P. Claudii, Exercitia, Directorium Exercitiorum, Epistolæ Præpositorum Generalium*.

For several reasons we give a preference to the Antwerp edition of the Institute. But it is right to offer some account of that of Prague, particularly as that was the edition communicated to the authorities in France in the years 1761-63. It has the advantage of regulations subsequent to the date of even the Antwerp *continuation*; and the title purports that it is digested in a better order. It likewise puts forward the authority of the eighteenth General Congregation, which might with much more accuracy have been that of the fourteenth, § 8, when the proposal of the

Bohemian Province to print the new edition was acceded to. The eighteenth congregation, § 20, does nothing more than sanction the accompaniment of the Elenchus of R. P. Piccolomini. We will not pretend to have minutely collated the two editions, but it is plain enough that the last, any more than the first, was not intended for public circulation. In this, as in all similar cases, there are *some things to shew*—other things *not to shew*.

We now return to the Constitutions, properly so called. The edition now in a reprinted form presented to the public is the first printed—not published—in the year 1558, eighteen years after the foundation of the Society. These Constitutions form the fundamental rules of the Society, since it must have had some such from the beginning. They were doubtless contracted and rude for some time, and would of necessity obey the *progress* of the new institution. They were the production of an illiterate Spanish soldier, and existed at first only in the vernacular language. After eighteen years of success, obtained by much contest, it was thought right that these fundamental rules should appear in a more perfect form, and in the language esteemed by Rome both sacred and official. They were accordingly translated into Latin, by John de Polanco, secretary of the Society; and his translation was decreed to be printed by the first General Congregation, in 1558; and it was done before the close of the year. A third General Congregation, however, in 1573, thought proper to give a preference to a second Latin translation, which is that printed since the above-mentioned date, and, therefore, in all modern editions. See Decreta Congr. I., Titulus II. § XV., Tit. V. § LXXVIII., LXXIX., and Congr. III., § XXVI.; in the Antwerp edition, pp. 32, 59, 60, 182, 183. It is remarkable that the directions thus given include the Examen, afterwards preceding the Constitutions, and the Declarationes accompanying them—neither of which appeared in the first edition, and of course do not in the present reprint. We should however observe, that the date of the original is given at the close of the edition here reprinted, although omitted in subsequent ones, as it naturally would be, a new translation being substituted. We apprehend that the official attestations of the date of the first edition, here produced, are more satisfactory than the *Synopsis Primi Sæculi* of Damianus, which is but distant and inferior authority. We may perhaps have to refer to the *Imago Sæculi Primi*, of which it is a synopsis, before we conclude.*

But we hasten to the contents of the important volume now particularly before us. It is, we believe, the first time that an English translation of the Constitutions, or of any other book of the Jesuitic

* Some curious particulars relative to the first printed Latin translation of de Polanco may be read in Sacchini's Hist. Soc. Jesu., Liber Secundus, § 45-51, anno 1558.

Institute, has made its appearance. We rate highly the re-impression of the rare first edition in the *original* form, together with the collation with a modern edition, that of 1702; but it is with peculiar satisfaction we notice the translation, which will enable the British public to understand what are the fundamental principles of a Society, (particular as Jesuitic, and general as Papal,) of which they are soon likely to hear something more. It would be too long a task to ourselves, and an unreasonable as well as unnecessary tax upon our readers, to enter upon a minute examination of the contents of the Constitutions. It will be sufficient to say, that, as regards the admission of members, their qualifications, their exercises, their duties, the time exacted for proving their various fitnesses, the power and mode of exclusion when expedient, the full admission of members into the *body* of the Society, as *professed*, the authority of the rulers of the order, the rules for their particular conduct, the security against incapacity or counteraction, the systematic construction of the whole moral and physical machine, so, as to obtain, individually and unitedly, the greatest possible amount of power and force, all to be directed to the one great end which the Society, with almost palpable and profane mockery, as well as with disgusting reiteration, designates as* *ad maiorem Dei gloriam*, but more truly *ad maiorem Societatis Jesuiticæ amplificationem, imperium et opes*—the Constitutions exhibit the most consummate, we had almost said satanic policy and skill, in order to the attainment of their object. No small portion of the collective power of the body arises from the flexibility, or, as the French like to call it, *mobility* of the laws, not only of the book before us, but of the whole code. Rigorous indeed they are, to the utmost extremity of the law, as respects the governed; but to the governors they are as pliant as wax. There is nothing fixed in the Constitutions either of Jesuitism or the Papacy at large, but self-interest, self-aggrandisement.

There are two or three points, however, in the interesting volume before us, which we think our readers will thank us for bringing into prominent view.

In the fifth book, which relates to the admission of the proper and more efficient members of the Society by *profession*, that profession, in form, is given in the third chapter. It is as follows:—

“I, N, make profession, and promise Almighty God, before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors; or, You, Reverend Father, Vice-

* That we do not express ourselves too strongly, the reader may be convinced, if he will read in Monclar, pp. 189-192. The eternal repetition of this phrase, however, he says, according to a Jesuitic author, *marque l'onction de la grace*.

General of the Society of Jesus, and of his successors, *holding the place of God*, perpetual poverty, chastity, and obedience, and therein *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and its Constitutions. [Moreover I promise special obedience to the Pope in missions, as is contained in the same Apostolic Letters and Constitutions:] At Rome, or elsewhere, on such a day, month, and year, and in such a church.”*

We cannot help, in the first place, adverting to the grossly heretical commencement of this form. When the Deity is appealed to under the name of Almighty God, either the Triune Godhead is intended, or the Father. Now to call the Virgin Mary *θεοτοκος*, had in it at least temerity enough; for she was the mother of Jesus exclusively in reference to his manhood: but to call the same, honoured indeed, but mortal and sinful creature, the mother of the Almighty God, either the adorable Trinity, or the First Person in the mysterious and incomprehensible Essence, is an instance of grotesque and impious presumption, which only ceases to surprise because it comes from the forge of Ignatius. The reader will not fail likewise to observe the passages put in italics by the English translator, in which the professor places the General or Vice-General of the Society on a level with the Almighty God, together with his more than deified mother, as *holding the place of God* in his view. In fact this piece of abject and revolting idolatry is repeated in a variety of forms in different portions of the Institute, and even the Constitutions.† We do not notice the peculiar care respecting education, simply because the subject, though an important one, very much so at the present crisis, would lead us too far. But we may observe, that the clause which respects obedience to the Pope at the end, and which, for convenience *we* have put in brackets, is omitted in subsequent editions, at least in those of 1635 and 1757. In the *Declarations* accompanying the Constitutions after the first edition, it is slightly noticed that the intention of the fourth vow of obedience to the Pope simply regards missions. This, however, is a circumstance worth bearing in mind; for it shews that the obedience professed to the General, and even his Vice, is greater than *that* promised to the great head of them all: the obedience to the first is *absolute*, to the other *limited*. And, in truth, the Popes have at times been made to feel their own infe-

* Almost the same profession was made by Ignatius, when he was elected General; and the fathers who attended him did nearly the same. It is remarkable, that the first words of the form in the founder's profession omit the silly blasphemy which appears in that of the latter:—*Yo fulano prometo á Dios todo poderoso, delante de la Virgen sacratissima su madre, &c.*—Vida del P. Ignacio de Loyola, &c. par Ribadeneyra III.; pp. 116, 7. Madrid. 1594.

† Perpetually are the inferior members of the Society reminded to look upon their superiors *as God or Christ, present, and teaching or commanding*.

riority. This is an apparent anomaly: but the "vigorous rowers" were trusted to conduct the bark with due regard to its main and ultimate interests.

The sixth book commences with the subject of Obedience; and we have a specimen of it in the first chapter, which has already been alluded to:—

"Let every one," says the law, "persuade himself, that they who live under obedience, should permit themselves to be moved and directed under Divine Providence by their superiors, just as if they were a *corpse*, which allows itself to be moved and handled in any way; or as the *staff of an old man*, which serves him wherever and in whatever thing he who holds it in his hand pleases to use it."*

And this includes not only a passive, but an active obedience—not only a prostration, but a service, of the best and most vigorous energies of every individual of the Society. In the *Regula*, which are a part of the Institute, and in the Letter of Ignatius, with which they conclude, dated 1553, and from a Lyons edition of 1606, superiorum permissu, which happens to be at hand, in § XVIII. we read—sic ad ea facienda quæcunque superior dixerit, *cæcoquodam impetu voluntatis parendi capudæ sine ulla prorsus disquisitione feramine*. Sic egisse credendus est Abraham, &c.

The concluding chapter of this book deserves to be quoted entire.

"THAT THE CONSTITUTIONS INVOLVE NO OBLIGATION TO COMMIT SIN.

CHAP. V.

"1. Although the Society desires all its constitutions, declarations, and order of life, to be observed according to our Institutions, in no way deviating in any particular, it desires, nevertheless, all its members to be secured, or at least assisted, against falling into the snare of any sin, which may originate from the force of its constitutions or injunctions. It seems good to us in the Lord, that excepting the express vow by which the Society is bound to the Pope for the time being, and the three other essential vows of Poverty, Chastity, and Obedience, no constitutions, declarations, or any order of living can involve an obligation to sin, mortal or venial, UNLESS THE SUPERIOR COMMAND THEM, IN THE NAME OF OUR LORD JESUS CHRIST, OR IN VIRTUE OF HOLY OBEDIENCE; WHICH SHALL BE DONE IN THOSE CASES, OR PERSONS WHEREIN IT SHALL BE JUDGED THAT IT WILL GREATLY CONDUCE TO THE PARTICULAR GOOD OF EACH, OR TO THE GENERAL ADVANTAGE; AND INSTEAD OF THE FEAR OF OFFENCE, LET THE LOVE AND DESIRE OF ALL PERFECTION SUCCEED: THAT THE GREATER GLORY AND PRAISE OF CHRIST OUR CREATOR AND LORD MAY FOLLOW."

Here is, indeed, a most sweeping absolution, and illustration of the entire spirit of popery. In the Court of Conscience, the Church, or Society, has pledged itself to answer all charges against its subjects, whatever villany they may be called upon to commit. This is strong language; but not stronger than the case

* —perinde, ac si *cadaver* essent, quod quoquo versus ferri, et quæcunque ratione tractari se sinit; vel similiter atque senis *baculus*, &c.

will bear out, when the wholesale and unqualified murders which Rome has enacted, and justified, are duly taken into the account.

We have very far from exhausted the materials for important reflection, even in the single volume of the Constitutions now before us. Were we to enter at large into the subject, and dissect the whole Institute, as the French Parliamentary Reporters have done, who felt themselves at liberty, and justly, to excuse from the theoretic fields of the Institute, to the practical writings, at least, if not the acts, of the disciples of Loyola, we should have to write a volume, instead of an article in a periodical. We might dwell at length, and not more historically than accurately, upon the havoc made in morality as well as religion, by the doctrine of the Jesuits; upon the violation of truth and faith; upon the system of espionage, odious even to members of their own Society;* upon that which is peculiar to the faction, as being formally justified by it, and emphatically called the murderous doctrine *la doctrine meurtriere*. During the reign of our Elizabeth, whose history ought to be read in the victorious pages of Turner, by all who value truth in opposition to base and interested falsehood, during that reign, both in England and in France, there was a simultaneous and uninterrupted series of attempts upon the lives of the sovereigns of each country, all originating from, and supported by, the Society of Jesus. Royal murder for papal purposes was the order of the day; and if our king succeeding Elizabeth, and the heads of the nation, were not blown into the air, it was not for the want of stimulant, and supply from Rome, and the doctrine of her choicest sons.

Hardly any thing will strike the reader of Papal, and especially Jesuitic divinity, more sensibly than the union which they both exhibit of high spirituality with the utmost laxity, not to say iniquity, of doctrine. Many other portions of the Institute, besides the *Exercitia Spiritualia*, compared with the casuistic writings both of Romanists and Loyalists, will suggest this reflexion. There is indeed, in the spiritual constitution of man, though fallen, a fund of devotional instinct, which, for its value, depends entirely upon the impulse given to it, and the direction in which it is made to flow. And hence, either the most perverted and revolting superstition, or the true piety which alone is acceptable with God; and which, in the state of impotence, or rather inclination to evil, induced by the corruption, of our nature, can only be effected by an extraneous, counteracting and divine power. We do not pass a sweeping condemnation upon individuals, even under the most unfavourable circumstances, and are ready to admit, if not among the disciples of Jesuitism, at least among those of the more extensive Roman communion, some characters eminent for real piety. But this they

* See Mariana, *de los Yerrores del gobierno de los Jesuit*, in Spanish and French, in the 2d vol. of the *Mercure Jesuite*.

owe, not to their peculiar faith, but to the general principles of fundamental Christianity, which have had the happiness to escape the naturally hostile and destructive influence of their distinguishing creed. And if we allow that such happy exceptions are more frequent in this country than in others of their own communion, we may ascribe the fact to the additionally beneficial and powerful, though perhaps secret, influence of the Protestant pressure from without. But such an admission does not in the slightest degree interfere with the condemnation—condemnation the most decisive, solemn, and universal—which every faithful Protestant pronounces upon the body of Roman aberration and iniquity, as a system.

It may perhaps be considered as a judicial infatuation, that a body, which has so awfully abused Christianity as the Jesuits have done, should be allowed to disgrace themselves by folly scarcely conceivable, as well as by sin; particularly by the exhibition, on various occasions of religious ballets and masquerades, of which accounts have been published by themselves; as at Caën, Luxemburg, Aix in Provence, Mâcon in Bourgoyne, Palermo, Mexico; where even the Deity, and the Saviour, and the adored Virgin herself, are profanely mingled with heathen deities. The performance alluded to at Aix was celebrated in honour of a new diocesan of the place in a ballet danced (*dansé*) for his gratification and the edification of his new flock. And these were not antiquated fooleries, but those of the 17th and 18th centuries. No wonder the Society accommodated themselves, as they are accused of doing, by good Catholics in China, and other seats of their mission!*

The editor of the *Constitutions* before us has, with great pro-

* See *Annales de la Société des Soi-disans Jésuites*, [par l'Abbé Philbert, ou Gazeignes] 1764, &c., tome iv, pp. 511, 646, for Mâcon and Palermo. These indeed were *processions*, but were celebrated with all theatrical apparatus and fatuity which were familiar to the order. the other, which were literal ballets and dances, see the preface Hickes's *Missionaries' Arts Discovered* (a tract which might be now with point and advantage), 1688. For Aix, in particular, *aux, Rev. Peres Jésuites d'Aix en Provence, sur un Impromptu*. Titre: *Ballet dansé a la Reception de Monseigneur l'Archeve*. Cologne, 1686. We are disposed to copy the instance of Caën because it is short, pithy, and tolerably attested. It is found in the *relation* made in 1762 to the Parlement de Normandie. The church were laid at Caën in 1684. An account of a performance by the Rev. Fathers immediately follows:—*En la même année, Mai, le Mystère de la Passion dans leur College. Le Jésuite jouoit le Pere Eternel, et Philandre y faisoit le rôle de y voyait, par l'effect d'un impiété extravagante, le Per flûte, et de la musette [THE BAGPIPE!]. La Salle. Chapelle des Ecoliers. Le Theatre étoit l'Au planches. C'est ainsi qu'ils en usent tous les ans, y antichrétiennes. On peut voir le Programme de c*

priety, subjoined a translation of the three bulls; the first for the establishment, the next for the suppression, the third for the restoration, of the Society. The original of the first is extant in the Bullaria, the Institute, and other works. The last two may be found, with an English translation, in the Parliamentary Report on the Regulation of Roman Catholic Subjects in Foreign States in the year 1816, p. 406 and following. The first, which is an approbation of the Institute in 1540, Sept. 27, gained by the fourth vow of obedience to the Roman see, has nothing in it more remarkable, at least in our times, than the enumeration and names of the persons then constituting the Society—a decemvirate of professed Frenchmen, except the founder, a Spaniard. Now, with respect to the Gallic pretensions of one Paschasius Broet, something characteristic remains to be said. A note of the editor, from Damianus's Synopsis, affirms that he was a native of Cambray, but passed himself off for a man of Picardy, *utili admodum causa*. For the Emperor was then at war with France. And Damienus adds, *Et valuit ea dissimulatio ad Decuriæ numerum—to make up the number of ten*. Now we ought to have been told this in the *Vida del P. Ignacio de Loyola, &c.*, by P. de Ribadeneyra, lib. iv. p. 62. But nothing there appears except Pascasio Broet tambien Frances, de la Provincia de Picardia. So likewise in Orlandino's *Hist. Sac. Jesu*, I, § 74: and *there* we have nothing but Paschasius Broetus Picardus. The honest and boastful *Imago Sæculi Primi*, however, throws some light upon the subject; and of this dissimulating gentleman we read, *pro Picardo se gessit, proque eo exinde habitus est: id quad non semel P. Roberto Claissonio, quicum familiariter vixit in Galliâ, narravit ipse, et à Claissonio nostri Seniores audivere*. It was worth while to establish this honourable deception in so circumstantial a manner, and to inform posterity how accurate an omen was given of the future character of Jesuitism at its very foundation, p. 859. Damianus not only copied his original, but appears to have been so pleased with it, as to have improved upon it.*

The exclamations of all Europe against the Society compelled

du P. le Gallois au Pere Doucior. Pp. cxc, cxci. These indeed are substantially but variations of the *Fête-Dieu*, or *Fête des Foux*—what an association!—familiar in France in the 18th century, and not unknown elsewhere, and even in England, under the name of *mysteries*, during the Papal darkness. And these were not Jesuitic, but Roman, belonging to the soi-dissant Catholic church. See Tilliot's *Mémoires on the Fête des Foux*, Lausanne, 1751, and G——'s *Explication de la Fête-Dieu d'Aix en Provence*, Aix, 1777—frightfully curious works.

* The *Imago* is a surprising work. It is an effort moving almost equal admiration and contempt. It has been the interest of popery to speak slightly of it; but although without a name, it puts itself forth with the authority of the Flandro-Belgic Province. It has not perhaps a

its suppression, in 1773, with a stigma, which is indelible, adorning the columns of the Bullarium. A schismatical and a heretical power still gave it shelter.

In 1814 it was thought, by the papacy, expedient that the *valid rowers*, who had been thrown overboard, and continued floundering in the deep for forty years, should be recalled, and put to fresh service for the safety of the Apostolic bark. And now, or the next year, as if in just and providential retaliation, the Russian, who had fostered the serpent, was compelled to eject him. Pius VII., though directly contravening the most deliberate act of a predecessor, a sentence eminently *ex cathedra*, did not, however, venture to impugn a single ground of that act; but was contented with a feeble, compendious, and perfunctory annulment.* Circumstances, however, favoured the measure, and, in the face of predictions of eminent wiseacres among ourselves, the Jesuits were restored. They were restored: they have, from charity, found an asylum in this country; and, from about the decemvirate with which the original Society began in France, what are they now in England? They are completely incorporated with the parent body, and, together, they constitute the normal school from which every papal and anti-Protestant institution in the empire will be supplied with policy, organization, and trained instructors; as may be needed. Much, we have reason to know, has already been done in this way; but a great deal remains to be done. Agents of all descriptions and powers; spies and informers of all and varied talents, will be dexterously located in positions and families, especially the influential, for the *more effectual advancement of the cause*. All, however, will be conducted on the principle of exciting as little attention, or rather alarm, as possible. Nothing, or little, will appear in sight, or with noise: all will be quiet, conciliating, soporific. Sapping and mining will be the practice for some time—as long indeed as is expedient or profitable; although the pulse of the public still being watched, such things as processions will be gently attempted; but nothing precipitated or over done. At all events, an explosion must be avoided. The time may come, if eager spirits be not curbed, that the dormant Christianity of the country may be roused; and, as the Parliaments of France rose in a body against the

more remarkable passage than that occurring at p. 649, where Francis Borgia, third General, is represented as having obtained of God, by prayer, that, for the first three hundred years, no member of the Society should be damned: *ut trecentis primæanis nemo qui in eam ad mortem usque perseveraverit damnetur*. It will behove the aspirants to this benefit to lose no time, for the term expires in the year 1840.

* This bull deserves to be put by the side of Pius II.'s retractation of a work of his own, and Paul IV.'s condemnation of his own *consilium*, sanctioned by a preceding pontiff, Paul III. See Prohib. Indexes of Rome.

iniquity and encroachments of this pestilence, the single Parliament of this United Empire may find it expedient, for its temporal as well as spiritual preservation, that a *cordon sanitaire* should be established, and Jesuitism put out of the power of doing mischief: the legislature, recovering its Christian or Protestant character, may discover that it is necessary to provide, *ne quid Respublica Christiana detrimenti capiat*. There was a time, in this country, when the Jesuitic section and the general body of the Roman church were at war, not intentionally open, but so violent as not to admit of concealment, among themselves; and regulars and seculars with us, as afterwards Jesuits and Jansenists in France, wasted their strength and mightily obstructed the general cause by their mutual hostilities. The history of the faction at Wisbeach affords an edifying example of the rise of such civil commotions in a religious community, and to what an extent of aggression and defamation the ambition of one side, and the impatient resentment of the other, might transport those who had so many secular motives, added to the point of honour, to merge their internal differences, and maintain, in the face of the world, particularly, as in England, an heretical one, the semblance at least of the proclaimed unity of their church. About thirty priests of the more respectable character assembled in a state prison, under such easy confinement as to allow of familiar intercourse with the inhabitants of the place, dividing into two parties, one of which endeavours to separate itself from the other, on the charge against the other of sensual crime, involving either the truth of the charge or the guilt of gross calumny—such is the picture given by a party (the calumniated, as we believe,) of an assemblage of the more respectable of the Roman Catholic community of the sacred order in the time of Elizabeth.* The

* See the interesting and very instructive "True Relation of the faction begun at *Wisbich*, by Fa. *Edmonds*, alias *Weston*, a Jesuite, 1595, and continued since by Fa. *Walley*, alias *Garnet*, the Provincial of the Jesuits in England, and by Fa. *Parsons*, in Rome, with their adherents, against us, the secular priests," &c., assigned by Dodd principally to Christopher Bagshaw. "Newly imprinted, 1601," pp. 90. We should exceedingly like to see this scarce tract reprinted. Perhaps our Roman Catholic friends will indulge us. They might likewise reprint, to the great elucidation of the history of their church, some of the pieces of W. Watson, particularly his *Quodlibets*, which must be scarce even to them, and his *Dialogue* (his *Important Considerations* have lately seen the light). As an additional illustration of Dodd's Ecclesiastical History, which is forthcoming, under the editorial inspection of the Rev. M. A. Tierney, Constable's *Amendments*, and the Historian's *Apology*, will hardly fail to be republished, particularly as *Alethes*, who appeared in the accredited catalogue of Keating and Brown, in the Laity's Directory of 1812, has subsequently disappeared. The History of the English College at Doway, 1713, anonymous, but C. Butler says, by Dodd, will throw some fresh light upon Roman Catholic affairs; and the observations relative to

dissensions did not end here. But the contending parties, or their posterity, are now too wise to continue a quarrel to the advantage only of their opponents. And indeed they have little temptation so to do : all the temptation is in the contrary direction. It is now one combined, undivided effort to injure, and, if possible, destroy their common enemy, the Protestant religion of this empire ; and for this laudable end they refuse not, but court and accept, and that most gratefully, the alliance of Protestant dissenters (so professing), Socinians, Deists, Profligates, Atheists. All are brethren in so righteous a cause !*

But as *they* are wiser, we are wiser too. History has lost a great deal of instruction upon us if we are not so. Besides, some improvement in general knowledge and principle, we can look back upon some of the acts, both of Popery and of Jesuitism. Neither of them are an untried thing. They have both exhibited themselves, and to some little effect. The five years' reign of Mary I. is a lesson for perpetuity to this country. Jesuitism in the reign of Elizabeth, providentially not by its success, is another. Their aim, their efforts, their professions, yet extant in bulls of Popes, in the works of Allen, of Parsons, of Sanders, of Rishton, of Stapleton—not to go to foreign enemies—are a standing proof of the spirit which breathes and burns in undying and unchanging Popery. It is war to the scaffold, war to the dagger, war to the fagot, with

the valuable author in Berington's Preface to his *Decline and Fall of the Roman Catholic Religion in England*, 1813, which first appeared under the title of *Memoirs of Gregorio Panzani*, will much assist the editor of Dodd in his laudable undertaking. He will perhaps inform his readers how Watson came to escape the honours of martyrdom, which were bestowed upon Garnet, that miraculous "man of straw." Perhaps he and Berington, are not much esteemed among Catholics ! The charge of the Jesuitic faction, at Wisbich, against the other priests, or their pretence for separation, was " thereby the better to avoid such sins as whoredom, drunkenness, and dicing, the same being too ordinary with some in this house."—P. 8.

* Dr. Charles O'Connor, who well knew the constitution of Modern Rome, both secular and ecclesiastic, has described the policy of its Court in terms equally, and indeed more intensely, applicable to the *spiritual* department of the system, even to its extreme ramifications. " There is," he writes in his *Columbanus*, No. VII., p. 59, " perhaps no Court in the world that better deserves the attention of a statesman than the Roman, for this obvious reason, that there is no Court which has so many emissaries under such plausible appearances, and no place where the interests of other states are better understood. It is a notorious fact, and has been so since the days of Petrarch, that most of the Roman Prelates are better skilled in politics than in divinity," &c. The whole of this distinguished writer's discussion respecting " the Veto and the Vicars," pp. 44. and onward, shews how completely the British Ministry of the time were gulled by the *spiritual* politicians of Italy.

the Christianity of Protestantism. We do not despair of the issue of the coming contest, but it will be a fierce one; and woe to those who do not take the right side decisively, and in time. The convulsive struggles of the dying apostate will be terrific: but let us not fear them; the victory will be with the pure Church.

We heartily thank the editor and translator of the Jesuitic Constitutions for having called the attention of the British Protestant public to this, which will be an all-absorbing subject. We have added some other books at the head of our article, in order to assist the same object, and shall be sufficiently rewarded if our recommendation and suggestion are of any service in this way.

ART. III.—*The System of National Education in Ireland;—its Principles and Practice.* By J. C. COLQUHOUN, Esq., M.P. Cheltenham: Wright. 1838.

IT is the fate of most great questions to be so inseparably connected with the bias of political partizanship, as to preclude them, in too many cases, from receiving that calm and dispassionate consideration which their importance demands. Party differences and sectarian jealousies have, in our time, all but superseded the ancient tests of excellence. A hateful expediency has taken the place of principle, and matters of the weightiest moment have ceased to be decided on their own merits. It seldom occurs to your modern philosopher to ask himself—"is the plan I am now considering consistent with the eternal and immutable laws of right and wrong?" If he be satisfied that the interests of the party to which he may chance to belong will be advanced by adopting it, this is enough for him. It is of greater consequence, in his eyes, that a measure should be *expedient*, than that it should be *right*; and his would be a mere waste of time who should seek to prevail with such an one by argument, tending to prove *that* scheme to be bad and vicious in principle which his own eye for this world's good tells him will in practice be of immediate advantage to himself, or give a momentary triumph to his own particular views. The world has in each succeeding age of its history given but too sad proof of the propensity of its inhabitants to do evil continually, preferring their own devices and their own lusts to the behests of eternal wisdom. Since the moment in which Adam, by the commission of almost the only sin within his reach, damaged and defaced the image in which he was created, error has never been without her representatives among the sons of men. Even since the rising of the bright Sun of the second Revelation, all has not been pure and unmingled light. At one time its rays have been dispersed and deprived of their genial influence by transmission through the false and distorting medium of the haughty pride and rebellious reason of man; at another, the glorious orb itself has been wholly con-

cealed from our view by the thick mists of sordid passion and sensual ignorance. Still, though the truth has been more than once reduced as it were to ashes, yet it has passed through the fire of persecution only to rise again from those ashes more glorious than ever. From this consideration of the natural tendency of error to multiply its own deformities, while the fair proportions of truth fade and decline from their pristine beauty, we should be led to feel the deep responsibility which rests upon each succeeding generation to transmit, in all their purity, those truths and principles to their posterity which, as a rich casket of precious jewels, they themselves received from their fathers. Let not any age forget that these valuable treasures are theirs only as they are trustees for others. They are for the use and benefit of the whole Christian family in all time, as an heirloom in the strictest sense of the word. There can be no cutting off of the entail—they belong to the eternal Author of truth and wisdom, and it is only a right of *enjoyment*, not a *power of alienation*, which is given to the sons of men. How jealous should we be, therefore, of such treasures—how careful should we be that no rude hand snatch them from our grasp—that no polluting touch sully their purity, or mar their loveliness. The first duty of every man is to inquire, in the language of Pontius Pilate, though in a far different spirit—“What is truth?” Having once obtained a satisfactory answer to this question—once assured what truth is, it then becomes his privilege, as well as his duty, to maintain it against all opposition, and in spite of every difficulty. To maintain truth, and to contend for principle, should be the fondest aim, as it unquestionably is the solemn and bounden duty, of every man born into the world.

Let us now bring these general remarks to bear upon the particular subject which we propose to consider in the present article.

The members of the Church of England have but little difficulty in ascertaining in what truth consists. For them the Church, as an anxious and faithful mother, has preserved with scrupulous exactness the doctrines of Holy Scripture in all their native excellence. In her Liturgy and her articles of faith, the Church in England, as a pure branch of the Apostolic and Catholic Church of Christ, has embodied the doctrines which Christ promulged, which his Apostles enforced; for insult offered to which Saints have wept, and in contending for which martyrs have bled and died. The humble inquirer after truth, if he follow the injunction of St. Paul to his son in the faith, Timothy, to “*prove** all things,” will find that in receiving as truths the assertions of the Church, he is “holding fast that which is good.” The Scriptures and the Church speak one and the same thing. That which the Bible

* Dissenters would do well to observe, that St. Paul does not recommend them to invent or to reject, but to *prove*.

commands, the Church enforces. The Bible enjoins the performance of certain duties; the Church formally recognises these duties, and provides such aids for their due observance, as the necessities of man require. The sincere and believing Churchman is, therefore, bound by every means in his power to preserve this, his spiritual mother, from the rude assaults of all who would despoil her of her loveliness and beauty. He is compelled to look upon her as the divinely-appointed means of preserving among mankind the unadulterated truths of the gospel; and in exactly the same proportion as he values those truths, is he called upon to preserve entire the machinery by which he finds they have been so long and so successfully maintained in the world. The value of the Church, as the safe depository of the divine commands, and the vigilant guardian of the sacred oracles, is abundantly manifest in the unholy crusade which the bad, the immoral, and the profligate are waging against her. To ward off every sinister attack which is made on eternal truth, whether through the Church, or in any other method, should be the height of the Churchman's ambition. If he find that the enemies of religion have deserted the open battle-field, he must not, therefore, think that all danger is overpast. Since the hour of Satan's earliest triumph, the prospects of the Church on earth have had a warlike aspect. The cry has been unceasingly to the battle, and so it will be, till the advent of Him who shall bind Satan and shall set the combined powers of darkness at defiance. Till then we can expect no peace, till then the ranks of the enemy will never be destroyed; their numbers may vary, but exist in greater or less force they will to the end of time. Therefore it is that we must never unbuckle our armour, nor suffer our weapons of attack to become unfit for use, because, perchance, the force which opposes us is no longer marshalled in battle array, and their plans no longer force themselves upon our observation. No, rather than relax our vigilance, or forego the observance of our discipline, because the camps of our foes resound with the notes of wantonness and revelry, or because the sentinels of their watch slumber on duty—rather than this, let us then fear them most when the voice of surrender is on their lips, and when their cry is for peace. So long as there remains any prospect of regaining the least portion of his lost estate, so long will the arch Prince of Sin be untiring in his attempts to rob the Church of God of its fair proportions. If then the onslaught have ceased, we may be sure that it is only the *method of attack*, not the warfare, which is at an end. Routed from the battle-plain, the scattered forces seek to regain in ambush an opportunity of victory, and in some shape or other error and truth will be opposed as long as there are human beings in whose persons these contending and antagonist principles may join issue. The voice of infidelity boldly contravening the authenticity of any revelation of God's will to man may not now be heard,

but the subterfuges of Socinianism are daily making way under the hollow pretence of the amelioration of the moral and intellectual condition of man. The impudent pride of the Deist may not just now rear its head in contemptuous disregard of Christian verities; but the insolent arrogance of the Unitarian scruples not insidiously to undermine the foundations of revealed Truth by lifting up Reason—Reason, the gift of God—as the arbiter of how much God shall tell man of his ways, which ways, but for Revelation, are past finding out! How then do these infidels in disguise, and those practical idolaters who worship their own whims—not the God of Truth—how do these aliens from the commonwealth of Christianity seek to compass their ends in the present day? Do they openly and at once gainsay the authority of Scripture? or, conscious that any darts hurled directly against its invulnerable panoply must recoil upon themselves blunted and powerless as the feeble javelin of aged Priam, do they seek by cunning craft to insinuate their barbed and poisoned shafts between the joints of the Christian warrior's harness? To open attack these persons certainly have not of late resorted, but they have not therefore been idle. It may not be a part of their policy now-a-days to gainsay the doctrines of the Scriptures as taught by the Church; but by meddling with the temporalities of the Establishment, they have drawn down many a soldier valiant for the truth from the high vantage ground of apostolical usage and primitive practice. By attacking the revenues, and seeking to remodel the discipline of the Church in England, and by denying the lawfulness of her union with the State, these beleaguered foes of Truth have caused so many arguments to be expended on the clear duty of the State, to show, by her care for religious worship, that she does not forget God,* and hath not rejected the word of the Lord,† that it is to be feared many who are called by her name have forgotten her claims and character as a purified branch of the Church universal, and regard her only as being part and parcel of “our glorious Constitution.” Than a zeal such as this, there can be nothing more unpardonable, or more prejudicial to the best interests of eternal truth. It would be well for those whose principal thoughts are upon the temple and its appurtenances, instead of having their affections centered in the spiritual concerns of our Zion, to be warned by the fate which awaited the son of Aminadab,‡ when in an unguarded moment he ventured to lay unhallowed hands on the ark of God. But while we avoid this failing, let us not rush into the other extreme, and, bestowing all our care on the spirit, manifest no anxiety for the body in which it dwells. We are not, in our wish to preserve the sacredness of property, to neglect any, even the most trivial, point of doctrine—neither shall we be the less reprehensible if our zeal for the precepts of Christianity betray us into a contemptuous dis-

 Psalm ix. 17.

† 1 Sam. xv. 23.

‡ 1 Chron. xiii. 9.

regard, or a careless indifference of the means by which these precepts have been handed down to us in their primitive purity. It is the peculiar privilege of glorified immortality to be in a condition to dispense with the material accompaniments of spiritual worship; and of the blessed in heaven alone is it true that the contemplation of the majesty of the Eternal supplies the place of all external rites.* As long, therefore, as we remain denizens of this earth—as long as spirit is encumbered with matter, so long must we contend for the maintenance, in all their integrity, of the outward forms of the Church, and for those additamentary customs and associations which give religious feelings a hold on the affections of the people. There is in the minds of our humbler brethren, in particular, an attachment almost inborn to the Church of their land, and which gives peculiar force to the phrase which would describe the Church of England as emphatically the church of the poor man. To weaken this attachment is the constant aim of the emissaries of dissent. To accomplish this, their unholy purpose, they are by no means nice in the selection of weapons with which to carry on the warfare; and one cannot fail to mourn for the degeneracy of our times, when we see men, loud in their professions of anxiety for God's honour, and clamorous in their protestations of the purity of their motives, ranging themselves by common consent under two distinct banners, and disciplining themselves in two lines of attack, founded on entirely opposite principles. The two modes of warfare require allegiance to antagonist leaders, and the use of weapons widely differing in nature the one from the other: and yet, strange to say, the ranks of each are indiscriminately reinforced from one common depot, and to-day finds those fighting in the ranks of unbridled licentiousness who yesterday were vigorous in their attempts to establish an iron rule of tyrannical interference! The reader will see that we are referring to two parties who, though derived from a common stock, and though closely identified with each other, yet pursue the same object in different ways. What *Voluntaryism* in religion is to the one, *General Education* is to the other! Each party shares the other's triumphs, and neither is damaged, but both suffer. The consummation which they both have in view is the same—the motives which prompt them to seek its accomplishment are very similar, but the means by which they carry these motives into practice, and the steps they take in order to compass this common end and object, differ widely, and are, in fact, diametrically opposed the one to the other. And yet, strange to say, the same persons scruple not to lay claim to public support under these opposite guises, and actually receive a large share of it, notwithstanding the absurd and irreconcilable inconsistency of the combined principles they at different times advocate. Although,

* Rev. xxi. 22.

for the sake of distinctness, we shall suppose the two opinions which we are now about to contrast to be held by different persons, still we beg it may be borne in mind that the brawlers for free trade in religion are, almost without an exception, the advocates of a national monopoly in the secular education of the people. *Religion*, say the one, ought to be left to itself to find its own level—to regulate itself like corn or castor oil, according to the demand or supply in the market. *General Education*, however, say the other, who agree with the former upon the economy of *religion*, ought *not* to be left to itself, but should be provided by the State out of the public funds, for the benefit of all. These people know that the attachment of the poor man to the church of his fathers is strengthened by the interest which the parochial clergy take in the education of the people entrusted to their charge, and therefore they seek to erect a tribunal which shall make secular education compulsory, and withdraw the lawful pastors of the people from their proper place in the superintendence of the education of youth. They are untiring in their efforts to convince the people that it is very hard upon them that they should be compelled to have a guide in things spiritual; but they, in the same breath, urge the absolute necessity of forcing education, of a merely worldly character, down their throats, whether they will or not. Both parties contend that the nation should have nothing to do with the worship of God, nothing to do with the erection and endowment of churches, nothing with obeying or fulfilling the promise that Kings and Queens should be the nursing fathers and mothers of Christianity,* nothing to save the land from that ignominy and ruin which accompany the removal of the candlestick of God† from its place in a nation's thoughts and care. They would change the old watchwords of "*Church and Queen*" into "*Schools and State*." They would still connect the State with an establishment for the mental culture of the people; but its ministers should tell of nothing beyond the confines of this world. The voice which bids us prepare for the concerns of eternity is to be hushed to make room for that which seeks to establish the sway of Time and its perishing interests. Man is to be dealt with, on their plan, as though all his impulses were good, and his dislikes all tended to preserve him from harm.

How strange is the inconsistency in which are involved those who in this day seek to convince men that they are wiser than the millions who have preceded them in the attempt to devise the best method of training up the rising generation in the way they should go! There was wisdom in the plan of our ancestors, which confided the care of those who had been but sparingly blessed with this world's goods to him who is set over them as their clergyman, and who is deeply impressed with the conviction that he has to render an account of

* Isaiah xlix. 23.

† Rev. xxi.

his stewardship to an Authority more dread than any which acts of Parliament can constitute. There was wisdom in this, for not only was the child of the poor man instructed in the affairs of this world, but his thoughts were directed to another and better life, and he learned from earliest infancy to lisp his Maker's name and carol his Redeemer's praise. The modern regenerators of the human mind betray no such knowledge of human nature. The old system—and God grant it may long continue to be the English system—was founded on a proper estimate of the natural indisposition of every child born into the world to cultivate those tastes which best become man as a dependent and an immortal being. Our ancestors knew enough of the secret springs of human action, to feel assured that luxury and refinement would ever find willing votaries, and ensure an assiduous attention to the advancement of such knowledge as tends to the accumulation of wealth and the establishment of power. Aware of the constant demands made by the senses, and of the alert readiness with which creature wants are listened to, they thought it of the first importance to provide for the excitation and encouragement of those feelings which give the finite being wings wherewith to soar amid the vastness of infinity, and they aimed at affording a strength to the mental vision which should enable them to gaze on the glories that stud the firmament of the world which has its beginning where this of ours has its ending.

There was here the work of a master-mind, and the evidence of a giant intellect and a Christian purpose. But we look in vain to the puny nothings of the present day for any such plans. They tax imagination almost beyond its strength to devise some fresh scheme of aggrandizement, some new device with which to deck the altar dedicated to Mammon. They spare no effort to heap luxury upon luxury, and to rival by the ingenuity of to-day the invention which was the idol of yesterday: they bestow time, strength, thought—every thing by which they are distinguished from the brutes, on providing things which can last them only in the world which the brutes inhabit in common with themselves; they waste the best energies of minds capable of holier and worthier occupation in giving brilliancy to a mirror which, when it has received from them its last polish, reflects nothing save their own insignificance—they are intent upon constructing a ladder, upon which the higher they mount, the more evident it is to all who see them, how very small a thing they are in comparison with even that world which their contemptible pride leads them to think they can control to do their bidding. On this world, its frivolous amusements, and its transient occupations, they are content to bestow *all*: on the future, its pure and exalted joys, and its never-ceasing round of holy duties, *nothing*. Strange, we repeat it, is the inconsistency of these parties; for one day finds them advocating principles in reference to

one subject, which the next finds them deserting in connexion with a different branch of the same subject. They profess that they separate from the Church, and cut themselves off from communion with us, because forsooth we are not good enough for them—because the Church “does not, in their opinion, fulfil her duties as an instrument of evangelizing the people.” And yet, with this pharasaical cant upon their lips, they scruple not to avow their preference for a plan which would offer to the hungry minds of the children of our poor the dry and unprofitable husks of secular and money-getting knowledge, instead of suffering them to recruit their impoverished hearts with the manna which the benevolent munificence of the God of Heaven fails not to shower, for their use, in the most dreary desert of this Christian land. They would rather see the rising generation exhibit a partiality for the tawdry tinsel in which a false philosophy bedisens its votaries, than find them intent only on the splendours of an unseen, and, to their low and sceptical minds, unreal state of existence. They profess, like the apostate son of Simon*, much care for the poor, but they seldom give themselves the trouble to put their professions into practice. They take care to proclaim to the world that their object is the amelioration of mankind; but the highwayman—who having taken from his victim all his property, and having bound him hand and foot, bids him go home, forget his loss, and thank his despoiler—is not guilty of more combined roguery, heartlessness, and impudence, than are those insane pretenders, who, depriving the poor man of his Bible, bind him in the everlasting chains of conceit and discontent, and then tell him to gaze calmly on death, and overwhelm the “friends of education” with thanks.

We have said that voluntarism in religion, and mania for a tyrannical and despotic interference in education, are identical interests. We repeat the assertion. They both seek to elevate the creature above the Creator; and both imagine that the sun of intelligence cannot shine unless they give the word! Certain it is that, till they remove their own whims and conceits out of the way, no ray of divine truth can possibly reach them, either to illumine them with its glorious light, or to cheer them with its genial warmth. With error do they love to envelope themselves as with a cloak, and fondly do they cherish the vain hope that it is mere fable which describes truth as sure of ultimate victory. They turn with indomitable hate against all that their pigmy minds cannot tell the fitness of, and, in a spirit of rebellion against all which does not acknowledge the supremacy of their petty pride, they have scrupled not to take the field against the Majesty of Heaven. In their advocacy of the crotchets of voluntarism, they seek to bring discredit on God, by scattering into rude fragments the lovely

* John xii. 4, *et seq.*

harmony which should characterize the Church, and by sowing discord among those who, being members of the same body, should hold the same faith and speak the same thing. When indulging in their crude theories for "the expansion of the human mind," they exclude the Creator of mind and the prime object of all thought from any share of honour and worship, nay, from all mention! Such are the two parties under whose banners the enemies of the Church are now for the most part ranged. If they cannot induce our population to believe that the same Being who created the world, with parts so admirably adapted to harmonize the one with the other, can love confusion or be pleased with disorder, then they devise, as a more effectual method of accomplishing their ruin, a scheme which excludes all allusion to such a Being, and secures their growth in the miserable scepticism of the Atheist. Alas for England! Alas for Truth! The sleek dissenter and the bold infidel have made common cause, and have agreed to marshal their forces in two companies, to compass the destruction of an enemy they both have good reason to fear. Each party is to pursue the attack in his own way, and according to his own plan. In purpose they are to be one—in plan distinct.

Preeminently at the head of these two parties, and in mutual dalliance with both, stands Henry, Lord Brougham. Alas for the Lord of Brougham and Vaux! His star has gone out, all hopes of slaking the burning thirst of his ambition with a cooling draught of the sweets of office have forsaken him; and, like a vessel without a helm, he is the sport of every infidel breeze, and is tossed to and fro by every wave of latitudinarian indifference. Time was when the ex-Chancellor, detesting the papist and democratic faction, dared to stigmatize O'Connell as a low, venal, designing, and unprincipled traitor to the Crown of England. He, with Lord Grey, took his stand on the pedestals of the constitution. At that time he was considered too conservative for the men who were hereafter to become the slaves of the very Daniel, the mendicant whom he had assailed in terms of invective and reproach so severe and lacerating, so personal and scornful, so direct and unmerciful, that it was impossible to reconcile the belligerents. Lord Brougham is, however, now an altered man. Soured and disappointed, weak, garrulous, and intemperate, he has thrown himself into the muddy and slimy waters of Radicalism, and there he is, floundering and spluttering, an object of triumphant derision to his enemies and of mournful pity to those who wished him well. Most grossly and shamelessly has he prostituted those talents which, with a better direction, might have been of service to his country. There seems to be a fatality which hangs upon the declining years of Whig Chancellors. Poor Lord Erskine, when he paid the blacksmith of Gretna a visit, obscured in an old washer-woman's cap and bedgown, did not cut a more ridiculous or lament-

able figure than Lord Brougham does now that he is at the point of reaching the climax of his absurd life. He has proved what a theorizing speculatist of Whig calibre is in his dotage—he has eaten both ends of his napkin, and his dramatic career is about to close, like a clown's death, upon a life of buffoonery, instability, contradiction, caprice, petulance, insincerity, braggadocio, mortified ambition, insulted pride, and the blue and yellow jaundice of *The Edinburgh Review*. Such is the inflated quack whom ten thousand penny trumpets* proclaim to be, "*par excellence*," THE FRIEND OF EDUCATION. He is supported by the most virulent of the political dissenters—by the Anabaptist and Quaker, by the Independent and Universalist, by the Unitarian and Papist, by the insidious reformer, the sly puritan, the disinterested chapel-owner, sinking under mortgages upon lime and rubble work—by the bolder democrat, and him of a consuming thirst for anarchy and revolution. These men, of mixed minds, of strong feelings, and stronger resentments, with the noble ex-Chancellor, the late King's private and beloved friend,† as their oracle, are first and foremost in the cry which is now abroad for a general system of NATIONAL EDUCATION.

Before, then, any notice be taken of one scheme which is already before the public, viz., that adopted by the Irish Board, and now in use in the sister country, it may be well to see what the term means in the mouth of the knowledge-mongers of whom we have just spoken. The same objection which applies to the bible-mutilating, man-exalting, and God-debasing system of Irish National Education, will also apply to the plans of the Brougham crew. But as there is more pretence, at any rate, of religion in the Irish plan, we shall reserve its consideration for the close of this article, contenting ourselves, for the present, with such arguments and illustrations as may serve to show the ridiculous absurdity of adopting such a standard and such means for obtaining intellectual uniformity as Ovid tells us were pursued by the noted robber of Attica with regard to the bodies of his captives. And if in anything which follows we may seem to speak disparagingly of Education in general, we would wish to be understood as confining our remarks entirely to that sort of education which considers man as a being who has only to enact a short tragedy on the stage of earth, and then retire behind the scenes for ever. We do, and ever have and ever will, quarrel with all schemes of Education which unfit a human being, by the bent given in boyhood, from performing the duties of manhood, and which, by confining the attention of immortal beings to things of time, and making human greatness the height of their ambition, send them on their eternal errand without a well-grounded plea for

* Query, "*Penny Magazines*?"—Printer's Devil.

† Vide Orations of Lord Brougham in Scotland.

mercy when the last Assize shall find them at the bar of God ! Meagre is the wisdom, blind the policy, and wretched the sophistry, which would spend all the best energies of an immortal creature on what is but of a moment's duration, when contrasted with the never-ending eternity of the future !

To return, however, to Lord Brougham, his satellites, and their schemes. What is meant by the Education they advocate ? Why this, as far as we can understand it : that the State shall provide, out of the revenues of the State, a general system of instruction in reading, writing, arithmetic, and science, whereby he who has not the means of procuring such instruction for his children shall be put in possession of the same benefits with him who has by his industry acquired the means of giving to his offspring a fair education. The system is to be supported by a compulsory tax, or, what is the same thing, by grants out of the public funds. And here again we may remark the heartless inconsistency of those whose impotent ire knows no bounds when they are asked to contribute their share of an impost which has been in existence from time immemorial, and subject to which property has changed hands for many successive years ; and who, though they object to the old *church-rate*, are endeavouring to saddle the expenditure of the country with a *school-rate*. These people refuse to pay a due which is in the character of a rent-charge, subject to which they hold whatever property they may be worth ; but they scruple not to clamour for a new and unnecessary tax upon the industry of the people ! They refuse to pay what they legally owe, if the money is to be devoted to the service of God—but they would enforce *new* taxes if they are to be expended on furthering their own reason-idolizing whims.

Before we yield our consent to this, is it irrational to demand that we should be first convinced of its justice ? The first thing that a child requires upon its entrance into life is food and clothing. Without these it is impossible to preserve its existence ; without a due proportion of such necessities its health and strength could not be sustained. These, therefore, clearly form the first wants, which, if neglected, render any further solicitude unnecessary. If these wants be not attended to, the whole scheme of future usefulness, of individual enterprise, and of mental development, is defeated ! Education, in this case, is a secondary consideration. But who ever heard, even in these days of Utopian speculation, of a project for providing food and clothing to children of parents of every rank, without any regard to the circumstances of their parents ? In this blessed land none are allowed to starve. The law provides—even under the present harsh and un-English code—for the sustenance of human life in all cases of necessity ; but the law does not allow parents to elude the obligations of duty by the mere professions of poverty. If they have the means, no

matter how unhappily the child may be degraded by its admission into a workhouse, they are compelled by the law to contribute to their child's support. It is a law founded alike upon the principles of Christian benevolence and natural justice. The infant is protected, but the obligation of the parent does not cease: on the contrary, his liability is invariably recognised and enforced whenever it can be done without reducing him to the same state of pauperism as his offspring.

Let us apply, then, this reasoning to the analogous, though not precisely similar—inasmuch as it is admitted to be of inferior and secondary consideration—case of Education. To establish schools of elementary instruction *for all* who choose to avail themselves of their advantages, would be completely at variance with the principle we have been contending for, and which is conceded to be one based on the laws of nature, of revelation, and of the human affections. It would be elevating the secondary principle above the primary one—painting the blossom, but neglecting the bud—releasing the parent of a duty which falls upon him with double force as his offspring ripen, and would be teaching the young bird to soar by means of a mechanical process instead of the example of its natural and legitimate preceptor. But this is not all. We do not here speak of the unfortunate; for the issue of those, flung upon the world in an hour of calamity, or by a pressure of unforeseen and unexpected losses or disappointments, are amply provided for by our ancient, though now horribly defaced and perverted, parochial institutions, even in matters of Education. What is done in this way was, and we trust still is, adequate for all the purposes of preservation and future usefulness; for our pauper children were well reared and equally well educated, and afterwards introduced with proper circumspection into the business of life. But Lord Brougham and his fellow-empirics aim at something beyond this. They demand a general poor-house of education—a treadmill of reading and writing, constantly going, open to all, perpetually grinding words and cyphers—injecting language, riddles, penny magazinery, rubbish, sentiment, philosophy, and quackery, by means of the force-pump—and all this at the expence of the nation in favour of the idle and dissolute, and as a burden upon the honest and industrious!

But why should reading and writing, and a knowledge of low cyphering, the prime elements of that mental and physical process which convert a fool into a cheat and a wit into a knave, be considered the only instruction worthy of the national patronage? The art of churning milk into butter, of hammering rods of iron into tenpenny nails, of manufacturing clay into soap, of making cart-wheels and horse-shoes, of sowing turnips and planting potatoes, is as much a matter of education as anything else. Why, then, are these useful studies not made the subject of National

Education? This would not suit the political philosophers: it is not their object to teach men to work and labour truly to get their own living in that state of life into which it may have pleased God to call them—they aim at engaging his mind in the contemplation of matters beyond its scope—they seek, by feeding the intellect with the unripe fruit of the tree of knowledge, to produce those mental sicknesses, discontent, and envy, which are so favourable to the educing of their political theories—they seek to alienate men from the old paths, and to engage them in the contemplation of wild crotchets, hatched under the influence of novel and shallow impressions, and calculated to overturn all that is venerable, virtuous, and substantial in our ancient institutions—all that is Christian in our schools and colleges!

And this brings us to the practical operation of Lord Brougham's scheme, as far as one can make out its tendency, and canvass its effects. It openly discountenances, it practically is inimical to Religion and Christianity: it is a covered man-trap of Deism; it is a fire of brambles, raised on a promontory, calculated to mislead the mariner from his old landmarks. Education is to supersede religion, inasmuch as the latter is held in contempt and derision by your modern sciolist of the Whig and Infidel school, and refuses its countenance to his schemes of demoralization. We have abundant proof of this in all the advances and speculations of the hollow-hearted party to which Lord Brougham belongs. We see its workings happily ineffectual in that insolvent establishment, called the University of London. We shall have occasion, before we conclude, to see the stingless venom of its insolent and unrighteous power in the conciliatory criminality of the Irish system of Education. We see the inflated Socinian making common cause with the Irish Jesuit to accomplish what the former patronises, for reasons which the latter professes to esteem, purely from hypocrisy. We see the Quakers floundering in the same infidel track, splitting among themselves—waging a button and hook-and-eye war—quarrelling about the “mechanical workings of the Spirit,”* and making the world laugh at the downward propensity and inevitable doom of their narrow and conceited faction. We see the Unitarian (the greatest defaulter in morals, and the greatest knave in religion, which modern times have exposed,) clinging to the skirts of the ex-Chancellor, while the whole public is venting maledictions upon their dishonest usurpations in the case of Dame Hewley's Charity. In fine, the bubble has burst—the imposition has not succeeded—the scheme of Education has been traced upwards to its source, and has been found to be rotten, malignant, unsustainable, and revolutionary. It is now admitted to be a fraud, and must perish accordingly. In fact, we see the utter heartlessness, the debasing

* Dean Swift.

effects, and the sinking and destructive tendency of the system in the person of Lord Brougham himself. The Ex-Chancellor of England! Great once in the Commons—the feeble, irascible, but tolerated fribble of the Lords—eloquent and commanding in the one, emasculated and annoying in the other—admired in the Lower, but laughed at in the Upper House—we see Lord Brougham acetic, mean, vengeful, scorned by the one, and despised by the other—a fallen thunderbolt, the shadow of himself, powerless without respect, reckless without judgment, and a warning lesson and ensample to all mankind as to how far a weak man may dig his own grave amid the deriding shouts of public obloquy and contempt!

But in addition to the injustice and impolicy, if even it were practicable, of giving an equalized share of Education to the mass of the population at the expense of the wealthier and industrious classes, there is another evil to which the Brougham principle supplies the germ. Instruction, such as your modern scientific nostrum-venders dispense, like benevolence, may be carried too far; for, like certain kinds of modern compost held in high repute, it may be spread too lavishly, and in this way destroy the soil which it was presumed it would enrich. Some education it is desirable that all should possess, or be enabled to obtain according to the station in life of the parties seeking it; but even this should be given with the greatest care, and never without religious culture. The noble and learned Schoolmaster cannot, we fear, be made to comprehend that there is such a thing as too much education, and that intellectual repletion is no less dangerous and fatal to mind, than sensual excess is to body. Too much education may be quite as great an evil as too little. The old merchants of Holland were of opinion that too much spice could be brought to market, and that it was sounder policy to provide a sparing supply, rather than undervalue it by overstocking the market. We do not mean to defend the Dutchmen; but we contend there may be too much salt used in bread and soup to render them either wholesome or palatable. An Englishman, in the East Indies, who devours capsicums by the bushel, has a diseased appetite; his stomach is like the state of Lord Brougham's mind! The noble ex-Chancellor would season the intellectual food of the whole population with the same cayenne that his own disordered mind requires to excite it. He would have our whole population as inflammatory as himself, and he would like to see them all so restless and unstable, that nothing but novelty could lure and charm them. We, therefore, scruple not to assert that to *over* educate the people would be attended with much more fearful and more disastrous consequences than to *under* educate them. And here again, lest the abettors of misrepresentation and calumny should seek to fasten upon us opinions which they frequently impute to orthodox Churchmen, but whose parentage it

is easy to trace to their own shallow and disordered brains, let us repeat our solemn avowal, that nothing is further from our wishes than to depreciate the spread of sound education. The things who in the present day are the chief promoters of education are not entitled to the least share of respect, and thus, without intending any disparagement to this or that theory, an honest and plain spoken man is compelled to denounce the schemes afloat in a tone of banter to which nothing but dire necessity could induce him to resort. Wherever we speak strongly and harshly of education, as a national curse, let it be always remembered that we speak of Penny Magazine instruction—that our censure has sole reference to the crude and ill-digested theories of the eccentric ex-Chancellor and his partizans. The effects of Brougham knowledge are already most painfully observable in nearly all our populous towns, where life and the luxuries of society are more artificial, and considered more desirable than in country districts. The great fault, the prevailing stimulant to vice, in these large towns, is this redundancy of *Broughamic* Education in all the forms of spurious taste and pampered pride, and a mimic mockery of literature, science, and the fine arts. Parents now, in these places, very seldom think of bringing up their children in the humble calling or useful handicraft by which they themselves made their way upwards in the world, and by industry and thriftiness acquired a competency of some 200*l.* or 300*l.* a year. No: this antiquated system is now derided. The magic birch of the modern pedagogue has inflicted upon them a whole cyclopædia of new ideas; the coffee-mill of the small retail grocer is now turned by an Irish porter, while the grocer's son, instead of parcelling sugar or weighing bohea, as his father has done during a long life, is either experimenting upon an electric machine, gazing through a tube in search of an expected comet, or calculating an eclipse. There would be no end to the details of the absurdities with which a survey of life and character, as it is to be seen in our densely populated districts, would furnish us, were we disposed to avail ourselves of them; but we forbear. We are persuaded that even the least observant of our readers must have seen enough of the progress of the "Schoolmaster" to convince them that he is indeed *abroad*, and that his march is trammelled by no fixed rules or plans. "March of Intellect" and "the progress of mind" have become the by-words of a party; but to the reflecting mind they are little else than synonymes for that leading feature of our age—humbug. All humble and sound knowledge is despised. The simple forms of religion, which were wont to chasten the affections and subdue the unrighteous mammon of wealth, are now too much disregarded amongst certain classes. To be what the world calls *wise*, is now the aim of our people; to be what the Bible calls *good*, is an effort which they seldom make. The principal business of the philoso-

phic educationist of our times is to make the people what he calls enlightened, to give them *useful* education. Such an one thinks it beneath him to bestow any thought or care upon making the subjects of a Christian Queen virtuous and contented. All is pomp, show, conceit, and empty ostentation, in which ignorance makes that which is otherwise attractive and harmless, ridiculous and offensive. Lord Brougham stands conspicuously forth as the patron of all this quackery, which he has thus the weakness as well as the misfortune to encourage and promote. He has not been blessed with the power, or, we should rather say, he has not the inclination, to distinguish between this spurious knowledge and useful information. If any benefit could arise from disseminating it, we would gladly be silent; but it has neither a beneficial nor a desirable, because it has not a religious tendency, because it is all superficial, vicious, rotten! It is claptrap, it is disease, it is mania—it is LORD BROUGHAM!

Need we say more than this to induce our readers to hold us excused for adhering to the views with which we opened this article? We feel it is enough to remind them that we then insisted on the paramount duty of contending for principle, and on the guilt of that want of foresight and that recklessness of truth which would remove the ancient land-marks of right and wrong, in obedience to the dictates of a compromising expediency. Fully sensible of the necessity of maintaining the position there taken up, we have studiously avoided entering into a discussion of the *details* of Lord Brougham's Plan of National Education. We have not thus abstained from a consideration of the several clauses of this bill because we approve of them, nor would we, by our silence on this point, be supposed to lend our sanction to any one provision of that measure. We have thought it of more importance to attack its principle than find fault with the machinery by which that principle is carried out. Had the basis on which it professes to be founded, turned out to be a sound one, then it would have been right to enter into an examination of the way in which the superstructure is put together: but when, as we have seen, the foundation is laid upon the quicksands of error, and not on the rock of truth, then the overthrow of the fabric is certain, without any assistance on our part. We have laid bare the untenable nature of the premises from which his Lordship's conclusions on this stirring question are deduced. We have shown that any uniform scheme of compulsory education for the children of rich and poor alike, the expenses of which are to be defrayed from the public purse, must proceed from a false and erroneous view of the wants of the population, and can only be adopted and acted upon in gross and open violation of the recognized ties which bind society together. We have further shown that there is already a redundancy of superficial education: and in addition to this, we have identified the cry for more of this

scientific trash with Lord Brougham and his parasites. Can a clean thing come out of an unclean? The measure before the public is the desideratum of the wild cravings of Lord Brougham's disordered mind. Is not this one fact enough to make the people of England view it with suspicion, even if they do not loathe it with a becoming hatred? Just as wise and equally desirable would it be to establish a general course of medical treatment, or of bodily exercise, for all alike, without reference to the circumstances of each individual, as to give the same education to every person indiscriminately. But even supposing that the measure were not Lord Brougham's, but that of some more consistent, more truthful, and more trustworthy person—and admitting further, that it is desirable to have a fixed standard of mental proficiency, to which all must attain, still, before we come to discuss the details of the measure, there is another faulty point in its principle which must be removed to render it acceptable to him who believes in the truths of Revelation. There must be an unequivocal avowal of the superiority of that Education which fits the possessor for eternity, over that which has relation to the concerns of this life only. Religion, as taught in the Scriptures of the Old and New Testament, must be the basis on which all other information must be raised. If the child of to-day is to be the good citizen of a coming year, then must he early be taught that he is born into this world only as preparatory to his entrance upon another and an enduring one. He must be taught that all that he now sees around him will perish in the using; but that if he so use God's good gifts as not abusing them, that then he shall be fitted for a state to which change and cessation shall be unknown. If his powers are to be hereafter turned to beneficial purposes, he must, in the morning of life, be taught from whom he received those powers, to whom they of right belong, and for whose glory they are to be exerted. That policy is a crooked and perverse one which seeks to lead children by secular knowledge to the attainment of spiritual contemplations. There cannot be a more foolish inverting of the order of things, than that blind philosophy which treats the adaptation of a man's habits of thought to what to-day is, and to-morrow is gone, as of more importance than the knowledge which weans man from the things of time, and enables him to participate in the joys of eternity. What can be more idle and absurd than consuming the best hours of a short life, in procuring a reputation which can last only as long as the perishing tablets which proclaim it remain; while, if the same energies were directed towards the contemplation

— "Of power by human hands unmade,"

a place would be obtained in the Book of Life, whose pages shall still bear their record when the vanities of earth shall have floated down the ocean of eternity.

And yet this wicked folly is the exact measure of Lord

Brougham's Plan of National Education. He would scorn to be suspected of such intolerance as is found in that Revealed Word, which speaks of one only way to life; his comprehensive charity, or, if we give words their proper meaning and things their proper names, his latitudinarian indifference, would provide

— "A creed for every clime and age,

By Mammon's touch new moulded o'er and o'er."

The knowledge which is convertible into gold is the only instruction which the philosophers of his school deem of any value; and a contented and humble-minded disposition is their abhorrence. To make the people discontented and repining is their chief object: and to accomplish this they certainly spare no pains. Let them beware. They, with the "rulers of the earth, may take counsel against the Lord and His anointed;" they may seek to break asunder the bands with which God has encircled the wayward appetites of his creatures; they may throw away the cords with which their consciences would assist them to bind the promptings of error, but on their own devoted heads shall the consequences of their rebellious pride fall. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."* So long as the rising generation are instructed in the fundamental verities of the Christian religion, and taught to base all their hopes and ground all their fears on its behests, so long may this people and nation look for the blessings of God, and hope to enjoy the happiness of reposing in the protecting embrace of the "Everlasting Arms," and the security of knowing that God is their refuge. But when the youth of a professedly Christian land are instructed in everything and anything but that which concerns them as the subjects of the "Immortal King," it requires no prophetic spirit to declare that the glory of such a country is on its wane.

We have bestowed as much and more attention on Lord Brougham and his friends than they deserve; and we now proceed, in conformity with our original intention, to examine as concisely as may be the system of National Education in use in the sister country. Nor can we enter on this part of our subject without tendering to the Bishop of Exeter our warmest thanks for the very efficient service he has rendered to the cause of religion by keeping this subject constantly before Parliament. To this lion-hearted champion of the truth, the people of England owe a lasting debt of obligation for the manly and truly Catholic spirit in which he has stood forth to vindicate the claims of the Word of God to be the basis of all instruction which shall be given to the subjects of Queen Victoria. By his conduct on this vital question, the Bishop of Exeter has shown that he is worthy of the high office which he holds—he has proved that he did not rashly or inconsiderately affirm † that

* Ps. ii. 2, 3, 4,

† Service for Consecration of Bishops,

he was ready, the Lord being his helper, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word. He has uniformly raised his voice and entered his protest against a system which would mutilate that "Word of God," to please the whims of a clique of discontented sectaries. He has, with an untiring zeal, worthy of himself and of the cause, shown that it is a system based on fraud, and wholly at variance with the best interests of man. He has shown that it is a measure founded on a false estimate of the immutable principles of right and wrong, and every way inimical to the requirements of that divinely sent Volume which tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

When man presumes to dictate, how much God shall be allowed to say, what consequence must inevitably result? And to this interference on the part of man with the good pleasure of Omnipotence, does the system of instruction sanctioned by the Irish Educational Board amount. God, in the exercise of His own all-wise providence, has, since the first hour of man's transgression, suffered events to happen for which the finite reason of man can never hope, nor should it even proudly seek, to satisfactorily account. Among those various ways of God which are past finding out, and those His judgments which are unsearchable, we may safely enumerate as wholly beyond the reach of our limited understandings, those mysterious dispensations by which, in all ages of the world, some have enjoyed the light of His countenance, while others have been denied even a spark of heavenly fire, with the which to kindle the holy flame of religion in their breasts. Thus, in the earlier ages of the world, His favour was bestowed in a manner, and according to laws, which we cannot interpret nor ascertain. So it was when the Jewish nation were made the special objects of His loving kindness, the depositaries of his revelation, and the people among whom his honour delighted to dwell. All his dealings with man have been of a particular and exclusive character—He must be worshipped in his own way, or not at all—He must be worshipped only, and unreservedly: for He will accept of no divided homage, nor of any partial obedience. It is in perfect conformity with this feature of His providence that, in the revelation which He has made of His will to man, very narrow limits are marked out as those between which alone can be comprised the family of heaven. To restrict happiness to so small a number appears harsh to those who wage a mad warfare against high heaven's decree, and loathe all power that bases not its throne upon their own wild wills.† Accordingly these murmurers have undertaken to remodel the Book of Eternal Truth. They have taken upon

* 2 Tim. iii. 16.

† Cf. *Lyra Apostolica*, xcix. p. 127.

themselves to explain away its "hard sayings," and to smooth down what their haughty disaffection terms its difficulties. They have mangled the Word of God, that the wit of man may be magnified; they find a Bible which tells them of a way to heaven, than which there is none other—they manufacture lesson-books which break down the hedges by which that way is marked out and hemmed on either side. The Bible contains passages which condemn the idolatrous practices of Rome: a *liberal* spirit demands and procures their excision from the Sacred Volume. The same Scriptures declare that Christianity is a warfare, and that Christ came not to send peace, but a sword;* but the new philosophy teaches of a compromise of vital truths in order to gain a fancied lull. These people forget that the robe which God requires is a seamless vestment, not a piece of various coloured patchwork. He loves unity, not amalgamation—purity, not mixture—a ready cohesion of parts into one harmonious whole, not a mere adaptation, by the rounding off of this corner and the indenture of that surface, of discordant portions into one unsightly mass. The unity and peace which God enjoins, and on which alone He will suffer his blessing to descend, is an unity which follows from all obeying the same rule, and a peace which results from an entire vanquishing of one common enemy. God will have nothing to do with that semblance of unity which arises out of a suppression of individual opinion, and a surrender for the time being of certain considerations which will be allowed their full weight on the first opportunity which arises for their display. The peace which the Irish National Education Board would secure, is an inglorious peace—it is an unholy compact between truth and error—an alliance between good and evil—a peace with Satan, which compromises the glory of Jehovah; and, by engendering a false sense of security, perils the happiness of man. We have said that the peace which the system of Irish National Education secures is an inglorious one. And is not that inglorious which is bought at the price of God's Eternal Word? Our Saviour asks, what shall a man give in exchange for his soul?—and may we not go on to inquire, what is there on earth whose value can be compared with the worth of the BIBLE? The Bible!—that blessed book, which tells us all we know of ourselves, all we know of our God. What gift is there which can be put in competition with the message of love which inspiration has conveyed from heaven to earth? Can that peace be worth having whose price is the forfeiture of that Record which alone can tell us how eternal peace may be ours? Can that security have any sure foundation which can only exist when our warranty for heaven and our preservative from hell is taken from us? Oh, delusive hope! Can there be happiness for that man whose childhood is passed in

* Matt. x. 34.

ignorance of the truths contained in that Holy Volume in which God, by the mouth of his Spirit, has made known his ways to man? Would that we had space to enter fully into this question. We hear much in the present day of English Protestantism, but, oh! if the spirit of Catholic Christianity be not extinct in this land, let those whose privilege it is to tend its sacred embers have a care that the damps of infidelity stifle not its flames—that the cold blasts of scepticism, of popery, and Socinianism, extinguish not the holy fire! Let it be theirs to watch each spark with a jealous vigilance, knowing that it is heaven-born, and that the Almighty Being from whom it first emanated will not rekindle those fires which Ephesian neglect or Laodicean apathy have suffered to die away. We entreat of all who wish well to Zion, that they would remember that God will remove the candlestick from that nation which wickedly forgets its first love,* and will not, though invited by God himself, repent, return, and do the first works.

We have now glanced at the mischief of the Irish system; a more full exposure of its incompatibility with English predilections must be reserved for another opportunity. All that we have remarked tends to show the folly and the wickedness of educating men as though they, with the beasts, knew no life beyond the grave. Nothing can be more fatal to the safety and happiness of our empire than thrusting more knowledge upon its inhabitants than they can bear: and if this be true of knowledge when hallowed by religion, how much more pertinent must the truth be when considered in reference to that knowledge which is "vain and puffeth up." The fact is, that modern philanthropists are pampering the pride of human intellect, until some men have become sick, others have lost their senses, and all are rushing into destruction upon a whirlwind of folly. For folly it is, and ruin it must be, if we carry the Educational system, as encouraged by Utilitarianism, one step further. In truth it has been carried too far already. Lord Brougham and his superficial party have forced on the movement so recklessly, that the difficulty now is, how and when to regulate its speed. If the noble and learned lord could be subdued into discretion, and induced to play the lowly but useful part of the drag upon the wheel, he might do something to redeem his lost fame, but this is not now to be expected. He has thrown religion and religion's God into the shade, and he is now pushing and plunging on like an inebriated charioteer in a snow-storm, regardless of the precipice and deep vortex which is before him. We say nothing here of the coroner's inquest; but most unquestionably the noble and learned lord will cut a curious figure in history.

* Rev. ii, 4,

ART. IV.—*The History of Protestant Nonconformity in England, from the Reformation under Henry VIII.* By THOMAS PRICE.
In two volumes. London: Ball. 1836.

IN most of the disputes, by which the ordinary walks of life are agitated, there are, to use a homely proverb, faults on both sides: and we think, too, that the remark will apply to religious controversy, for the disputants on either side of a question are generally betrayed, by the heat of the moment, into a bitterness of spirit, and a warmth of expression, which in the season of calm reflection cannot be justified. Controversy seems to have a tendency to sour the temper of those who engage in it; and that man must be eminently endued with kindness of nature who emerges from the arena of theological dispute with his feelings unruffled and his spirit unmoved; yet controversy, after all, is essentially necessary for the eliciting of truth. There may indeed be attendant evils, but we are fully convinced that they are more than counterbalanced by the good that is produced, for the truth at length appears enshrined in all her majesty and purity. It is to controversy that we are indebted for the most noble defences of our holy religion; nor can we hesitate to assert our belief, that our own Church has escaped from the contests in which her sons have been engaged with her assailants, we will not say merely without injury, but with the greatest advantages. Ever since the period of the Reformation she has been assaulted by the weapons of misrepresentation and calumny; yet her holy and beautiful fabric remains uninjured by the attacks that have been directed against her; and no one can say that she appears to less advantage now than heretofore, though her ceremonies, discipline, and government have been assailed with all the acrimony that discontent engenders, and all the fury that proceeds from the most inveterate malice. It never should be forgotten that, in the disputes between the Church and her opponents, the latter were the first assailants. This appears to us to be a matter of immense importance in the controversy. The Church of England was restored by the wisdom and piety of our reformers to the purity of the primitive ages: nor can there be, in our judgment, any reason for dissatisfaction at the settlement effected by their instrumentality; yet it was with the platform thus raised that the scrupulous and discontented were displeased. Instead of rejoicing at the mighty deliverance, some few individuals who were enamoured of innovations, and who perhaps were chagrined because their advice was not taken in the business, being dissatisfied with every thing that was not the work of their own hands, began in the first instance to speak disparagingly of the ceremonies that were still retained in our services, and eventually proceeded to attack even the constitution of the Church itself. This feeling we regard as the source from which the first opposition proceeded: and every one knows, that when once a contest

is commenced, it is not likely to fail for the want of disputants to carry it on. On the contrary, the breach, which was at first very small, becomes wider as time advances, until at length the parties become irreconcilable.

The truth of the proverb, however, with which we commenced this article, does not appear to be admitted by the advocates of nonconformity, who hesitate not to cast all the blame of the original controversy, with all its subsequent evils, on the Church, representing her, because the puritans were not indulged in their demands, as unchristian and intolerant. No stress is laid on the fact, that the puritans were the originators of the strife; and, moreover, they lose sight of another fact, and in this controversy a most important fact, that the objectors were an insignificant minority. If, therefore, it is unreasonable to expect, even in the ordinary affairs of life, that the majority should yield to the minority, it could not have reasonably been expected that the puritans, in the important concerns of religion, should impose a system on the mass of the people to which their affections were alien, and in the place of a system, too, against which in their estimation no reasonable scruple could be entertained. It is painful to read the works of dissenters on this subject: nor is the volume of Mr. Price an exception: on the contrary, so far from writing in a better spirit than Neal and the other advocates of nonconformity, he has actually been guilty of greater violence, of more evident dishonesty, and of more flagrant misrepresentations than any of his predecessors. It puzzles us indeed to divine the cause of this gentleman's publication. Surely the trials of the nonconformists had been sufficiently registered not to be forgotten by posterity. Mr. Price could only travel over the beaten track of his predecessors: every fragment of writing preserved at the time has been sought out and published to the world, and every tradition connected with the sufferers has been collected by the industry of their chroniclers, and has been circulated through the medium of the press in bulky octavos, sixpenny pamphlets, and even children's catechisms; nothing new, therefore, could be advanced on the subject, and the writer's object must be to keep alive the differences which have so long existed, and which are not likely to be forgotten as long as such men as our author are found to take up the pen. Neal's history was a copious, though not an impartial chronicle of the sufferings of the puritans; and within the last few years Mr. Brooks ushered into the world three goodly volumes on the same subject. Why then should Mr. Price step forward in the same character? He, of course, must expect that his statements and deductions will be submitted to a rigid scrutiny by the friends of the Church. We shall accordingly proceed to an examination of the volume before us.

Almost at the commencement, Mr. Price quotes, with marks of

great approbation; a passage from Mr. Vaughan's *Life of Wycliffe*, to shew that that reformer was an opponent of Episcopacy. Our author is not content with introducing Wycliffe as a forerunner of Martin Luther, but, forsooth, he must be converted into a puritan too! "Wycliffe," says Mr. Price, p. 4, "strenuously maintained there were but two classes of officers appointed by the legislation of Christ." Well! suppose we admit that such was the opinion of Wycliffe, what is the consequence? Mr. Price would fain draw the inference, that, because Wycliffe supposed that there were not three orders in the ministry, therefore the Church of England is in error in asserting, as she does, in the preface to her ordination service, that, "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons." But must we conclude, that because Wycliffe maintained a particular opinion, its correctness cannot be disputed. Surely such is not the logic of Mr. Price? If, however, the soundness of Wycliffe's alleged position were admitted, what would be the gain to the cause of dissenters, who, so far from recognising two orders in the ministry, deny even the existence of one, and assert that any individual is at liberty to assume the ministerial office, which is merely an appointment of man, for the sake of order, and not the ordinance of God! Much as we reverence the memory and appreciate the labours of Wycliffe, we cannot forget that he was just as liable to fall into errors of judgment as ordinary mortals. Such an error, in our estimation, was his view of Episcopacy; at the same time we cannot conceive that the cause of dissent can derive the least colour of support from the writings of Wycliffe.

In general it is customary, even with dissenters, to speak, if not in the language of approbation, at least in a tone of respect, of the character of the first Protestant Archbishop, THOMAS CRANMER. It was, therefore, with no small degree of surprise, and with no slight feeling of indignation, that we perused the following observations:—

"He was destitute of that fortitude and determination of mind which so high a station required. There was but little of moral heroism in his character. He was timid and vacillating: honest in his purposes, but irresolute in his conduct. The frown of the King alarmed him, while the faintest intimation of his pleasure generally secured the silence, if not the concurrence, of Cranmer. In a private station, or in a calmer age, he would have maintained an irreproachable character; but at present he needs all the sympathy which his martyrdom inspires, to retain for him a high place in the respect of impartial men. Had his enemies permitted him to live after his recantation at Oxford, they would most effectually have destroyed his credit; but by committing him to the flames, they have embalmed his memory in the grateful recollection of posterity. The decision and heroism of his last moments have a character of tragic interest which redeem much of the timidity of his previous conduct."—*Pp. 80, 81.*

To us it appears passing strange that a dissenter should speak of Cranmer as unqualified for his high station. We have been accustomed to believe that the dissenters did not view the dignity of a bishop with any degree of favour, and also that they did not conceive that the post required any very remarkable powers of mind. We should have suspected that the office of an archbishop would be so despised by the members of that body, that, in their estimation, it would be of little consequence who the individual might be, or what might be his character, who should be advanced to that dignity. It appears, however, that we have laboured under a serious mistake, for here we have a dissenting minister speaking in terms of disapprobation of the person selected for the office, which, if they mean anything, imply that the post was one of the utmost importance. We contend, however, and let our position be disproved if possible, that, had the country been searched from one end to the other, a fitter individual, under all the peculiar circumstances in which the Church was then placed, could not have been discovered, than the man who is so traduced by Mr. Price ! It is easy to talk of Cranmer's timidity and his compliances : but this gentleman loses sight of Henry's character, as well as of the circumstances of the period. So far from being alarmed by the royal frown, as is here broadly asserted, he was almost the only individual in that complying age who ventured an opinion in opposition to that of the imperious monarch. In short, the assertion of Mr. Price is disproved by almost every action of the Archbishop's life. Was he not the one single individual who interposed in favour of the unfortunate Queen Ann Boleyn ? Did he not oppose the passing of the law of the Six Articles ? What could he have done further ? For three days, says John Fox, did he speak against the obnoxious act ; and though his opposition was unsuccessful, yet, in the year 1542, he procured, as we are informed by Strype and Burnet, an act for "*The Advancement of True Religion*," which mitigated the rigour of the Six Articles. He was also a bar to the gratification of the King's rapacity, for he strenuously opposed, as is shown by Strype, the appropriation of the monastic spoils to Henry's own use ; and to the repeated remonstrances of Cranmer we are undoubtedly indebted for the erection and endowment of those bishoprics which date their origin from this period. Are these facts to be regarded as indications of a timid spirit, or of a want of moral heroism ? We, on the contrary, think that the moral heroism of the man was one of the most distinguished features in his character. It occurs to us, while we are writing, that the "moral heroism" of the Archbishop was also displayed on another occasion, when no other person ventured to address the Sovereign on the subject : we allude to his letter to Cromwell in behalf of Fisher and More, when in expectation of death for their denial of the royal supremacy. This single fact would of itself be sufficient to stamp the preceding quotation

from Mr. Price as a foul libel on the memory of Cranmer.* The station was indeed an eminent one; yet in the judgment of one fully qualified to decide on the question, we mean Sir James Macintosh, it was a "station for which he was fitted by his abilities and virtues."—*History of England*, vol. ii., p. 162. Nay, we never recollect that the charge of being disqualified for the post has ever been alleged, except by Roman Catholic writers, in whose mouths the charge is a natural one. It is true that Cranmer fell from his steadfastness in his last days; but to those who bring forward his conduct in that sad scene for the purpose of reflecting on the brighter scenes of his earlier life, we would say, "Let him that thinketh he standeth take heed lest he fall." Would those individuals be more armed against temptation in such peculiar circumstances? Let them not triumph over the man, "who," to use the language of Sir James Macintosh, "if he once failed in fortitude, he in his last moments atoned for his failure by a magnanimity equal to his transgression."—*History of England*, ii. 327.†

In the ardour of his zeal for what he considers religious liberty, Mr. Price cannot proceed through many pages without pausing to bestow his plaudits on his own principles, or to fulminate the vials of his wrath against the practices of the prelates of the English Church. We extract the following most extraordinary passage as a specimen; the last clause of which is, in our judgment, a profane application of a portion of Holy Writ:—

"It was not till the puritans were subjected to the fiery ordeal through which priestly intolerance made them pass, that those immortal principles were elicited which now constitute the basis of our legislation. *Amidst the strife of parties, the human intellect worked out its own salvation.*"—P. 45.

We hate intolerance in any shape, and from whatever quarter it may arise; but we are not aware that priestly is any way different from dissenting, or any other intolerance.

* Cranmer also interposed in favour of Cromwell, though no other individual ventured to raise his voice in behalf of the fallen favourite.

† We have quoted several passages from the *History of England*, by Sir James Macintosh, published in Lardner's *Cyclopædia*; and we have done so for two reasons: *first*, because the views of Sir James are generally sound; and *secondly*, because this distinguished writer is a great favorite with dissenters, and consequently cannot be suspected of any undue partialities towards the English Church. But though we concur in the statements of that portion of the history which was written by Sir James Macintosh, and which terminates at page 211 of the third volume, we are constrained to condemn, in the most decided terms, the remainder of the work, as far as it has yet been published. We know not who is the writer that has dared to pretend to finish the history on the principles of the author of the first part, when in almost every page he gives utterance to sentiments which must have been abhorrent to the feelings of the illustrious individual in whose steps he professes to tread.

Instead of being grateful for the emancipation of this country from the thralldom of the papacy, Mr. Price labours to detract from the merits of the reformers, and to depreciate that system of ecclesiastical regimen which, established by their exertions, has been preserved to us unmutilated and uncorrupted. That the reformers should have seen the necessity of preserving an Established Church, is viewed by this gentleman in the light of an unpardonable offence. The term "State religion" is of very frequent occurrence in this volume. But let the author speak for himself, and we call upon our readers to mark the self-sufficiency with which he has condescended to enlighten the British public of the nineteenth century on the subject of Church Government :—

"The radical error of the reformers was their admission of the magistrates' right to legislate for the Church. By making the faith of a nation dependent on the will of the king, they hazarded a thousand evils, amongst the least of which was the reaction which this principle involved on the accession of Mary. Had Cranmer and his associates exhibited religion in its primitive simplicity and honour; had they denounced its subjection to the State as incompatible with its nature, and injurious to its success; in a word, had they trusted to the mysterious power with which Christianity is allied, rather than to the patronage of their Prince, they might have exposed themselves to dangers which for a time they escaped, but they would have redeemed religion from reproach, and have preserved her from those corrupting associations which have enfeebled her energies, and rendered her an object of mistrust, if not of contempt. The power of religion consists in her purity and meekness. She is adapted to the sympathies and wants of man; and when unfettered by human aid, and freed from the insult of kingly patronage, she will win her way to the confidence and gratitude of mankind."—Pp. 62, 63.

Now we are at a loss to conceive how religion can be more exposed to contempt than by such reasoning as that in the foregoing paragraph. It displays, in the most striking manner, the ignorance and self-importance of the author. For a man to speak of not trusting to the patronage of the prince in the case of the reformers, is a mark of most consummate ignorance of the circumstances of the times. Could the Reformation have been effected in this country without the concurrence of the king, even if the reformers, which happily was not the case, had been disposed to have acted in the manner which has received the approbation of Mr. Price? The thing would have been impossible. It was indeed a special mercy that royal instruments were employed. To talk of kingly patronage being an insult to religion, is the language of a man who can scarcely be reasoned with; it is mere declamation: yet it is quite in character with the principles of modern dissenters. Certainly we must not look to the dissenters of the present day for an illustration of the purity and meekness of religion. Let the speeches at public meetings—let the publications of the Ecclesiastical Knowledge Society, testify of the true principles of

the dissenters. The religion of many of them cost but opposition to the Church, and the support of in politics : and this truth is confessed by some of who have too much piety to be led away by the assuming the management of what is termed the dissent. One dissenting minister, during the distresses of the year 1793, made a collection in his chapel, and forwarded the proceeds to the general fund : and for this act of brotherly kindness and charity he was hunted and persecuted by the legal party in London ; and at this moment there is scarcely a dissenting minister in London, which, in consequence of that benevolent act, he has lost. This is an indisputable fact, and it proves the tender mercies of dissent—dissent as it exists is cruel.

We have already alluded to the expression “ *Sovereignty* ” frequently in our author’s mouth : and we are now in a paragraph devoted entirely to this one point, at which, in the margin, stands the favourite phrase, injurious to Christianity.” It is to the following

“ When the religion of a people is made to depend on rulers it is necessarily subject to a thousand infusions, for and destructive of the reverence it should inspire. The ministerial office is essentially political. Its power may be irreligious, immoral, or profane man—a despiser of Christianity, a despiser of God. What, therefore, can be more monstrous to such an office a controlling power over the faith of the Church ? Among the many fantasies of the mind of the author, none is more singularly absurd than this. It is in striking opposition to Christianity, and inconsistent with the obligations it imposes. The Christian faith addresses men individually, solicits the conscience of its character, and demanding an intelligent and hearty assent, where the pleasure of a king is permitted to regulate the authority is substituted for reason, and the prompting of the perception of evidence, and the confiding attachment to piety. This is the radical defect of the English system. The reformers sanctioned the king’s assumption of ecclesiastical authority. The people, therefore, were prohibited from proceeding without his authority. They were to believe as he taught, and to be enjoined, suspending their own reason—extinguishing the light within them, they were to follow their monarch, licentious as he was, in all matters pertaining to the moral government and welfare of their souls. Such was the system which Hooper, Latimer, and numerous other worthies advocate. We weep over the weakness and folly of our nature, which we are induced to embrace and zealously defend so unhealthful a system. Its tendency was concealed from their view of English history has rendered it sufficiently obvious to ensure its speedy rejection.”—P. 64.

The expressions “ *State alliance* ” and “ *State* ”

so frequently by our author, for the laudable purpose, doubtless, of pouring contempt on the English Church. We would, however, ask Mr. Price, what would have been the fate of the dissent of which he is so enamoured, had there been no State religion in England, had the princes of this country never sanctioned and supported the Reformation? No feeling of gratitude to God is evinced by this gentleman; but in the pride of his own self-complacency he denounces, with a flippancy and an indecency peculiarly his own, a measure, for which our country will have reason to be thankful as long as she continues in the scale of nations. It is insinuated that the king has a controlling power over the faith and worship of the Church; but the insinuation has no foundation in truth: its utter groundlessness must be apparent to every unprejudiced mind: for whatever may have been the case in the time of Henry VIII., the charge is now utterly false. We do not deny that some circumstances connected with the Reformation are to be deplored; but they are still not to be attributed to the alliance of Religion with the State. It would be well for Mr. Price and his brethren, if the same humble, meek, and quiet spirit which shone so conspicuously in Cranmer and his colleagues were somewhat more predominant in them. With all their alleged errors, these men became martyrs for the truth, and it is very questionable whether our leading dissenters would be equally ready to seal the truth of their own favourite opinions in the same manner. May our soul be found with such men as Mr. Price charges with weakness and folly. But in the last clause of the preceding quotation, our author quits the beaten track of the historian, and assumes a higher character, even that of a prophet; for he has ventured to assure us of the speedy rejection of the system established by our reformers; or, to use plain language, the final overthrow of the Church of England! We shrewdly suspect that this passage was written three or four years ago, when the radical and dissenting faction was much more rampant in the Commons House of Parliament than is the case at the present moment. In short, the prophetic denunciation was somewhat premature; for though our prospects were rather gloomy the time when we suppose the paragraph in question to have been at written, yet it is now evident that the old English spirit is not extinct, and that the vast majority of our countrymen are not prepared to overthrow the Church of their forefathers. There is indeed no danger of the fulfilment of our author's prophecy; and we will venture to predict that he will prove as false a prophet as Lilly or Partridge, of astrological notoriety. No: the principles upon which the Church of England is based are more durable than those of Independency and Voluntarism, which, as they sprang up but yesterday, so, we feel convinced, are not destined to exert any lasting or material influence over the minds of even a small party of Englishmen.

Mr. Price appeals to France, Spain, and Portugal, as well as England, to show the deteriorating influence of a State religion, which, he says, renders "Christianity an object of suspicion and reproach." And then, in a note, we meet with a passage in which the vanity and self-sufficiency of the author are conspicuous through the flimsy covering of affected moderation:—

"Were the religion of the Son of God to be seen through no other medium (that is, than of a State religion), it would soon become, like Samson, when shorn of his strength, the derision and laughter of his enemies."—P. 63.

Now verily, Mr. Price is exceedingly jealous for the honour of religion. The plain English of the above is simply this, that if there were no dissent in the land, and religion could only be seen as she appears in the Church of England, it would be an object of derision and contempt—or that the religion of Churchmen is ridiculous. We scarcely know how to reply seriously to such consummate ignorance and impudence. Let us, however, endeavour to ascertain what the religion of the Saviour is, as represented or illustrated by dissent? Surely the voluntarism of the present day presents no very attractive features to the eye of the beholder. Suppose we were to form our notions of the religion of Christ from many of the reported speeches of dissenters, filled as they frequently are, not only with bitterness and wrath, but with ribaldry and profane jesting; or from Dr. Pye Smith's defence of the principles and practices of the free-thinking Joseph Hume: or from many of those publications that have proceeded from the press during the last few years. What must be our estimate of our holy religion seen only through such mediums! We will not say that our laughter and derision would be excited—the subject is far too solemn for laughter, but we say that we should experience the most unfeigned sorrow. There is quite enough of voluntary dissent in England to prove that the system will never be able to achieve the thousandth part of the spiritual benefit that has been accomplished by that which is contemptuously denominated the State religion. Are we to look to dissent, allied as it is at present with Socinianism, popery, and infidelity, for a specimen of the purity of the religion of the Bible?

We now proceed to notice another statement of this writer's, which is of itself sufficient, if no other instances of misrepresentation existed, which is far from being the case, to destroy his reputation for a strict adherence to truth, and his credit as a historian. In describing the treatment which Gardiner and Bonner received from the Government during the reign of Edward, he has taken upon himself to speak of their sufferings in such a manner as has never, as far as our recollection serves us, been adopted by any respectable Protestant writer:—

"Gardiner and others, as we shall presently see, were stript of their

preferments, and were treated with a severity which forms some extenuation of their subsequent conduct."—P. 70.

Again,—

"It has already been shown that the views of Cranmer and his associates, on the subject of religious freedom, were extremely defective. Various illustrations of this were supplied during the present reign, which it is the more important to keep in mind in order to an accurate view of the proceedings of the papists under the succeeding monarch."—P. 80.

After stating what their treatment was, Mr. Price adds—

"It would be strange indeed if such treatment, operating on men like Bonner and Gardiner, had not formed the bitter persecutors of the succeeding reign. We may condemn their sanguinary course with merited severity, but justice requires us to remember the wrongs they had endured, and the lessons they were taught."—P. 82.

The case of the Princess Mary is also coupled with that of the popish bishops; yet every one knows that her treatment was exceedingly lenient. In the margin of the volume is the note "Her rigorous treatment;" and in the page exactly opposite this finger-post he states, that, in consequence of the emperor's intercession, the use of the mass was permitted, the denial of which was deemed the greatest of her sufferings. Soon after, indeed, it is mentioned that this privilege was recalled; and he adds,

"This treatment of the Princess Mary must be permitted to modify the judgment we pronounce on her unhappy and disastrous reign."

Now we must contend that this mode of reasoning, in the case of the popish bishops and the Princess Mary, is nearly allied to a justification of their conduct in the next reign. We congratulate Dr. Lingard on the accession of so able a co-adjutor to the ranks of his party. Will our author, however, adopt the same line of argument in his second volume, when he comes to speak of the conduct of the Episcopalians subsequent to the Restoration, and especially in the passing of the Act of Uniformity? We suspect, on the contrary, that he will assume the tone of indignation, and denounce the Bishop of that day as a set of merciless persecutors; yet, if Bonner and Gardiner were justified in their acts of cruelty and blood, on the score of their own sufferings, surely we may expect that the bishops and clergy of the period of the Restoration, who had endured so much during the previous twenty years, will receive the sympathy, and not incur the reproach, of our author, as he proceeds to treat of that period. In the above quotations the bloodiest persecution ever witnessed is partially, at least, extenuated, but in no single instance in this volume is any extenuation pleaded for a member of the Church of England! Mr. Price can speak favourably of Gardiner and Bonner, men of blood, while he appears at a loss for words to express his abhorrence of Parker, Whitgift, and Bancroft. It is not possible not to discover in the conduct of our author on this subject the cloven foot of dissent; as

exhibited for several years past in the league that has been formed between the great mass of the dissenting body and the popish and infidel faction both in and out of Parliament.

But we meet our author's charge of severity against Bonner and Gardiner with a flat denial. He is pleased to ask (page 83), "What can Mr. Southey mean by gravely telling us, when speaking of these Bishops, 'they were deprived of their sees, and imprisoned, *but no rigor was used towards them.*'" Dr. Southey is a better authority than Mr. Price; and if this matter rested on their authority only, we should reject the assertions of the latter and believe the statements of the former. But, fortunately, every man may examine and determine for himself on this question. Southey's assertion is perfectly correct, if the principles of the age are considered, and we will fortify his position by a quotation from Sir James Macintosh, who will not be charged, even by Mr. Price, with a bigoted attachment to the English Church:—

"The reign of Edward was the most pure from religious persecution of any administration of the same length in any great country of Europe, since Christendom was divided between Catholics and Protestants."—Vol. ii. p. 271.

Whatever severity, therefore, may have been exercised towards the popish prelates, it was not of such a nature as to warrant Mr. Price's assertion that it afforded an extenuation of their conduct in the succeeding reign.

In one of the preceding quotations there is an allusion to the persecuting spirit of Cranmer: yet Sir James Macintosh, whom we choose to quote in preference to others, because Mr. Price views him as an impartial authority, when speaking of the absence of persecution in this reign, says, that it "may be attributed to the humane temper of Cranmer, in a greater measure than to any other circumstance." While, however, Mr. Price can reflect on the character of Cranmer, he informs his readers that, "it was in defence of the first and most elementary principles of Protestantism that the puritans suffered and died."—P. 96. But were the puritans put to death for their opposition to the Church? Never! And this gentleman must stand convicted of falsehood. Nor were the puritans opposed to persecution: nay, in the zenith of their power, at a subsequent period, they were disposed to carry the principle to a pitch that was never contemplated by the mild Archbishop. They were strenuous advocates for uniformity, and even the Independents of the Commonwealth refused to tolerate all, though they rejected what Mr. Price designates a "State religion." But our author's envy towards the Church is discovered on all occasions: he is quite unable to restrain his feelings whenever the principle of an Established Church is the subject of discussion. Thus we read, having advanced into the reign of Elizabeth—

"An admission of the magistrate's authority to legislate for the Church

has subjected the latter to all the whims and caprices, to all the secularity, and bad passions, by which the human mind can be agitated." P. 133.

Mr. Price will do well to be silent on the secularity of the Church, lest we retort upon him, as we could do, if we had sufficient space, the secularity of dissent, of the existence of which we have such abundant evidence in the present day. As to whims and caprices, we must contend that our system secures us against the caprices of men, while that of dissenters is entirely subjected to them. The clergy and the laity of the Church of England are not subject to the whims of any one, since the whole system of worship is regulated by a prescribed form, while dissenters are subject to the whims of the ministers, and the minister to the caprice of the people. The divisions so frequent in every dissenting congregation, may, we think, with a strict regard to truth, be attributed to the whims and caprices of the parties, from the exercise of which they have no safeguard in their system.

We were, of course, prepared to expect an expression of disapprobation of the Common Prayer, and of the Act of Uniformity, by which it was enjoined in the first year of Elizabeth. But Mr. Price might have spoken on the subject with more modesty than is displayed in the following passage :—

"How strange it is that men bearing the Christian name should be so impious as to prescribe to the Deity the only form of supplication he shall receive. This is one of those species of infatuation, the folly of which would amuse, if its impiety did not prohibit the indulgence of levity."—P. 138.

This is the first work of modern date in which we recollect to have seen a charge of impiety brought against the reformers for imposing the Book of Common Prayer. Their memory is embalmed in the recollections of a grateful people, and we are certain that there are but few of our countrymen who will not feel equally indignant with ourselves at hearing them denounced as impious—yet such is the denunciation in the preceding extract. This libeller of the reformers knows perfectly well that the Church of England, while she prescribes a Liturgy for public worship, does not interfere with private and family worship, and consequently does not dictate the only form of supplication which the Deity shall receive. What, we ask, is the difference, as far as the people are concerned, between a form of prayer and an extempore effusion from the minister? If it be said that the one is imposed, we reply, so is the other—the one by authority indeed, the other by the sole will of the preacher; and to us it appears to be as great a hardship for a congregation to be compelled to listen to an extempore, and, perhaps, a very senseless effusion, as to a well-composed and well-digested Liturgy. Why should a man standing in a pulpit dictate to others, as is certainly the case among dissenters, the form of words in which they are to approach their Maker? When dissenters speak on this sub-

ject, they take the case of the minister only : for surely the prayer of the preacher is imposed upon the people as much as the Liturgy that is read in the desk. But Mr. Price is quite grandiloquent on the subject. We should, at all events, think that uniformity would be exceedingly desirable, if it were practicable. Mr. Price, however, detests the very notion, and seems to imagine that disorder is the only method that can be truly acceptable to God, and in his estimation the fact that uniformity is imposed in the Church of England—a practice in which she is borne out by the whole stream of antiquity from the Apostles downwards, is of itself sufficient to lead to the rejection of every thing bearing the remotest resemblance to unity of worship in all Christian congregations. Mr. Price, speaking of the end contemplated by the act, thus argues:—

“To whatever extent it has been accomplished by human legislation, it has involved the corruption of Christianity, and a most unnatural and pernicious imprisonment of the human mind. What conceivable benefit would flow from the same mode of worship being enforced in every Christian assembly throughout England? But the folly of the attempt to secure uniformity of religious worship is apparent in its hopelessness. It has not, it will not, it cannot succeed. So long as religious principle endures, or the human mind retains the power of thought and the faculty of research, all enactments of this kind must be futile.”

Why, we ask, is all this abuse expended on the subject of uniformity, when the Church of England merely precribes to her own members, without even entertaining a wish to interfere with the worship of others? It would naturally be inferred from the preceding extract, that the English Church was actually making the attempt to enforce her services on those who dissent from her worship. The Toleration Act remains in force, nor is there any danger of its repeal; why then does Mr. Price adopt such language as this—“It will not, it cannot succeed.” Is the attempt made? Such observations, therefore, can only be used for the purpose of inflaming the minds of dissenting readers against the Church. But surely Mr. Price has no reason to complain of the enforcement of uniformity within the pale of the Church, which is all that is attempted; yet the author appears to write in a passion, as if modern dissenters were suffering some grievous injury from the English hierarchy. For what purpose can he ask the question as to the benefit that would flow from the use of the same mode of worship in all congregations in England? Most certainly churchmen have no wish to trouble themselves about the worship of dissenters. As far as the Church of England is concerned, they are at liberty to indulge themselves in that endless love of change, and that amusing diversity of mode, which are so characteristic of their system.

But our author talks of the corruption of Christianity, and of the imprisonment of the mind, by means of that foul fiend, uniformity of

worship. If the conduct of churchmen and dissenters were in the present day compared together, we should have no anxiety for the result. If Christianity is corrupted, it is not by the rites and ceremonies of the Church of England, but by the want of rites, and articles, and formularies in dissenting chapels; which, in consequence, in many instances, are become the arenas for the publication of Arian, Socinian, and other dangerous heresies; or, which is not a whit better, the scenes of political strife. Hence the pulpits, in which such men as Doddridge and Henry once preached, are now occupied by men who rejoice in the denomination "rational Christians," a phrase, which intimates a belief in just as much of the Bible as is agreeable to the individual. Had there been a prescribed form of worship in these chapels, together with a standard of doctrine, to which every minister must subscribe, this sad change could not have occurred.

When Mr. Price charges the imprisonment of the mind on the attempt to enforce uniformity, we know not how to restrain our risible faculties; and did he not appear to write in a passion, we should not believe that he was serious. And so, because of uniformity, there has been no display of talent among churchmen! But of course all the works of genius in every department of literature since the first Act of Uniformity, in the days of Edward VI., have been successively produced by the puritans, by the nonconformists, and by modern dissenters. Were the minds of the reformers—of Hooker, of Jeremy Taylor, of Barrow, and of a host of other illustrious and excellent men, who not only conformed, but were the strenuous advocates of uniformity, in a state of imprisonment? But on this subject it would be useless to employ words, or to occupy the time of our readers. The man who can gravely utter such ridiculous assertions is not to be argued with.

We pass over the reign of Mary, who is a much greater favourite with Mr. Price than her sister Elizabeth, through whose glorious reign we propose to accompany him, not however minutely, for we have not space, but stopping at intervals to correct those errors, whether wilful or otherwise, into which he has fallen. Elizabeth finds no favour with Mr. Price. "She possessed," says he, "the spirit of popery under a Protestant guise,"—P. 187. He also asserts that the reformers were restrained by the queen from proceeding in the work, and on this assertion he grounds his attack upon her character for severity, and upon her divines for servility. Though there are many other topics introduced by our author, between the period at which we have now arrived and the death of the queen, upon which we shall be constrained to animadvert, yet we will here quote a passage from the latter part of the volume, in which her character is analysed for the benefit of his readers. Though a woman and a queen, Elizabeth meets with no gentle treatment from Mr. Price:—

"Protestant in name, but papist in spirit, she attended to the ceremonial parts of worship, but was utterly destitute of that reverence for the Deity without which external services cannot be pleasing in his sight. She has received credit for principles of which she was totally destitute, and has been exhibited as a pattern of virtues no one of which appeared in her deportment. She was strongly attached to some of the most obnoxious dogmas and rites of the Romish church, and on more than one occasion threatened her bishops with a reinstatement of the ancient faith."

Again—

"Lending herself (speaking of Whitgift) to the counsels of an intolerant and bigoted ecclesiastic, she attempted to coerce the conscience of her subjects, and to perpetuate the system of her sister under a Protestant name."—Pp. 441, 442, 444.

Such is the character of Elizabeth! Never were so many exaggerations and falsehoods crowded together into so small a space. According to this libeller of princes, there were no redeeming qualities in her character—no just principles in her government. If the above description were correct, she would deserve to be held up to the execration of mankind. It is amusing to mark the various changes that have gradually taken place in the opinions of dissenting writers on many subjects connected with the Church of England; but perhaps on no one subject is this more evident than in the estimate that has been formed at different times of the character of Elizabeth. For the amusement of our readers, and for their instruction too, since the detail will lead them to question the assertions of dissenting historians, we will quote a few specimens of that change of which we speak, beginning with Neal:—

"She was the glory of the age in which she lived, and will be the admiration of posterity."—Neal, vol. i. p. 473.

This was written by Neal in 1732. Several years later Palmer's *Dissenter's Catechism* was published, and there is a sad falling off from the high estimate of Neal:—

"Though inclined to carry on the Reformation, she was too much afraid of offending the papists."

There, however, is no charge of popery, but merely a desire not to offend its votaries. We descend still lower, and a very few years since, we find the following most outrageous statement in that organ of dissent, called *The Eclectic Review*:—

"It admits of question whether she was not a grievous impediment to the progress of religious truth."

And still later, she is branded by Mr. Price as a downright papist! Beyond this, we presume, the malevolence of dissent cannot proceed, unless they charge her with Mahomedanism, which would be equally true with that of popery. It is quite a modern discovery, and one too that has been effected entirely by dissenters, that Elizabeth was a papist. Mr. Hallam is a favourite with Mr. Price, but he is not a dissenter, and consequently his estimate of the queen's

character is far more favourable than that of our author. He admits, while he charges her with severity, that,

"She reigned at a period of real difficulty and danger. At such seasons few ministers will abstain from arbitrary actions, except those who are not strong enough to practice them."—*Hallam*, vol. i. 336.

Sir James Macintosh is equally honest in his estimate, and we here observe that we quote from both these authors, because they cannot be charged with undue partiality to the Church of England.

"Since her accession, every measure of her government was a step towards the Reformation, daily cutting off more and more her retreat to the Church of Rome, from which every part of her personal conduct evinced her irreclaimable estrangement. She proceeded to its completion without hesitation, and without any other delay than was required by the necessity, in a measure obnoxious to so many acute opponents, of procuring the concurrence of Parliament, and of observing all the principles and forms of the constitution."

Again, speaking of the exiles and their advancement, he thus remarks :—

"Whose preferments, as they had been exiles for religion in the time of Mary, was a strong and irrevocable pledge of the queen's early determination to stand or fall with the reformed faith."—*Macintosh*, vol. iii. pp. 7, 15.

Here is a direct contradiction of Mr. Price's charge of popery ; and shall we believe Mr. Price or Sir James Macintosh ? Can the man who utters such false charges be believed as an historian ? If he misrepresents in such a case, will he not perpetrate the same offence in others ? She ordered the discontinuance of the elevation of the host, in the royal chapel, as an idolatrous ceremony, even before the new service was introduced ; and when Oglethorpe refused to comply, she withdrew to mark her displeasure : and yet she was a papist !

It is stated in the pages of the cautious and accurate Strype, that the measures of severity practised in some cases, after the first years of Elizabeth, were caused by the intemperance of some of the puritans ; a fact which, in our opinion, admits of no dispute. In this opinion we are supported by a writer who is generally very partial to their memory, and opposed to the proceedings of Elizabeth and some of the Bishops :—

"It was more owing to the weakness and want of judgment in the puritans, who could think such things were sinful about which the Scriptures were wholly silent, and who desired a great majority to give way to the humours of a few, than to the superstition and want of temper in the Queen and Archbishop."—*Warner's Eccles. History*, vol. ii. p. 431.

But Mr. Price has not even a doubt on the subject, and unhesitatingly casts all the blame on the Queen and Archbishop Parker, whose character, according to his statement, was compounded of bigotry and superstition :—

"Parker (says Mr. Price), with the illiberality and intolerance of a bigot, urged the duty of the magistrate to support the dogmas of the priest."—P. 171.

He further tells his readers, that bigotry was dominant in the heart of Parker, and,

"The lust of power so omnipotent, that he could move calmly on to the accomplishment of his design, unmoved alike by the plea of conscience and the miseries of penury and reproach. There is no passion so destructive to the charities of our nature as that which reigns in the breast of an intolerant ecclesiastic."—P. 176.

Mr. Price may congratulate himself on his discovery—but we have yet to learn that an *intolerant ecclesiastic* differs from an intolerant dissenter, or from any other intolerant individual. But not only is this gentleman acquainted with the feelings that reigned in the heart of Parker: he favours us also with a description of the atrocities which he and others would have perpetrated, if they had been under no restraint:—

"The men who were capable of so acting towards their brethren would have led them to the stake, and have gloried in their death, if the state of the public mind had permitted extreme measures. They possessed the spirit of inquisitors, which they would have embodied in murderous deeds if their power had been equal to their intolerance."—P. 178.

How Mr. Price is able to decide on such a point we are at a loss to discover. At all events, he indicates the want of that charity of which he charges Parker with being destitute. Were we disposed to be as uncharitable as this gentleman is towards the memory of Parker, we could, with far more justice, predict, from the spirit of this performance, that he would persecute to the death even those who differ from himself, and especially those who are advocates of what, in his sight is so detestable, namely, Uniformity. His remarks strongly remind us of a homely and somewhat coarse proverb, of which he is certainly an illustration, that "he has measured other men's corn by his own bushel."

Parker died in 1575, and it was not to be expected that the memory of the man, whose conduct throughout is so offensive to Mr. Price, should escape the infliction of additional castigation when the task of reviewing his character was to be undertaken. Accordingly he proceeds to catalogue the crimes of the Archbishop, lest his dissenting readers should remain in ignorance of his persecuting principles and practices:—

"He was a severe churchman, whose notions of religion were restricted to the maintenance of its forms. Mistrusting the stability of his church, he was perpetually alarmed for its safety, and unscrupulously employed in its support every means which force or fraud could supply."—P. 231.

And then the opportunity is embraced for abusing the system of worship of the Church of England:—

"The reformed Church of England was unsound at heart (it could not

be unsound in a worse place). It had its origin in force—it was shaped and moulded by human laws, and could only be maintained by the exercise of an authority unsanctioned by the Word of God. It was based on principles subversive of human rights, and could not fail to involve its supporters in measures which reason condemns, and which revelation represents as destructive of those graces with which God seeks to embellish the human soul. In no situation, probably, would Parker have engaged the attachment of his contemporaries: his disposition was too austere, and his temper too rough to allow of this, but in other circumstances, and with different connexions, he might have avoided the oppressions which now constitute his disgrace, and which will hand down his name to the latest posterity as a persecutor of the Saints of God.”—P. 293.

Assertions are not proofs, and therefore we are perfectly easy under Mr. Price's denunciations. When a man resorts to such means of attack, it is an evidence of a bad cause; for he is only endeavouring to substitute declamation for facts. Sir James Macintosh remarks, speaking of Parker's appointment:—

“A great part of the next year was employed in conquering the repugnance of this humble and disinterested man to the highest dignity in the reformed Church.”—Vol. iii. p. 16.

Yet, according to Mr. Price, so far was he from being humble and disinterested, that he was influenced by the worst passions by which high and important offices could be disgraced. It is unnecessary to attempt a reply to such accusations, as they carry with them their own refutation.

If Parker does not escape the lash of this gentleman, it was not likely that Whitgift should experience better treatment. Whitgift's name, he assures his readers, “must go down to posterity dishonoured.”—P. 286. Mr. Price is extremely fond of pronouncing these oracular decisions. Will he permit us to venture to be oracular for once? We then pronounce that the name of Mr. Price, if it descends to posterity at all, will descend as that of a libeller of men, whose names he is not worthy to mention.

We cannot attempt an outline of Mr. Price's volume: our object is simply to notice those gross misstatements which abound in almost every page of this uncandid performance. Though as much opposed to Presbytery as to Episcopacy, yet he can speak favourably of the former for the sake of abusing the latter system. He contends for the apostolic origin of Independency, and consequently must be as wide asunder from the views of the puritans as from those of Parker and Whitgift.

The account of the controversy between Whitgift and Cartwright, on the subject of Church government, is one of the most notorious and glaring perversions of truth which we ever remember to have seen. He admits indeed that bitterness of spirit is legible in the writings of Cartwright, but he asserts that those of Whitgift display “insolence and hard-heartedness.” He admits, however, the unsoundness of Cartwright's main principles, because they are diame-

trically opposed to Independency; but he justified ground of the treatment he had received. Were the argument generally adopted, the most nefarious process would be justified. It is the argument adopted by all who stigmatize error—an argument that might be adduced in justification of any crime. Mr. Price does not indeed justify Cartwright, but he puts a favourable construction on his error.

“The evidence of the fact, however, is too conclusive, and the only extenuation that can be urged is, that Cartwright, training in the school of intolerance had familiarized himself with the principle, and rendered him insensible of its enormity. But Parker and Whitgift are not entitled to glory over the error, since their masters added to his theoretical error the sternness of practised inquisitors.”—P. 254.

It is evident from the writings of the puritans, that the authority would have been grasped by such men as Cartwright quite as much firmness as by Parker and Whitgift. If the puritans been successful in their efforts, a system would have been established, from which no deviation would have been allowed, and Mr. Price's theory of diversity in worship would have been rejected as an unscriptural novelty. Parker and Whitgift have acted with some severity; but it was not greater than would have been common in that age with all parties; in many respects, they set an example of moderation which the later period did not choose to follow. Mr. Price speaks of the executions of the Anabaptists during this reign, and asks us whether those individuals would have received the same treatment from the puritans? Nay, in many instances, the ecclesiastical authorities of the day to intolerance were more severe on heretics.* In that intolerant age, the Church was as tolerant as any of those who were opposed to the principles of worship: and if Cartwright's principles were not followed in practice, the reason is to be sought, not in the malignity of his nature, but in his want of power.

Several pages of this volume are devoted to a detailed account of the progress of Brownism, in the principles of which Mr. Price discovers the germ of Independency:—

“Principles (says he) were brought into discussion, and rejected at first as democratical and irreligious, have since gained their way to the confidence and admiration of a large portion of the community.”

The identity of Brownism and Independency is clearly shown by Mr. Price; and Brown is recognized as the author of the principles.

“The principles which Brown advocated were substantially the same as those which are now held by the majority of English Dissenters.”

We defy Mr. Price to trace these principles to any other source.

* John Knox contended that idolaters ought to be put to death.

Brown. They were never heard of until this period. A somewhat curious squabble is entered into in connection with Brownism, as to the first advocacy of toleration. Mr. Orme contended, some few years since, that this honour was due to John Owen: but Mr. Price disputes his claims, and assigns it to the Brownists. It is a question into which we wish not now to enter, or we could prove that Jeremy Taylor, a Bishop of the Church of England, was the first individual who openly pleaded for liberty of conscience. The Brownists, however, were soon divided among themselves; and their history furnishes a striking illustration of the unsoundness of those principles on which dissent is based.

Whitgift's administration of the affairs of the Church is, as a matter of course, violently censured by our author, who views the Archbishop in a worse light even than Parker. When Whitgift was elevated to the See of Canterbury, in consequence of the violence of the Presbyterians, who avowed their determination to change the whole structure of the Church government, it became absolutely necessary to devise means for enforcing subscription on the Clergy with somewhat greater severity than had hitherto been practised; and this circumstance is seized upon by Mr. Price for the purpose of defaming the character of the Archbishop, and misrepresenting the Church. It was at this time that the three Articles, subsequently embodied in the 36th Canon, and which are now subscribed by all Clergymen without hesitation, were framed—a proceeding rendered necessary by circumstances. Nor does this subscription involve any principle not recognized by dissenters of all descriptions, who require an account of his creed from every minister, which creed must agree in every particular with that of the people, his masters. It is much more seemly, in our opinion, to require a subscription to a certain form, as is the practice in the Church of England, than to call an individual before a number of persons, male and female, many of whom are incapable of forming a judgment on ordinary subjects, much less on those of a theological nature, and to demand an account of his faith in the presence of such an assembly. The evils of subscription, however, were, according to Mr. Price, deemed of so flagrant a nature, that “the severities of Whitgift caused the days of Parker to be remembered with complacency.”—P. 328.

Most of our readers are acquainted with the controversy between Hooker and Travers, which led to the ejection of the latter from his office of Lecturer in the Temple, where the former was master. It was on the ground of the *orders* of Travers, that Whitgift interposed. The act of the 13th of Elizabeth imposes subscription on all ministers; and it enacts that no orders should hereafter be recognized, except such as were conferred by Episcopal authority, thus seeming to cast a shield over those who had received Presbyterian ordination previous to that time, of which there are several instances.

This act was passed in the year 1571 : consequently it could not be construed as extending to Travers, whose case was totally different from those contemplated by the act. During the times of persecution, some of the exiles were constrained to receive Presbyterian orders, since Episcopal could not be procured : and had Travers been one of these, his expulsion might have appeared a hardship. What, however, were the facts of the case ? In 1578, seven years after the act alluded to, and without the pretence of the plea of necessity, Travers quitted England for Antwerp, for the purpose of receiving Presbyterian orders from the Presbytery of that city. Now, by this act, he was pouring contempt on the orders of the English Church. How then could he reasonably expect to be permitted to officiate within her pale ? It was unreasonable to suppose that the English Bishops should recognize such orders, conferred under such circumstances, whatever they may have done in the case of the exiles. In short, his application to the Presbytery of Antwerp originated in his deeply-rooted hostility to the English Church.

It is quite amusing to find Mr. Price repeating over again and again the charge of persecution against the Church. In the commencement of the reign of James the old story is resumed :—

“The Protestant Church of England is deeply steeped in the blood of the saints.”—P. 472.

This assertion is, however, entirely false, since the puritans, whatever may have been their sufferings, were not put to death ; and the words used by Mr. Price must accordingly be viewed as those of a man who pays no regard to truth and decency. It is well known that the canons by which the Church is at present governed were enacted in 1603. They, of course, are censured and condemned by Mr. Price as unchristian. We observe, that they are as moderate as any writings of any party of that age : and those parts which, in modern times, may appear harsh, did not assume that character in the age when they were framed : and moreover, the very clauses against which objections are raised, and which are constantly adduced as evidences of the persecuting spirit of the Church, remain unexecuted, though not expunged. The removal of these clauses could not be effected, except by the Convocation, which never is permitted to proceed to business. As all parties at that time admitted that it was the duty of the magistrate to enforce submission to one established system, why should the English Church be so fiercely assailed, while the puritans are treated with tenderness, and their failings veiled over, or palliated, and on grounds too which are equally applicable to both parties ? Throughout the entire volume the changes are constantly rung on the severity, bigotry, and intolerance of the Prelates of the Church. Parker and Whitgift are the subjects of his censure in the former part, and Bancroft in the latter part of the volume : but the whole is a complete tissue

of abuse of the Church. The last-mentioned Prelate, after his appointment to the See of Canterbury, required a fresh subscription to the three articles which had been framed by Whitgift. Mr. Price admits that it is difficult to ascertain the number of deprivations at this time: he ridicules the assertion of Heylin, that they amounted to forty-nine only, and states that his testimony is worthless: but, on the other hand, he is quite ready to receive the statement of Calderwood, who estimates the number at three hundred. Now it so happens that Heylin's testimony is supported by the very best evidence that in such a case could be procured, namely, by the rolls delivered in by Bancroft not long before his death, from which it appears that forty-nine only were deprived throughout the whole kingdom.—(See *Biographia Britannica*, art. Bancroft.) Of what value then, we ask, is the testimony of Mr. Price?

But we must forbear. We have indeed gone over this bulky volume, which, while it professes to give a history of nonconformity, is little better than a tirade of abuse of the Church of England, and of the practices of those distinguished men who guided her destinies through the long reign of Elizabeth. The work is fraught with misrepresentations on all points which involve the rites and discipline of the Church of England. It was the custom in Neal's days to speak at least respectfully of the Church: but it is now the practice to use the language of reproach and scorn. Mr. Price has completely sunk the character of the respectable and impartial historian in the political partisan. He promises to favour the public with another volume: nor are we a little curious to read his account of the Episcopal sufferers between 1640 and 1660. On one occasion he tells his readers, that

“The sufferings of the puritans during the primacy of Whitgift, are not to be paralleled in the history of Protestant intolerance, unless perhaps an exception may be made of the times of the second Charles”.—P. 445.

Mr. Price cuttningly passes over the days of the first Charles, and those of the Protector Cromwell, or he might have found more than a parallel to the sufferings of the nonconformists in the primacy of Whitgift. We shall watch the appearance of his second volume, being anxious to see how he will defend the Presbyterians, and especially his favourites, the Independents, in their treatment of the Episcopal Clergy: and we shall be prepared to accompany him through the agitated period of which the work must necessarily treat.

ART. V.—*The Connexion of the East India Company's Government with the Superstitious and Idolatrous Customs and Rites of the Natives of India, stated and explained; with a large Appendix of Documents.* By a late Resident in India. London: Hatchard. 1838.

THE subject of England's connexion with the Superstitious and Idolatrous Customs of India has long received the disapprobation of very many of her Majesty's subjects. Until now; however; few exertions have been made to throw off the stigma, not only inconsistent, but disgraceful to a Protestant nation, and those few have died away amid the clash and the din of discussions relative to what were deemed more important and vital questions. The determination, on the part of the Christian community, to throw off this idolatrous connexion, has just revived. Petitions, almost innumerable, from all quarters of the empire, have been presented to Parliament, praying for a discontinuance of the support of the Superstitious Rites and Customs of the Natives of India, and of the Pilgrim-tax of Juggernaut. Members in both Houses, and especially in the Higher, have arisen to express their determination to oppose the iniquitous and disgraceful connexion; and Lord Melbourne has stated that it is the intention of Government to issue such orders to the authorities in India on this subject as would, he hoped, satisfy the most scrupulous minds; so that we entertain a hope that England will ere long discontinue her idolatrous connexions, and propagate that faith which she derives from the indisputable oracles of the Lord.

That the step is a difficult one, we have no hesitation in declaring; but that it is not to be taken, on that account, we positively deny. The important question under our consideration affects no less than 70,000,000 or 80,000,000 of our fellow subjects—a fact which renders the difficulty of discontinuing the connexion stupendous; and perhaps, at first sight, impossible to be surmounted. But, with the Divine aid, we believe the impossibility can be removed. It requires caution, doubtless, to approach the subject, because what is done can only be effected by easy stages—precipitancy in the matter would be dangerous, if not altogether ruinous.

We must here introduce some remarks made by Lord Ellenborough upon the subject, upon his presenting four petitions to the House, against allowing individuals in the civil and military service of the East India Company to give encouragement, by their presence, to Hindoo and Mahomedan religious rites and ceremonies. "It has hitherto," said his Lordship, "been the invariable practice of the Government in India to bestow outward marks of respect on all religions professed by the natives of that country; and I must say, that, if it were the intention of her Majesty's Government to discontinue those outward marks of respect, they must proceed

with the greatest caution and circumspection. Because, if they did not, they would afford an opportunity to ill-disposed and designing persons—they would afford the means to such persons of encouraging a feeling and apprehension in the minds of the natives, that Government, in consequence of the withdrawal of those outward marks of respect, entertained an intention to interfere with that perfect toleration and protection which had hitherto been extended to all religions; and I do assure her Majesty's Government, that my firm conviction—a conviction not lightly taken up—was, that the moment such an apprehension was entertained by the people of India, there would be no safety for the life of any Christian in India. Such an impression would infallibly lead to the massacre of all the European Christians in that country. It would, in fact, form the commencement of a series of evils and misfortunes which it was dreadful to contemplate. The welfare, peace, and prosperity of India depended on the continuance of our imperial Government there. Let that once be shaken, and India would for years exhibit scenes of massacre and bloodshed; therefore I would say, that no consideration on earth, if I were connected with that Government, should induce me to proceed *hastily* in departing from that custom which had hitherto prevailed, of showing outward marks of respect to those religions, and of affording to them full protection and toleration." Lord Brougham followed the Noble Lord by stating, that "by the outward respect shown to those religions no man's opinion was compromised. They manifested no reference to the opinions of those people, as if they who attended believed that their religious ceremonies were praiseworthy." Mr. Poynder has eminently shown the fallacy of this opinion in a letter to the Editor of *The Times*.* "The Christians in India, however," remarks that indefatigable gentleman, "feel very differently, and so have the Christians of all ages. What was the outward respect commanded by the ancient monarch to be paid to the idol he had set up in the Plain of Babylon but such as Daniel could not render? What was the simple offering of salt to the idolatrous censers of heathenism, but the 'outward respect' which in the early persecution of the Church many thousands of Christians refused to present, and perished for refusing? What was the refusal to be present at the adoration of the host, but a refusal to pay outward respect to what they regarded as idolatry, yet for which refusal such multitudes of our Protestant ancestors were burned, when a compliance, which may seem so small in the eyes of Lord Brougham, would have saved their lives? None of these Christians 'counted their lives dear to them' when obedience to man was opposed to the command of God; and why, I ask, when equal toleration is promised to all, and claimed by all, has any one a

* See *Times*, August 6, 1838.

right to refuse it to his fellow-Christians, when it is accorded to Hindoos and Mahomedans? Lord Brougham's fears of massacre and mischief, because he will not compliment idolatry at the expense of Christianity, are quite as groundless as Lord Ellenborough's. 'Be good, and let heaven answer for the rest.' Let us only do our duty to God and our own faith, and we need have no idle and groundless fears of the result. But, says Lord Brougham, we are not Roman Catholics, and yet our troops turn out, when certain ceremonies are performed. Then I venture humbly to add, more shame for them; because (as the appendix observes), 'since the War-office-regulations peremptorily forbid a Roman Catholic soldier being obliged to attend a Protestant place of worship, how much more should this rule apply in the other case, when the Protestant is taught that the services of the Romish Church are idolatrous, and the doctrine of the mass 'a blasphemer's fable and dangerous deceit?'

We introduce these opinions of Lords Ellenborough and Brougham, to show the difficulty the subject is likely to meet with, in consequence of a difference of opinion in our Legislature. Now, the question under our consideration lies not in our ascertaining who is right or who is wrong—whether Christianity be true and idolatry false, for we are certified of the fact—but it lies in the determination of a Protestant country to continue the support of idolatrous worship, or to renounce all superstitious connexion with India. If the East India Company is still to receive revenue from the Juggernaut or other superstitions?—if respect and encouragement be given to religious ceremonies, which we know to be idolatrous, we must pronounce the determination not only at variance with the character of a nation professedly and practically Christian, but palpably opposed to the dictates of the sound and conscientious policy of a Protestant country.

The pamphlet which we have placed at the head of this article contains much valuable information, and important documents connected with the subject under our consideration. It could not have been published at a more convenient season. It reflects credit upon the author, by displaying information of the most necessary character, relative to a subject that should demand the consideration of every Christian, and especially of those in whose power it is to avert the discredit that is reflected upon Britain for connecting herself with a worship opposed to her faith, and in opposition to the Bible, from which that faith is derived.

The pamphlet informs us, that the Court of Directors of the East India Company, on the 20th of February, 1833, forwarded a despatch to the Governor-General-in-Council at Calcutta, in which the whole system of their administration, in relation to the Hindoo and Mussulman Religious Institutions, was revised. No steps, it appears, were taken for the dissolution of our connexion with the native superstitions, either in this country or in India, to interfere

with the calm pursuit of their prescribed duty, by the Indian authorities during the ensuing three years. At the end of that time nothing definite was resolved upon for giving effect to the instructions of 1833; accordingly Mr. Poynder brought forward a motion at the Court of Proprietors, with a view to accelerate the execution of the desired measures; and this gentleman deserves the thanks of every Christian, for having brought so prominently forward the inconsistency of the East India Company and the Government, in sanctioning and compelling British Christians to assist in the degrading idolatry of the Indian heathens. On the motion of Mr. Poynder, "Almost instantaneously, a body of the Company's servants at Madras, and another at Bombay, in conjunction with most of the Clergy of those Presidencies, and all the Protestant Missionaries presented memorials to their respective Governments, praying that the orders conveyed in the Court's despatch of February, 1833, should be carried into effect, chiefly for the relief of the consciences of their Christian servants, which are wounded by the performance of duties connected with a system, the continuance of which had been condemned by the Court of Directors."

The following is a copy of Mr. Poynder's motion in the Court of Proprietors, as quoted in the pamphlet before us:—

"That, adverting to the despatch of the Court of Directors, dated the 20th of February, 1833, having for its object the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India, and also the relinquishment of the revenue hitherto derived from such source, which object does not yet appear to have been accomplished, this Court deems it necessary to recommend to the Court of Directors to adopt such further measures upon the subject as, in their judgment, may appear to be more expedient."

The feeling of the Proprietors was favourable towards the motion, and it was carried unanimously. This appears to have taken place in December 1836, and in February following a despatch was transmitted to India. But, to the astonishment of the friends of the cause, this document, instead of urging the execution of the measures referred to, re-opened the consideration of the whole question, by calling for reports "on the bearing of the discontinuance of our connexion with the superstitious and idolatrous worship and customs of the natives, on the financial interests, the political obligations, and the moral character of our Government!"

Since then, majorities in the Court of Proprietors, on questions connected with the subject, having emboldened the Directors to persist in their retrograde movement, the prayer of the Madras Memorialists, founded on the Directors' own previous opinions, has

been refused by the Court, as it had been previously by the Bengal and Madras Governments; and the Indian Governments have, in different instances, adopted a line of proceeding at variance with the Court's instructions of 1833, and of the unanimous resolution of the Proprietors in 1836.

The subject under our consideration has been classed under the following three heads:—

I. The interference of the public functionaries of the Company in the interior management and ceremonies of the native temples—in the appointment of the officers and attendants of the temples—in the presentation of offerings on the part of the Circar (or Company) to the idols—and in their attendance, on certain great festivals, as the representative of the Circar.

II. The compulsory attendance of the Company's Christian European troops, as well as natives, as guards of honour at the Hindoo and Mussulman religious festivals.

III. The farming or collecting the superstitious offerings to the Hindoo idols, for the benefit of the Company; and the taxes on the worshippers, at certain temples, for the same object.

FIRST—The interference of the public functionaries in the interior management and ceremonies of the native temples.

Under the Madras Presidency,

—“the identification of the Government,” it is remarked, in the Appendix to the Madras Memorial, “with the idolatry of the country, is so complete, that the endowments of the pagodas are taken under the fiscal management of the Collector of Revenue in each district; public officers are retained in several provinces, whose sole and especial duty it is to see that all the services to the idols in the district are duly performed, the different attendants at their posts, the vessels, temples, &c. &c. in repair, and to report to the European officer (the Collector) at the head of the province. They take no step without reference to that officer; and, in all cases, resort to him for orders. At the larger temples, a special officer is employed, whose duty it is to superintend the particular temple. It must be particularly observed, however, that the authority in every temple, whose office it is to manage the rites and ceremonies of the temple, is the Dharmacarta or Sthallatar (Temple Warden); so that the special officers, Devastanum Peshcars, and Curnúms, are Supervisors of the Temple under the Collector.

“And it is notorious, that, at this hour, the pagodas and their idolatrous rites are, under British rule, officially superintended with an efficiency and care, descending to minute particulars, which they never received, even under the Hindoo Government.

“The extent to which their systematic interference and encouragement (legalised by Regulation VII. of 1827) has been carried (it will be observed from the following extract from a letter of a former Secretary to the Board of Revenue, dated in 1823) has been long perceived and lamented; and it will be seen from it, that the evils of the system have not been overstated.

“A countenance and support the most unhallowed are given to the abominations of Hindoo worship, by our own actual management, direc-

tion, and control of their fraudulent and impure system, by donations from our treasuries, and by the countenance and official aid of our public officers, who frequently make offerings and donations in their own name, and (*proh pudor!*) in that of the Company.

"This evil—for I think it is a material stain—is particularly prominent now; and the Collector of Madras is, at this moment, a defendant in the Supreme Court, in an action of trespass, for forcibly taking possession of the jewels of the idol of Triplicane Pagoda; which he justifies as the proper and necessary act of the Government, to secure them from the depredations of (whom?) the responsible Hindoo Manager (Dharmacarta). Surely such a case ought to come before the Court in no other shape than as a suit, on the part of the Hindoo worshippers, against their own officer, for malversation! A Christian Government and its officers cannot consistently direct and intermeddle with the administration of Pagoda affairs.*

It appears further, that the officers of Government are in the habit of furnishing supplies for idol worship.

The provision and appointment of the servants of the idol rest with the officers of Government. Instances exemplifying the character of the Government support of idolatry, in the management of pagodas, repeatedly occur, to shew that the lowest menial of the temple is not appointed without the sanction of the officers of Government.

The following extracts are from the pamphlet before us:—

"To the Acting Principal Collector of Coimbatore.—From the Tahsildar (Chief Native Revenue and Police Officer) of Dharaporam. No. 44.

"At Uttiray Veera-Ragava-Swami's Pagoda, the cook, named Narayana Iyengar, was sick, and died on the 2d of Anni (June); and his wife, named Mahalakshmi, begs that her son Vencata-Ramana, aged three years, may have the situation; and states that her brother Appavoo Iyengar, aged twenty-eight years, will perform the duties till her son is of age to do it himself.

"Thus the Pagoda Manigar (Superintendent) comes and reports at the office; and I forward this statement, and request orders concerning it."†

"To the Acting Principal Collector of Coimbatore.—From the Tahsildar of Kangyam. No. 7.

"At the Devastanum (Pagoda) of Siva-Mali, the piper, named Kuru-

* Madras Memorial, Appendix II. p. 98.

† The Talook Manigar of the pagoda states, that for the sanctuary (Sannitha) of these four Gods, viz., Kalyana Ramaswami, Uttiray Veera Ragava Swami, Agasteesara Swami, and Kadu Anunda-Raga Swami, both for the fixed idol and the festival idol, the Government some time ago bought and gave cloths; and they report that these cloths are now very old and rotten, and must be renewed. Having seen them, and made inquiry, I find it is not the rule to give the cloths for the above holy places every year; but when cloths, &c. are necessary, the Government have been in the habit of giving them; and I know that they are all old; I have, therefore, made a statement, amounting to Rupees 50, for buying and giving cloth to the said gods; and I now inclose the said statement in this address, and send it to the Presence, waiting for orders.—See *Madras Memorial*.

nadan, being dead, orders were sent, on the 14th of the present month, to appoint his son, named Angam, aged eight years : and to allow Moottein to be his Gomastah (substitute), and perform his duty till he becomes of age. According to the rules for service by proxy, I have appointed the said Moottein to be a piper, instead of the son of the deceased ; taking security, which I herewith enclose for orders."

" To the Acting Principal Collector of Coimbatoor.—From the Tahsildar of Dharaporam.

" In the Pagoda of Siva-Mali Sippandy, the Superintendent Mada Naiker died on the 29th Audi : the Manigar, and the son of the deceased, having sent Chinna Mada Naiker, also a son of the said deceased, to the office, and he being fit to perform the duties of the office, I have placed him in the situation, agreeably to the rules for service by proxy."

" To the Acting Principal Collector of Coimbatoor. From the Tahsildar of Kangyam.

" In the Pagoda of Kalyana-Ramaswami, the pay which Venkatesalayer, the dancing-master (Nathan), and Ramaswami Iyer, the (Idol's) cook, ought to receive for sacred duties, is appropriated by Nanjen, the sweeper at Uttiray-Ragavaswami Pagoda ; and they have sent in a petition, complaining that there is no one for sacred duties, which are therefore negligently performed. On my inquiry why Nangen should receive the pay designed for the person to be appointed according to order from the cutcherry, it appears that the wife of the said Manigar is entered as doing the business of sweeper at Kalyana-Swami Pagoda, who does not, however, attend to it : but Nanjen himself looks after both pagodas ; and there being thus but one person for the two pagodas, when he is at Uttiray Veera Ragava Swami's Pagoda, the holy business is neglected at the other. The Manigar begs that another sweeper may be appointed to the said Kalyana-Ramaswami's Pagoda ; for though the woman is there, she does not attend to the business properly."

APPOINTMENT OF THE PROSTITUTES OF THE TEMPLE BY THE OFFICERS
OF GOVERNMENT.

" To the Acting Principal Collector of Coimbatoor.—From the Tahsildar of Palachy.

" At the Pagoda of Kolandai, Perial, employed as a dancing-girl, died ; and on the 7th of last September I sent to Hoozoor (the Collector) for permission to appoint her daughter as a dancing-girl. Having now appointed her, I send her to the Presence (Collector) ; and wait for the Collector's orders, as to taking the customary securities, &c. from her."

" To the Acting Principal Collector of Coimbatoor.—From the Tahsildar of Kangyam.

" In the Devastanum of Agarama-Iswaraswami, Agalandy, the dancing-girl, having become old, an order from the Presence (the Collector), No. 199, was sent on Feb. 10th, that Shena-giva, the grand-daughter of the above, should take her place. I have kept her as a dancing-girl ; and have commanded the Manigar (Overseer) to see that the Devastanum

(Pagoda) service is performed by her. The security and sunnud of office, taken according to rule, I here enclose."

The repairs of the pagodas are often superintended by the Company's European Engineers.* And as an instance of the regulation of the ceremonies of an idol of considerable note by the officers of Government, the Madras Memorial contains the following particulars of the restoration of the worship of the Madras Goddess, under their management, and quoted by a late President in India, in the Pamphlet before us :—

"Copy of an Official Record of the Ceremony at the Restoration of the Worship and of the Offerings to the Idol Padazier."

"And then the Padazier (the Idol) was removed out of her room to the outer verandah, where flower-garlands were presented to each of the three following persons :—1. To the Governor ; that is, to any person belonging to the Government, &c.

"And after the necessary ceremonies were performed there, the procession moved, and stood near the north gate of Fort (St. George) ; when the Collector of Madras (the European Officer of Government) sent a gold botto, called ' talee,'† (a necklace), and a piece of red silk cloth, called cooray, with doopa deepun (incense), which were given to the Goddess ; and, at the same time, the Collector presented a red scarlet cloth to the Oochen (attendant priest), and seventeen rupees and eight annas to the bearers of the conveyance ; and the baure, &c. (the running to and fro with the offering to the Idol) was conducted."‡

Another instance is, the regulation of the great annual festival at Conjeveram, one of the principal temples in the Carnatic. The charge of this pagoda was assumed by a former Collector of the district, and the festival is performed by the Honourable Company.

* In the same district, a few years past, an expenditure was authorised, on the special application of the Collector, of 40,000 Rupees, for the repair of the walls of the pagoda at Seringham ; and the progress of the work was occasionally superintended in person by the European officer and his subordinates. As further manifesting the nature and extent of the Government interference, it may be deserving of notice, that the cars of the same pagoda have been provided, from the Government arsenal, with European cables. These acts may be, in part, justifiable, while the Government retains in its own hands the pagoda funds, and the people are not left to themselves to provide for their religious buildings and rites as they may see fit. It tends to prove, however, that so long as the administration of the pagoda funds is with the Government, it is a necessary consequence that their officers, and their aid, should be required, and seen in every act of idolatry, leading the people unavoidably to the conclusion that their superstitions are the object of the paternal solicitude of the Government.—See *Pamphlet, p. 96.*

† "The talee is the emblem of union and the marriage-tie. The Idol was the so-called Goddess of Madras ; and hence the gift of a talee or marriage necklace is indicative of the closest union. A more direct act of worship could not well be performed."

‡ Madras Memorial, Appendix II. page 80.

In the year 1824, the Rajah of Mysore requested the Government to allow him to perform the feast ; which was conceded that year ; but the following year the Company resumed the office.*

"It should be observed," says the Madras Memorial, "that no similar honour was paid to idolatry under the rule of our Mahomedan predecessors, nor till the country was assumed in full sovereignty by the British Government."†

The author of this work informs us that offerings to idols, for the purpose of procuring *rain*, are also made under the express orders of the public officer, and provided for at the expense of the Government, in all seasons of drought. The nature of this offering and service, termed Varuna Japam (or Prayer to the Hindoo Deity of the Waters), is as follows :—

"1. Four religious Brahmans will utter several mantrams (incantations) to *Verana Devatta*, Rudra Devattah, and Parjuny Devatta, for ten or twenty days, standing in the water : after which, they will place on the ground a *calasem*, or a pot containing holy water, and implore the said deities to come and enter the said pot. This being done, Rudra will be washed by the water which this pot contained.

"2. Particulars of Rudra Japam (prayers to Rudra).

"Eleven Brahmans should continually pray eleven times a-day to Rudra, for ten or twenty days, after placing a *calasem* or pot, and uttering various other mantrams relative to all the limbs of the deity ; and then wash the image of the deity with that sacred water in the pot.

"3. Particulars of Navagrahajapam (prayers to nine planets).

"Four Brahmans make use of several mantrams to nine planets, in consideration that some of them would prevent the falling of rain. The *Veeruna Puram*, in the Maha Bharata, should be read in support of the above Japams (prayers or invocations) for the fall of rain.

"Seven Brahmans should make use of *Vayasthati*, or hymns, in praise of Hanuman (the Monkey God) in the Pagoda. Each Brahman should utter the *stuti* twenty-one times a-day, and then wash Hanuman with the holy water. The abovementioned Brahmans should live upon milk and rice, without salt, during the intervals of japams and mantrams, &c., &c. Servants for cooking rice, &c., are required ; and they are to be paid for from the Government Treasury, as well as the daily expense for the food of the abovementioned Brahmans.

"A general *Summaraddana*, or feeding of a great number of Brahmans, is necessarily required."

Annexed is a copy of an Order issued on such occasions :

Translation of an Order issued to the Tahsildars by the Collector of Canara, in 1833, directing special ceremonies for rain to be performed in certain pagodas of that district :—

"1. Urzees (communications) have been received from the Tahsildars (Chief Revenue servants) of some Talooks (districts), stating, that, from deficiency of rain, the cultivation is hindered ; and requesting permission

* Madras Memorial, App. II. p. 84.

† Ibid. p. 84.

to perform *Purjunyum* (i. e. ceremonies in the pagodas for rain). Upon looking at the Rain reports, it appears that it is so. It is, therefore, ordered for the protection of the ryots, that they must go to the pagodas of their villages with cocoa-nuts, cocon-nut water, &c., and with Poojah (worship to the idol) must offer up their prayers. In the pagodas, for the maintenance of which there is an allowance from the Government, you must order the officiating priest to perform Poojah properly, with prayers.

"2. If the ryots and respectable people say that *purjunyum* (ceremonies for rain) is required; if it appear to you that the distress is really true; and if it appears necessary that *purjunyum* should be performed, you are to take ten pagodas (Rupees 35) from the amount of collections, and give them to the Kudre Devanath Devasthan; and having performed *purjunyum* properly, you are to report to me the coming of rain. You will deduct the above ten pagodas, in the monthly account of the talook receipts and disbursements."*

Offerings are also made, by public authority, at her annual feast, to the Goddess Sarawati, the Goddess of Wisdom (the Minerva of Pagan Greece and Rome), when all classes of Hindoos bow down to her; employing as her representatives or symbols, the several implements with which each gains his subsistence. The Company's account-books, records, &c., are worshipped in this manner every year, by their servants, in their cutcherries (offices). At this feast, the several implements with which each gains his subsistence are employed as representatives or symbols, thus: the carpenter places his plane, saw, and chisel before him, and offers divine honours to them: the tailor, in like manner, worships his needle; the soldier his sword and belt; the schoolmaster his books, &c., &c.; and *the Honourable Company's account-books, stationery, records, and furniture, are worshipped in like manner, year by year.* At the Court of the Judge, and the cutcherry (office) of the Collector, this is regularly done; and the following is the programme of the ceremony:—

"All the dufters (bundles) containing accounts, &c., to be placed in the cutcherry, in a row: and in the evening, at about four o'clock, the religious Brahmans of the town, together with the cutcherry servants, will assemble to worship them in honour of the goddess Minerva: in the interim, music will be sounded, and the dance of the church-dance will then be commenced. After this is done, cocoa-nuts, plantains and betel, &c., will be distributed among the religious Brahmans and the cutcherry servants, and a few gifts, in specie, will also be given to the former people."

It is proper to observe, that these "gifts in specie," together with the music and requisite quantity of fruit, are provided at the expense of the Government, and form a regular item of the public expenditure.

* Under the above order is inserted the names of the different pagodas in which *purjunyum* was to be performed, and the amount to be disbursed in each. The total amount is 90 behaudry (pagodas), or 360 rupees.

In several districts, similar worship is paid to another Hindoo deity, Ganesa or Ganapati, the God of Wisdom, both in the Courts of Justice and at the office of the Collector of Revenue. The subjoined documents explain the nature of the ceremonies :

"HONoured SIR—I humbly and submissively beg leave to acquaint your Honour, that on the 29th of this month, Wednesday, being Venayaka Chouty, or Belly-God feast, it is custom to allow 10 rupees every year from Circar (Government), in order to perform certain poojah, *after keeping one idol in the Court House* on the same day, and granting leave to all the Court servants for the said poojah (worship), the said sum is to be carried into contingent charges. I saw the Civil Diary, and other accounts too, and find the same in them : therefore I highly request your Honour will be pleased to spare 10 rupees, and perform the said poojah on the very day. I must purchase various things for the same.

" * * * * * ,

"*Sheristadar (Chief Native Officer of the Court).*"

The following is a description of the idolatrous ceremonies in honour of Ganesa, performed annually in the cutcherry (office) of the Principal Collector of Canara, on the occasion of the feast called Vinayaka Chaturthi; with a statement of the expenses, annually submitted, and sanctioned by Government.

N.B. Idolatrous ceremonies are also performed on the same occasion, in the offices of all the Tahsildars (Chief Native Revenue Officers).

GANESA FEAST.

About one month before the approach of this festival, which is celebrated in honour of the idol Ganesa, a throne is prepared, at the office of the Principal Collector, for its reception, which is beautified with variegated works of paper, wax, tinsel, &c.; and the expenses attending the whole work amounts to rupees 27.

On the day of the festival, about 3 P.M., some of the cutcherry peons, accompanied by country musicians, bring the idol Ganesa from the place of purchase to the cutcherry, in a native palankeen, and place it on the prepared throne, keeping lighted lamps on both sides. The idol is made of clay, and painted red. Shortly after, the Brahman administering the ceremonies of poojah (worship) attends at the cutcherry, as also the Hindoo servants. The Brahman Bhutt then proceeds to make the poojah; which he begins by adorning the idol with flowers, rubbing sandal-wood powder into it, and keeping broken cocoa-nuts, ripe plantains, with some other eatable articles, in front of the idol; and concludes the ceremony by moving around it a vessel containing lighted camphire, several times. During the time he performs those acts, he repeats his mantrams (prayers), and the musicians play on their band outside. After the poojah is over, the Bhutt retires, and presents the Government servants in attendance, observing the order of their rank,

with prassada (articles offered unto the idol), which consists of flowers and mass of sandal-wood.

Betel-leaves are also distributed. It is also usual to distribute alms, on this day, amongst the mendicant Brahmar Bhutts, who assemble for the purpose, and to make a nautch of dancing girls. The expenses attending these transactions are as follow :—

	RS.	QRS.	REAS.
Purchase price of the idol	1	0	0
Payment to the Bhutt administering poojah	2	1	0
Alms to Mendicant Brahmans	6	0	0
Musicians	1	2	0
Hammels hire for conveying the palan- keen in which the idol is brought ...	0	1	92
	<hr/>		
		11	0 92

Articles required for the Poojah ; viz.

Flowers	0	0	92
Plantains	0	0	32
Cocoa-nut	0	1	98
Beaten-rice	0	1	12
Jaggery	0	0	96
Camphire	0	0	40
Benzoin	0	0	16
Betel-leaves... ..	0	0	60
Ditto nuts	0	2	28
Sugar-canes... ..	0	1	0
Green cocoa-nuts	0	0	80
Bengal gram	0	0	20
Lavancha... ..	0	0	16
Ood buttee... ..	0	0	16
Limes	0	0	16
Sugar-candy	0	0	72
Lamp-oil... ..	0	0	28
Cooly hire for conveying the above ...	0	0	12

During the remaining period the idol is kept in the office the Bhutt performs his poojah every evening, and distributes the prassada, as stated above, amongst the other Brahmans.

Last year the idol was kept up for six subsequent days; and the expenses attending the poojah amounted, at 24 reas per day, to 0. 1. 44.

One day previously to the removal of Ganesa, another grand poojah is performed in the night-time, after the manner observed on the first day; and a dance is also made. The gentleman in charge of the office is invited on the occasion; and by him other gentlemen are also invited. Besides the articles required for the performance of poojah, sweetmeats, fruits, &c., are purchased, to be laid on the table.

The expenses on this day are as follow:—

	RS.	QRS.	ANAS.
One Bottle of Rose Water	2	0	0
Two Pints of lavender-water ...	3	1	0
Candlesticks	0	1	75
Wicks for lamps	0	1	0
Sweetmeats	2	0	0
Flowers	2	2	0
Sugar candy	0	1	44
Fruits	0	2	32
Spices	0	2	8
Betel-leaves and nuts	2	0	16
Ood bütte	0	0	48
Red water for lamps	0	0	24
Cooly hire	0	1	16
Dancing girls... ..	6	0	0
	20 1 63		

The next day after a common poojah, the idol Ganesa is taken out of the throne at the evening, and, being put on a native palankeen, is taken to the river, to be thrown into it. A few peons of the cutcherry and musicians, with lighted torches, accompany it: and on their arrival at the bank of the river, they proceed by boat into it, and throw the idol into the water, with loud acclamation of the word "Govinda," several times. Then follows a description of the Dufter Poojah, as performed annually, at the Government expense, during the Dushura Feast, in the cutcherry of the principal Collector of Canara; on which occasion the Records are deified, and poojah (worship) made to them.

Similar ceremonies are performed in all the Tahsildars' cutcherries.

Deshura Festival.

On the day of this festival, poojah is performed to the Dufters (Records in the office). The whole records are placed in the Record-room, over the presses, which are adorned by hanging strings of green leaves, intermixed with flowers, around each row of books. The Hindoo servants assemble at the cutcherry on that day, about 3 p. m., and get the poojah performed by their Bhutt (officiating Brahman), who comes for the purpose. He at first rubs sandal-wood over the Records; and after preparing the necessary articles, viz., cocoa-nuts, plantains, betel-leaves, &c., keeps them in front of the Records, and concludes his ceremony by moving a vessel containing lighted camphire around the Records several times. During these ceremonies the Bhutt repeats his prayers, and the musicians play on their band. The Bhutt then distributes flowers and sandal-wood mass amongst the Brahmans, and afterwards betel-leaves are also offered. Some money is expended in gifts to the peons of the cutcherry, and alms to poor Brahmans.

The expenses are as follow :—

	RS.	QRS.	ANAS.
Six Cocoa-nuts	0	0	60
Camphire	0	0	24
Beaten rice	0	0	48
Plantains	0	0	16
Betel-leaves and nuts	0	1	48
Flowers	0	1	20
Limes	0	0	16
Jaggery	0	0	48
Ood buttee	0	0	8
Cooly hire for conveying the above articles	0	0	8
Mendicant Brahmans	0	3	20
Cooly hire for tying leaves, &c., around the cutcherry	0	0	24
Brahman Bhutt, for administering poojah	1	0	0
Musicians	0	2	0
		3	2 40

The poojah is continued for four subsequent days successively, and the expenses attending it amount to 0 1 4
 Expended by servants who were absent on circuit, to make the necessary poojah to their Dufters.. 1 2 0
 Enams or presents to the peons.*

The facts adduced in Appendix A, shew the homage now required to be paid to idolatry by the military branch of the service; and will suffice, with those entered above, to prove, that the officers in both the civil and military departments have equal cause to complain of the existing system, under which they are required to participate in, or sanction, acts of the grossest idolatry and superstition.

What, we ask, must be the natural effect of this encouragement given by the British Government to these superstitions? Surely it must be to inspire the people with a belief, either that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.

The Honourable Court's despatch to Bengal, of February, 1833, refers to this branch of the subject in the following terms, in connexion with the practice at that Presidency:—

"15. The effect is, to mix up the Government with the interior concerns of the Idol Establishment to a much greater extent than is at first sight apparent.

"The provision of the funds which are to be employed in supporting the establishment creates at once a right and a motive to watch over the expenditure. The paying the ministers and attendants of the place naturally induces, and at the same time authorises us, both to check the

* In order that due honour may be paid to the Dushura Festival, the enams (presents) are given, not only to the Hindoo, but also to the *Musliman* and *Christian* peons.

appointment, and to inspect the conduct of those persons. In every way we become parties to the accounts and general management of the establishment, including the supervision and disposal of its revenues, whether derived from fines, offerings, endowed lands, or from any other source.

"16. It is true that the Bengal Government, by Regulation IV. A.D. 1809, abandoned that degree of superintendence which they had previously exercised over the affairs of the Temple of Juggernaut, and substituted the administration of the Rajah of Khoorda for their own. Even that regulation, however, seems to have too many links of the connexion which it aimed at severing. The Rajah himself was to be responsible to the Government, and might be removed by it for misconduct. The three Derval Purchas were to be appointed by the Collector of Cuttack, subject to the confirmation of Government; and were not to be removed from their offices without the sanction of the Supreme Government.

"And an account was to be rendered to the Collector of the tax of all offerings and presents made to the Idol. All this left in the hands of the Government a larger control over the interior concerns of the establishment.

"17. Arrangements which thus implicate the Government, be it in a greater or less degree, in the immediate ministrations of the local superstitions of the Natives, might well be objected to in point of principle, even without any reference to their actual or probable consequences. But that they also tend to consequences of an injurious kind, is evident, inasmuch as they exhibit the British Power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.*

"44. In whatever degree it may be thought necessary that the British Government should superintend the pecuniary concerns of places of religious celebrity in India, even at the risk of promoting the Idol worship connected with such place, there can be no reason why the Government should be an immediate party to the ceremonies, either preparatory or essential to the worship in question, or should gratuitously incur the suspicion of bearing that character.

"45. Yet such seems to be the fact. In Allahabad, for instance, the Barbers, a very important class in the ceremonies of that place, are registered by the Collector, and subject to certain rules, enforced we presume, by authority of that officer. At Gya, no such register exists. Why should such interposition and superintendence be more necessary at Allahabad than at Gya? Again, at Juggernaut, the most gorgeous part of the decorations, with which the cars at the festival are embellished, consists in cloths directly supplied by our own warehouses.

"In a Letter, dated the 19th of December, 1807, from Mr. Webb, then the Collector of Cuttack, to the Board of Revenue at Fort William, it is stated, that the cloths for covering the cars were formerly supplied by the Soubahs, and since by the Commissioners and Collector; the officers of the temple declaring themselves incapable of procuring them.

"46. Mr. Webb proceeds to recommend, that the whole quantity, being 480 yards, of which one piece must be superfine cloth, should be supplied from our warehouses: and he immediately adds, that the colours are of no

* Appendix I. p. 47.

consequence, but that there must be variety. This suggestion seems to have been adopted. Mr. Stirling, who saw the great festival at Juggernaut in 1822, observes, that the splendour of the covering of striped and spangled broad-cloth, furnished from our export warehouses, compensated in a great measure for the meanness with which the cars were in other respects decorated.

"47. When this matter is closely considered, it may seem somewhat less objectionable than at first sight. The broad-cloth, of which Mr. Stirling speaks, is not an offering, nor even a present: it is, in fact, one of the expenses of the idol worship, which is in the first instance defrayed by our Government, and against which they, of course, set off an equivalent part of the surplus revenue received from the Pilgrim-tax. Yet, being furnished by the Government, and forming an important feature in the idol ceremony, and attracting all eyes by its gaudiness, this cloth is, we doubt not, considered by the great majority of the attending devotees as a free-will oblation to the Idol. On the other hand, and perhaps for the same reason, no part of our proceedings with relation to the idol worship of Juggernaut has given so great offence to the opponents of the Pilgrim-tax as the circumstance that we should thus consent to dress up the idol equipage with our own hands.

"48. For the reasons that we have assigned, the several practices above described ought, in our opinion, to be abrogated, or discontinued."

We come now to the second division of our subject, viz., the compulsory attendance of the troops, European and Christian—native as well as Hindoo and Mussulman—as guards of honour at the religious festivals of the country; and other marks of respect to the same.

The various royal salutes that are fired at the celebration of Hindoo feasts, to do honour to idols, corroborate the statement, as the orders will show:—

(Extracts from Garrison Orders.)

"GARRISON ORDERS, FORT ST. GEORGE.

"10th January, 1836.

"A royal salute to be fired from the saluting battery, at noon to-morrow, on the occasion of the Pungal Festival."*

"21st January, 1836.

"A royal salute to be fired from the saluting battery, at noon to-day, on the occasion of the Ramazan Festival."†

* The Pungal is one of the sacred festivals observed throughout the southern portion of the Peninsula of India. It is in honour of the Sun; and solemnized at the commencement of the principal harvest of the country, when offerings are made to that deity. On this occasion, new implements of husbandry, new cloths, the cattle, &c. are blessed. It is peculiar to the Soodra and lower classes, and the most popular festival of the country.

† No one of their institutions is considered by the Mahomedans of greater importance than the Fast of the Ramazan. Its origin may be best stated in the words of the Korân—"The month of Ramazau shall ye fast,

"GARRISON ORDERS, TRICHINOPOLY.

"19th January, 1836.

"To-morrow being the conclusion of the Ramazan Festival, a company complete, under the command of a native officer in full dress, with one drummer and one fifer from the 46th Regiment, N. I., as well as a brigade of six-pounders, with the requisite party of artillery attached, to parade to-morrow morning, at six o'clock, at the *chouk* (*square*) in the fort.

"A royal salute to be fired at the *chouk*; another at the *Eedgah* (sacred edifice where festivals are celebrated); and the third, on the return of the procession to the fort."

[N.B. The artillery alluded to are Europeans; and they were employed on this duty from 5 A.M. to 3 P.M., exposed to a burning sun; and were required to accompany, and therefore to form part of, this Mahomedan procession to the *Eedgah* and back.]

We must here introduce the most grievous part of the subject that we are anxious to disclose, viz., the compulsory attendance of Christian officers and troops on the Hindoo and Mussulman festivals, which frequently occurs on the Christian Sabbath; but further, no Hindoo or Mahomedan can be compelled, nor is he ever in any way required by his superior officer, to attend on Christian worship, or to take any part in the rites of the Christian religion.

The following instances are introduced in the Appendix of the work before us, in order to illustrate the system pursued:—

"On the third Sunday in Lent, 1834, the whole of the European artillery at Trichinopoly were kept from Church, and employed, the greater part of that day of sacred rest, in firing a series of salutes in honour of a Mahomedan festival.

"In the year 1828, the head-quarters of the 15th Regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress stands one of the principal temples of the province, dedicated to Padmanaba Deo (or Vishnoo). Once a year the idol is brought out and carried in procession to the beach, about three miles distant, where it is bathed in the sea. It rests of course with the Brahmans to select the most auspicious day for the ceremony; and it has been observed, that, whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's Sabbath. It was on a *Sunday* that we were required to attend. At two o'clock in the afternoon, the regiment, arrayed in review order, was formed in line with two battalions of Nair troops, on one side of the road leading from the fort to the sea. There we remained, during three weary hours of idle expectation, the gazing-stock of the assembled thousands; thus learning, from our presence, to attach still deeper feelings of importance to their wretched superstitions. At intervals, groups of Brahmans passed down our front; and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the pagoda, bearing several pots of water intended for the use of the idol

on which the Koran was sent down from heaven." The conclusion, on the last day, is the most sacred: it is on this day the *khoothbah* (or exhortation) is read.

and of the Ranee. The pots were of brass, and their mouths closely covered with plantain-leaf, well secured, it might seem, against aught of external pollution. Stopping short, at some distance from us, the Brahmans waived to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded, there was a clear breadth of more than twenty paces : but this was insufficient ; we were required to close back upon the wall in our rear ; and then, with a quick and stealthy step, drawing the cloths closely round them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock the idol was brought out, attended by the Ranee and crowds of Brahmans ; as it approached, the order was given to present arms. The procession advanced ; and the *troops*, filing to either side, formed a street, and *accompanied* it, amidst the din of horns and tomtoms, and all the uproar and confusion of a heathen ceremony. About midway between the fort and the beach is a small open choultry or pandall—a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The idol was carried under this ; the Nair battalions followed ; but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mahomedans, and various officers of impure tribes in our ranks—we were unclean—our footsteps carried contamination. Arrived at the beach, we were told to go back—we were no longer wanted—the ablutions of the idol might not be performed in our view. Tired and ashamed, we returned to our barracks. There was then no one amongst our number who had any actual consciousness of the unholy and sinful character of the proceeding in which we had been engaged : but we felt that we had been degraded ; that we had been treated throughout with undisguised contempt ; and, that not only the natives of the province, but our own men likewise, had reason to despise us for submitting to such open humiliation.

“ There are, no doubt, some who will maintain, that, in all this, we were acting simply in the performance of a military duty, and in no way connected with any religious observance—that we were in attendance, not upon the idol, but upon the Ranee ; and that it was to the Ranee we presented arms. Very probably it may have been on some such pretext that the Ranee herself requested the attendance of the British troops : but the people did not view the matter thus—our own men did not ; and, may we not add, God did not view it thus ! It is unhesitatingly affirmed that the impression made, by our presence, upon the minds of the thousands assembled from all parts of the province, was, not that we were there merely in compliment to the Ranee, but that we attended as part of the public escort of the idol, and for its especial service and honour. The same impression was left upon the minds of our own men ; and so justly did the Mahomedans in the regiment appreciate the actual character of the proceeding, that, but for the countenance of their European officers, they would probably not have consented to take part in it.* It has been

* In proof of this statement, the following extract from the proceedings of a Court-martial in the same regiment is annexed :—

“ Proceedings of an European Court of Inquiry, assembled, by order of

said, that, on the occasion now referred to, there was no man amongst our number with true Christian feelings. Now, however, were we ordered upon the same duty, there are several of us who must refuse to attend. It is admitted, that we should do this at the peril of our commissions. Nay more, it is admitted, not only that our refusal would subject us to

Major S., commanding the 15th Regiment, native infantry, on the 2d October, 1827, to investigate a subject touching the character of Soobadar Tahir Khan, light company, — Regiment.

PRESIDENT Captain W.

MEMBERS Captain S., Lieut. B., Lieut. C.

“Soobadar Tahir Khan is called into court; and is informed that the court has assembled by order of Major S., commanding the regiment, to inquire into the truth of a statement made by Soobadar Major S. M. to Major S., that he, Soobadar Tahir Khan had, on Sunday morning, the 30th ultimo, in presence of many men of the corps, declared, that he would forfeit his commission rather than command the escort for the Dushura festival, if ordered to do so.

“*First witness.*—Soobadar Major S. M. is called into court, and desired to state what he knows on the subject. He states as follows:—‘On Sunday morning, a little after seven, as I was leaving the barrack, after airing the colours, Soobadar Tahir Khan came towards me, and asked if I had heard the news. I said, no. What news? He replied, that a guard of Mussulmans had been ordered to attend the Dushura procession; and that I, as Soobadar Major, ought to go and represent the impropriety of it to the commanding officer. I answered, that, on a previous occasion, the Mussulman native officers, when requiring a guard of Hindoos for their own feast, had claimed it as a mutual accommodation: and if they now objected to give the Hindoos a guard, they must go and say so themselves: that I would not; as I was ready to obey any orders, even if told to jump into the sea. Jemadar M. T. then said, addressing Tahir Khan—‘If you are ordered to go, what will you do?’ Tahir Khan replied, I will rather give up my commission, and leave the service, than go.’ He subsequently added, that the result of the order would be fighting amongst the men.

“*By the Court.*—Was there any thing unusual in ordering a Mussulman escort to the Dushura festival?

“*Answer.*—Yes; a Mussulman guard has never attended a Dushura.

“*Second witness.*—Jemadar M. T. is called into court.

“*By the Court.*—Did you, on Sunday morning, addressing Tahir Khan, say, ‘If you are ordered to go with the Dushura guard, what will you do?’

“*Answer.*—I heard Tahir Khan say, that he would willingly attend the Dushura, as on duty, to keep the peace and prevent disturbances, but not as forming part of the procession to escort an idol. I asked him what he would do, then, if ordered to go. He replied, that he would rather give up his commission, and quit the service, than go.

“*By the Court.*—Did you hear Tahir Khan say, that the consequence of the order would be fighting amongst the men?

“*Answer.*—I heard him say to the Soobadar Major, ‘There are many drunken, debauched fellows among the men; and if the Mussulmans go with the Hindoos, they will most likely kick up a row, and there will be

dismissal from the service, but that it might require our dismissal : for, as military men, we are sensible that the very existence of an army must be endangered, if once it be conceded to any of its members to deliberate upon the propriety of the orders they may receive. But is it not, then, unjust that such orders should be issued ?—is it not cruel to place us in such circumstances ? And why should a Christian Government thus needlessly reduce its officers to the alternative, either of disobedience to their orders, or of violating the command of God."

The Nagpore force is likewise employed in doing honour annually to idolatry, at the Hindoo festival of the Dushura.

"Between 5 and 6 o'clock, P. M., on the last day of that festival, the British force, as detailed in the margin (having been

<i>Europeans.</i>	
1 Horse Troop Artillery,	
2 Companies,	
1 Regiment Infantry.	
<i>Natives.</i>	
1 Regiment Cavalry,	
3 " Infantry.	

marched from Kamptee to Nagpoor, a distance of ten miles, on the morning of the same day), is assembled on a plain in the neighbourhood of the city, where the Rajah annually performs the concluding ceremonies of this feast. His Highness comes in great state, attended by his Court ; and, on arrival on the ground, is received by the British line with military honours. He then takes his seat on a cloth spread in front of a tree ; to which the Rajah, with attendant Brahmans, &c., performs poojah (worship) : at the conclusion of which, there is a scramble for the leaves of this sacred tree. A signal is then given, and the whole British line unites with the Rajah's troops in a general discharge of guns and musketry.—Thus do Christians, in the most direct manner, aid in the idolatrous rites and ceremonies of Hindooism !"

disturbance and fighting : you therefore, as Soobadar Major, ought to go and represent this to the Adjutant."

"*Third witness.*—Jemadar S. I. is called into court.

"*By the Court.*—Did you, on Sunday morning last, hear Soobadar Tahir Khan say, that, if he was ordered to go with the escort for the Dushura, he would rather lose his commission, and give up the service, than go ?

"*Answer.*—I heard him say, that he would go on any kind of duty on which he might be ordered ; but that, as for going to fire before an idol, he would rather forfeit his commission.

"*By the Court.*—Did you hear him say, that the result of the order would be fighting amongst the men ?

"*Answer.*—I heard him say, 'This is entirely a new custom, and will be productive of disagreeable consequences.'

"*By the Court.*—Were many men of the corps present when this conversation took place ?

"*Answer.*—Upwards of fifty, of all ranks.

"The Court do not deem it necessary to call any other witnesses.

"Soobadar Tahir Khan is desired to state what he has to say.

"He does not wish to call any one ; but says, that he conceived his religion to be interfered with ; and accordingly represented this to the Soobadar Major, that it might be laid before the commanding officer.

"(Signed) H. W., Captain and President."

N.B. The order was countermanded ; and one issued, establishing, as a standing regulation of the regiment, that each caste should thenceforth make their own arrangements to furnish escorts for themselves.

In the following instance it will be observed that liberty of conscience was deliberately refused by the Government to persons professing Christianity.

"In September, 1835, the drummers of a *native regiment* (19th), being required to attend at the procession of the Dushura, refused; stating that, as *Christians*, they could not take part in a heathen ceremony. They were in consequence placed in confinement, while the circumstance was reported to higher authority. The subject was referred to Government, probably under some impression, that, according to recent proceedings, it might be the intention of our rulers that liberty of conscience should now be extended to Christians, as it had been to Mahomedans and Heathens. The result was, that the drummers were declared to have been guilty of a breach of discipline, for which they were ordered to be discharged from the service; and the attendance of Christian drummers of regiments at native heathen festivals was pronounced to be unobjectionable, the indulgence having the sanction of long custom. The men were subsequently pardoned; but only on their expressing deep contrition, and promising never to repeat the like offence. It appearing that the drummers were instigated to this proceeding by a Roman-Catholic Priest, with whose congregation they were connected, it was intimated to him, from the Right Honourable the Governor in Council, that on the occurrence of any similar interference with the discipline of the troops he would be interdicted from residing within any military station under the Madras Government. It may be true, that these drummers were influenced not so much by the conviction of their own consciences, as by the prohibition of their priest: this, however, does not in the slightest degree affect the question at issue; which depends simply upon this, whether the toleration granted to both Mahomedan and Heathen is to be denied to the Christian under the British Government of India?"*

The following notice, recently published, of similar violations of liberty of conscience, will tend further to shew the evils of the present system, and the view taken of it by different classes of persons.

(From the *Standard Madras Newspaper* of February 1836.)

"THE RAMAZAN AT TRICHINOPOLY."

"To the Editor of the *Standard*."

"SIR,—Passing through Trichinopoly, about the end of the Ramazan, I was rather surprised to see a party of the Honourable and Right Worshipful Company's European Artillery trudging about the streets *in the middle of the day*, in company with a crowd of Mahomedans.

"On inquiry, I was informed that they were in attendance on the Great Moolah; who was on his way to the *Eedgah*, to perform his devotions; that they had been out since five o'clock in the morning; and that they must follow his reverence's slippers till three o'clock.

"Thus, before they could reach their barracks, they must have per-

* This injustice is removed, by late orders, so far as respects drummers and fifers from the dépôt at Wallajabad. What is desired, is, to see the principles recognized in those orders universally enforced.

formed four journeys backwards and forwards to the fort, each trip being about a mile and a quarter in distance.

"At this ceremony, in which the European gunners bear so noisy and so conspicuous a part,* prayers are made, the *khoothbah* is read, and the styles of the Nuwab are proclaimed. I presume it is in his honour the salutes are fired, though each Mahomedan takes them as a compliment to himself. I do not quarrel with them for this, but I take up the point on the grounds of common humanity. I will therefore confine myself to the great want of feeling displayed in thus *needlessly* exposing British soldiers to the scorching beams of a meridian sun.

"This act of undignified acquiescence, on the part of the tender-conscienced Members of Government, will go very little to secure the affections of the Mahomedans; while it shows on what trifling occasions the lives of British soldiers may be shamefully sacrificed. It shows how little is thought of the enormous expense of bringing out their recruits—of the economy of the State: and while it betrays a sad recklessness of public opinion, is a positive degradation of the national character.

"The poor sufferers themselves, however averse to the unpleasant duty, dare not complain and they submit to this, and other similar modest enforcements of *discipline*, probably without a murmur.

"I am, Sir, your obedient servant,

"VIATOR."

"P.S. Non semper viator a latrone occiditur."

"Neelherries, 11th —."

Our quotations have been so large as to preclude many observations that we feel disposed to make on this important head of our subject; but the quotations could not be dispensed with; for they corroborate our statements, and disclose the most tyrannical system ever pursued by a Protestant country.

We are necessarily compelled to advance to our third and last head, viz, the farming or collecting of the superstitious fines or offerings to the Hindoo idols, for the profits of the Company.

Also, the imposition of taxes on the worshippers at certain temples—Pilgrim-taxes at Juggernaut, &c., for the same object.

Under these sources of revenue to the East India Company, the following communication occurs in the Madras Memorial:—

"The offerings made at several Idol Temples are now rented out annually, on behalf of Government. In these cases, all the influence of the Collector's public servants is employed in favour of the renter. A cowl, or deed of rent, is executed, which prescribes minute rules for the whole ceremonial of approaching the temple, the making the offerings, and contains strong injunctions tending to honour the idol and increase the value of the offerings.

"The produce of these rents becomes part of the revenue of Government; and the Collectors and their subordinates are entitled to commission on it.

* See the facts in this letter verified by the Garrison Orders, Trichinopoly, of 19th of January, 1836. Vide postea, p. 76.

"There are those among the covenanted servants of the Government of Fort St. George who regard these and similar acts, which they are officially required to perform, with conscientious abhorrence ; and who doubt —(notwithstanding the palliative of their performance being constrained, and amounting rather to compulsion than participation, or even consent) —whether, in order to preserve a good conscience, they will not be obliged to quit a department, for which their inclination, as well as their experience and qualifications, adapt them ; or, if that cannot be, boldly to refuse obedience, and take the consequences, which might be the temporal ruin of themselves and their families."

With respect to the Pilgrim-taxes, it appears from the Court's despatch of February 1833, that the average surplus receipts, at Juggernaut, Gya, Allahabad, Fulta, and Sooran, averaged about four lacs of rupees (40,000*l.*) per annum. The Christian mind must revolt at such a practice as this. Well may those who are personally concerned in such a system of iniquity, for we can use no milder term, and who must be destitute of all religious feeling—we speak not of conscience—fear and oppose any investigation of a subject which now demands the consideration of every man whose lot it is to assist in governing, to the discouragement of superstition and idolatry, and to the maintenance of true religion and virtue.

We must here introduce the conclusions at which the Honourable Court arrived, in their admirable despatch. They are the following:

"1st. That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

"2. That the pilgrim-tax shall everywhere be abolished.

"3. That fines and offerings shall no longer be considered as sources of revenue by the British Government ; and they shall, consequently, no longer be collected or received by the servants of the East India Company.

"4. That no servant of the East India Company shall hereafter be engaged in the collection or management, or custody, of monies, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.

"5. That no servant of the East India Company shall hereafter derive any emolument resulting from the abovementioned or any similar sources.

"6. That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

"7. That in every case in which it has been found necessary to form and keep up a police force, specially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained, and made available, out of the general revenue of the country.

"63. Much caution, and many gradations, may be necessary, in acting on the conclusions at which we have arrived. Among other concomitant measures, such explanations should be given to the natives, as shall satisfy them, that, so far from abandoning the principles of a just toleration, the

British Government is resolved to apply them with more scrupulous accuracy than ever ; and that this proceeding is, in truth, no more than a recurrence to that state of real neutrality from which we ought never to have departed."

In June last a meeting of the Court of Proprietors of the East India Company was held, at which the Chairman declared that no steps had been taken to carry into effect the above resolutions ; on the contrary, it appeared that the Home Authorities, instead of maintaining their own previous position, had been moving in a retrograde direction, and that a decided preference had been given to idolatry. It would not be just to make assertions of this tendency without supporting them by facts. The following reply to the Madras Memorial will throw much light upon the subject :—

From Mr. Chief-Secretary, Henry Chamber, to the Rev. the Lord Bishop of Madras ; dated 11th October, 1836.

"MY LORD—I am directed to acknowledge the receipt of your Lordship's letter of the 6th August, 1836, enclosing a Memorial, signed by some of the Ministers and members of the different denominations of Protestant Christians in the Presidency of Fort St. George, on the subject of Religious Toleration ; and praying that a copy of their Address, supported by the powerful recommendation of this Government in its favour, may be forwarded to the Right Hon. the Governor-General of India in Council, with a view to the attachment of the full measure of relief thereby sought.

"The Right Hon. the Governor in Council, conceiving that the principles upon which it may be deemed fit to regulate such matters as are noticed by the Memorialists should be alike throughout all parts of the territories subject to British dominion in India, has forwarded the Memorial for the consideration and orders of the Supreme Government, with a full statement of his sentiments on the subject, and will communicate the result to your Lordship at a future period. Those sentiments, I am directed to apprise your Lordship, are not in support of the measures advocated by the Memorialists ; and it is matter of the deepest pain and concern to the Right Hon. the Governor in Council, that your Lordship, instead of exercising the proper influence of your office, strengthened as it must be by the personal respect which is everywhere entertained for you, in moderating the zeal of over-heated minds, should have made yourself the channel of a communication fraught with danger to the peace of the country, and destructive of the harmony and good-will which should prevail amongst all classes of the community. HENRY CHAMBER, *Chief-Secretary.*

"Fort St. George, Oct. 11, 1836."

The language of the Court of Directors in 1837, was this—

"We now desire," says the reply from home, "that no customary tributes or marks of respect to Native Festivals be discontinued at any of the Presidencies ; that no protection hitherto given be withdrawn ; and that no change whatever be made in any matters relating to the Native religion, except under the authority of the Supreme Government."

We come now to the compulsory attendance of troops at Native

Religious Festivals. It appears that the attendance was forbidden by two successive Commanders-in-Chief at Madras, but that their orders, after *fifteen months' quiet and unobjectionable operation*, were revoked, as will be seen from the following instructions, which were issued from the Government of India :—

“ That without *formally cancelling* the general orders of Sir R. O'Callaghan, forbidding the attendance of troops at Religious Festivals, those orders should *be allowed to fall gradually into desuetude*; and as the attendance of troops at popular Festivals, and on Natives of rank, as honorary guards, *is a usage of long standing* under this Presidency, the indulgence is not to be withheld (except under the permission of Government), even when Natives, to whom the complimentary observance is paid, may be proceeding to the performance of religious duties.”

In consequence of these orders, the system of military attendance at these festivals is re-established. We have now introduced into this article documents sufficient to shew the *British Connexion with Indian Idolatry*, and the national disgrace which must hang upon England by such proceedings. The subject is becoming daily more and more interesting, especially as Lord Melbourne has promised to satisfy the most rigid inquiries relative to this important question. Let our Legislature secure, then, by their indefatigable exertion, attention to this subject. It is one that demands it—it is one that necessarily must have it. Doubtless the Natives have claims to our protection of their rights and religion, if we be guided by the spirit of toleration; but by no means let us patronize or encourage the most degrading system of idolatry, so as to inspire the people with a belief that we entertain respect for that worship which we know to be palpably opposed to the laws of God. It is the duty of a Christian people to discountenance the connection, because that connection, base and degrading in system, entails upon them national guilt. The countenance of idolatry by a Christian State is immoral and sinful. It was not the practice of the Apostles, who should be our examples, to countenance idolatry. No! they tore down the heathen temples, they demolished the rude altars, and built everywhere the true and eternal temples of the Lord. This was the practice of the Apostles, this the proceeding of the Army of Martyrs, but alas! we have “*loved darkness rather than light*”—we have rather cherished the superstitions of a vast and increasing empire, than propagated and encouraged the spreadings of Christianity. “We have used our power,” as the Bishop of Exeter observed, “employed our arms, dishonoured our soldiery, by making them the guards and outposts of the realms of darkness. We have made an unhallowed gain of Idol worship; we have drawn—and we fear still draw—an accursed tribute from the foulest and most debasing rites that Paganism ever devised.” Surely national misfortune and discomfiture must follow, if there be a continuation in these things. The voice of an insulted God must cry, “*Shall I*

not punish for these things?" Surely this wickedness must call down from heaven the heaviest curse, that can fall upon a nation hitherto blessed by prosperity and abundance. But may God avert the curse, and aid us in throwing off the connection of a system that has always received his wrathful indignation; so that at last, by his help, and our strenuous endeavours, Christianity may cover the earth as the waters cover the sea !

ART. VI.—*An Analytical and Comparative View of all Religions now extant among Mankind, with their Internal Diversities of Creed and Profession.* By JOSIAH CONDER, Author of "*The Modern Traveller*," &c. &c. London: Jackson and Walford. 1838.

THE Author's plan is very comprehensive, and is executed with great research and diligence. Other religions, as well as the Christian, are examined; the latter being subdivided under the following heads:—1. The Latin or Roman Catholic Church. 2. The Eastern or Orthodox Greek Church. 3. The Anti-Byzantine Eastern Churches of Armenia, Syria, Egypt, and Chaldaea. 4. The Protestant Lutheran Churches, holding the Confession of Augsburg (1530). 5. The Protestant Churches, holding the Gallic, Helvetic, and Belgic Confessions. 6. The Protestant Episcopal Churches holding the 39 Articles of the Anglican Church. 7. The Protestants adhering to the Westminster and Savoy Confessions. In these the points of agreement and difference are shewn.

The chief discrepancies between the Eastern and Western Churches are—the clause *filioque* in the Nicene Creed, relating to the procession of the Holy Spirit, which, on the authority of John xv. 26, is rejected by the Greek Church; the authority of the later General Councils equally rejected by it; the number of the Sacraments, in which the difference is little more than one of mere name; yet the Greeks allow both of the Eucharistical elements to be received by the laity, but not the Roman Church; the use of leavened or unleavened bread in the Eucharist—the Greeks using leavened formed into a loaf, the Latins unleavened in the form of a wafer; the time of keeping Easter, the Asiatic Churches celebrating it on the day of the Jewish Passover and the Resurrection, three days afterwards; but the Western on the eve of the anniversary of the Resurrection; (the Council of Nice also ordained that Easter-day should be the Sunday after the Passover); the doctrine of Purgatory, which is rejected by the Greek Church; the lawfulness of adoring the graven images of Saints, which question occasioned great contention: now, however, the Greeks disuse them, but plentifully supply their places by paintings for the purpose of worship; the mode of making the sign of

the cross, which is different in each; the celibacy of the clergy, the bishops only in the Greek Church being prohibited from marriage, and the secular priests not before, but after, ordination; the use of the Holy Scriptures by the laity, which the Greek Church sanctions; and the supremacy and infallibility of the Roman Pope, which the Greek Church disallows. Most of these are pure logomachy, for four only really appear to exhibit a distinction; in the others either the practice or the doctrine is essentially the same. In the institutions and observances, which are common to both, Mr. Conder has ably shewn a striking analogy to the Pagan ritual and superstitions, retracing the customs of the priests and mendicant monks, the loose cloak and cowl, the sandal and the tonsure of the Franciscans to the servants of Isis and Serapis.

This is followed by a very interesting account of the orthodox Greek Church, in which 3,000,000 are estimated as the number of the œcumenical Patriarch's subjects; but including the Russian Church, which claims about 47,000,000 within its pale, the total may amount to 50,000,000: whilst the several Anti-Byzantine communions may perhaps comprise 4,000,000 more—altogether, probably, only half as many as recognise the supremacy of the Pope. Malte Brun indeed estimates the Roman Catholics throughout the world at 116,000,000, the Greeks at 70,000,000, and the Protestants at 42,000,000.

The Jacobites or Syrian Monophysites are vaguely estimated by Gibbon at an amount between fifty and eighty thousand; but we are of opinion that they exceed this number. A census of the Maronites, taken in 1784 gave 35,000 as the number of men capable of bearing arms, which authorises the conjecture of a population of at least 105,000: but with the inclusion of all classes, recent authorities average it at 120,000. This we are inclined to think underrated; because the German traveller, Scholz, asserts the Maronites to be the most numerous and powerful of all the Christian parties in Syria; and in the year 1822, when Scholz's book was published, they were enumerated at 200,000. When we consider how many places they occupy, and recollect that they have a Patriarch, six Bishops, and six titular Bishops, the number may be imagined greater, but cannot be pronounced less. The African Monophysites are the Copts and Abyssinians. The remains of the once famous Patriarchate of Alexandria are computed to consist of 100,000 native Christians; but Scholz maintains that the Copts, partly through the tyranny of their rulers, partly through the plague, cannot be reckoned to exceed 80,000 souls. They have altogether only one hundred churches, of which twenty-three are in Cairo, with six monasteries. Very few of the monks in Upper Egypt well understand the Coptic; nor do they seem to have any MSS. of ancient date, or of real interest. Their present Patriarch, takes for his title *صاحب كرسي مارب مرقس الانجيلي* and doubt-

less is as good a successor of St. Mark, as the Pope is of St. Peter.

The Jewish tincture in the Abyssinian * customs and rites, which is continually observed, is very well elucidated by Mr. Conder. In the first ages, the Church of Alexandria contained many Jewish Christians: the Therapeutæ or Essenians of lake Mæotis, a sect of Jewish ascetics, were the models of the Christian monks and hermits of the Thebaid; and from the blending of the Mosaic faith with the Platonic philosophy, which is ascribed to the Jews of Alexandria, arose the metaphysical theology of some Christian schools. Numbers of Egyptian Jews and Christians retired to Æthiopia, either in exile, or through persecution, the great emigration from Egypt thither amounting to 240,000 males, which Herodotus records is conjectured to have consisted of Jewish exiles by some. It is still further shewn, that the connexion, which was between Yemen and Abyssinia, of which the Hebrew Scriptures, and a remarkable monument found at Axum, give additional proof, co-operated to this effect.

The account of the Nestorians is particularly well written; and the extent of their sect and influence was formerly so great, that their numbers, which under the Caliphs were diffused from China to Jerusalem and Cyprus, were computed with those of the Jacobites to surpass the Greek and Latin communions. Those remote branches have long since decayed; and the number of three hundred thousand is allowed for the whole body, who are often called Chaldeans or Assyrians. The schisms in the Nestorian Church are noticed; and we remark respecting that, whose patriarch takes the title Mar Shimon, whose residence is at Kochannes, in the heart of the mountains of Kurdistan, to the west of Urmiah, that we suspect the expedition now on its way there, under the conduct of Mr. Ainsworth and Mr. Thomas Macnamara Russell, will not find

* As there exists no probability that Scholz's Travels will be translated, we may be excused for making an extract from them on Abyssinia. "No one can doubt, that the way from Egypt to Abyssinia by land is extremely dangerous, and that the water should be preferred. Among other things, I received some information about Axum. I was assured that there was no Mohammedan city there, but that only some few Mohammedans lived there, who lived and dressed themselves as Christians. Shoa also, Machedo, and Noari are Christian cities: the last is five days' journey distant from the Nile, and its language is the Malbas." He then mentions, that the people, speaking thirty-one various dialects, which he enumerates, are Christians. In the specimen given of two of the dialects, we perceive a small mixture of Hebrew or Arabic words; and the comparison of the dialects leads us to rank them as distinct languages. Thus, in one the foot is *ikri*, in the other *tarna*; in the one the hand *id* (the Hebrew and Arabic *yad*), in the other *donga*: there is also an equal disparity in the numerals. How much, therefore, remains to be known about Abyssinia.

the descriptions given to them of the religion of these Nestorians verified. Their customs are fully disclosed by Mr. Conder, and by Mr. Smith in his researches; and our Libraries are already furnished with the Liturgies which they use; so that in this respect but little information can be required. Those who acknowledge Mar Shimon as their spiritual head, have been estimated nearly at 320,000 souls. Their religion is partly popish; but auricular confession and sacerdotal absolution have long been abolished, and extreme unction and confirmation are not observed. Transubstantiation, however, is an article of faith; but there is no distinction in the Eucharist with respect to the wine between the clergy and laity. They revere the See of Rome, and the Bishop of Rome, as the representative of the head of the Apostles; notwithstanding which, they are strongly prejudiced against the Roman Catholics, and acknowledge not the personal authority of the Pope. In like manner, they pray to the Saints, as mediators, and venerate their relics; but admit neither pictures nor images into their churches, accounting them idolatrous: they honour the Virgin, as the mother of Christ, but call her not the mother of God; they pray likewise for the dead, under the idea, that, between death and judgment, their prayers may avail for the unpardoned; but they have no notion of a Papal Purgatory. Their fasts are numerous and rigid, being kept from sunrise to sunset: on all festivals they abstain from labour, and always from evening-prayers or sunset, on the Saturday, to day-light or morning-prayers on the Monday. The Sunday they hold in an especial respect; and they observe a curious fast of three days, called that of Jonah, in which they remain in the church from morning to night, weeping, praying, and fasting. They pretend to have descended from the ten tribes of Israel, but do not practise circumcision, which they account a Mohommedan rite: their era is the Seleucidan; and their Easter and some of their festivals agree with the Armenian Calendar.

The Indian branch of the Syrian Church is affirmed to acknowledge the Patriarch of Antioch, as its head; but the origin of the colony is involved in some obscurity. It is clear, that their bishops were formerly of the Nestorian creed; but this church no longer adheres to that communion. It disclaims several ancient heresies, and seems very like in faith to the western churches: it has no images, but has paintings, and uses the Liturgy formerly adopted in the Patriarchate of Antioch. The Christians of St. Thomas are divided into the Syrian Christians of Malayala, who retain their primitive tenets, and into Syro-Roman Catholics: of the first there are fifty-seven churches, and 18,500 families, or 70,000 individuals: of the latter ninety-seven churches and 90,000 persons, which, with the many converts obtained from other tribes, make 150,000 individuals.

The Armenian Church has suffered various vicissitudes, and has

been much scattered abroad ; in it the papists have also made their inroads. At Angora the papal Armenians many years ago amounted to several thousands, whilst those of the oriental communion were only a few hundreds : of 8,000 Armenians at Smyrna, between 2,000 and 3,000 are declared to be Roman Catholics. In Constantinople, in 1828, the Armenians were estimated at 27,000. The intercourse between them and the Romanists began at the Crusades, and was followed by the usual Romish intrigues. They acknowledge seven Sacraments, but place baptism and the Eucharist above the other five : they believe in transubstantiation and perform the mass. They practise confession, and the priest affects the power of plenary absolution. Prayers and masses are said for the dead, and incense is burned over their graves ; so that, although they do not nominally admit purgatory, they virtually assent to it. They also have a sort of sacrifice, which appears to have been derived from the Jews ;—the priests having brought an ox, or a sheep, or some clean beast or fowl, to the door of the church, and placed salt before the altar, and after having read the appointed scriptural lessons, entreated forgiveness of the deceased person's sins ; and having given the salt to the animal, slay it, of which a portion belongs to the priest, others are distributed to the poor, and the rest made a feast for friends, no part being permitted to remain till the morrow. Now, although this be stated to be performed on account of the dead, and as a meritorious charity to the needy, and though a different, but legendary, origin of it be recorded, no one can read the sacrificial institutions in the Levitical law without manifestly detecting the real source from which the ceremony came. Their fasts are very frequent : they keep 156 fasts or vigils, out of the 365 days of the year. These are more strictly kept than those of the Papists, or even of the Greeks. They adore the cross, after it has been consecrated according to a particular form, but account it idolatry to adore one that has not been consecrated ; and in their metaphysical niceties on this subject, they closely approach to transubstantiation. Image-worship is confined to painted effigies ; and the Saints are honoured by tapers burning before them, by the suspension of votive offerings and prayers, as mediators and intercessors with God, especially on their festivals ; but they have no trace in their ritual of the mediation of Christ. The convents are the seats of ambition, intrigue, and dissension, and every unchastity is perpetrated under the veil of celibacy : young women are sold by their parents for criminal purposes, and the priests have been known to share the price. In the whole region Armenians, Georgians, Nestorians, Turks, Persians, and Kurds address God in an unknown tongue. The nation now appears to number 1,700,000 souls, who, before the recent territorial changes, were thus distributed :—in the Russian Provinces 42,000 ; in Turkey 1,500,000 ; in Persia 70,000 ; in India

40,000 ; in the Austrian dominions and other parts of Europe 10,000. In the Russian Empire they are now considerably more. Dr. Walsh computed those at Constantinople and the adjacent villages at 200,000, of whom 4,000 were papists.

There is a most able epitome of Dr. Pinkerton's remarks in the chapter on the Russian-Greek Church, in which several of the customs are identified with those of the Pagans. Supposing Dr. Pinkerton's work to have been examined by many of our readers, we shall pass by this part without our usual analysis. In his observations on the Latin Church, Mr. Conder shows, that, notwithstanding the boasting claims of an uninterrupted pontifical succession from St. Peter, its creed, as at present settled and defined according to the symbol of Pope Pius IV., is not yet three centuries old, and is thirty-four years later than the Confession of Augsburg, the earliest symbol of the Reformed Faith. The doctrines of Romanism and the doctrines of Protestants are older than the creeds and canons which defined them ; yet, where a church urges as an argument "*semper, ubique, et eadem*," its date should be taken from its definition of faith. Various councils were necessary to settle the separate doctrines of the Romanists, some at long intervals from each other ; and it was not before the Council of Trent that the whole was finished. But, as some of its decrees were never generally received, and some were cautiously accepted, the symbol of Pope Pius IV. must be accounted the accredited standard of Roman Catholic faith.

In the writer's observations on the points of variance between the Romish and Protestant Churches, we must controvert his statement, that the Church of England denies the right of private judgment in interpreting the Scriptures, and claims for the public English version of the Bible, an authority very nearly approaching to that which the Romish Church attributes to the Vulgate. For the liberty which the Clergy rightfully have of elucidating the SS. in their pulpits, the numerous elucidations of them, which they continually publish, the theological lectures in the Universities, and the direction given to the study of biblical hermeneutics, together with the professorships which are conducive to it, completely prove that the right of private judgment is in no way invaded. The criticisms, also, which the Clergy and others in our communion continually make on the public English version by direct appeals to the Hebrew or Greek, and the justification of those appeals by Eastern and other researches, equally refute the latter charge. The Apocryphal books, too, are only retained on account of their antiquity, and of the value of some, as the Maccabees, in history, and of others, as Jesus Siracides, for the light which they throw on the language of the New Testament ; but in many cases they need not be read, as the Collects very frequently afford in the Calendar the option of substitutes from the Old Testament. There are other things in this

chapter to which we have equally forcible objections; but we must not detain ourselves about them from the principal matter. The facts collected in it are of the greatest value, and each seems to have been submitted to a close scrutiny: there is no work in the language, however elaborate or voluminous, which in our opinion so powerfully brings before us the errors and idolatry of the Roman Church, nor one which so admirably condenses the diversified particulars, as this uncommonly clever chapter.

After noticing the Jansenists of Holland, Mr. Conder passes on to the Lutheran and Reformed Churches. In this part the historical researches are deep, and the digest is made with care and judgment: the abstracts, as they are here given and arranged, form a complete syllabus of this branch of ecclesiastical history at the periods to which the view is confined. The statistical accounts are indicative of very assiduous inquiry; and we must impartially admit, that no source, from whence information within the author's reach might be derived, appears to have been neglected. Our religious opinions and those of Mr. Conder are evidently different; but we would not, therefore, be unjust towards his merit. In the section which is assigned to the United Brethren, he gives to us the following statistical details:—Their institutions at present consist of twenty-three *settlements*, of which fourteen are in Germany and Holland, one in Russia (Sarepta), three in England (Fulneck, Ockbrook, and Fairfield), one in Ireland (Grace-hill), and four in the United States. These contain about 10,000 members. They have forty-five *Societies* of members connected with them, who attend the public ministry and sacraments in the parish churches, but have private meetings among themselves; of such there are sixteen in Germany and Prussia, containing in 1824 about 82,000 members; seven in Switzerland and France, with 2,664 members; four in Denmark, with 1,796 members; three in Norway, with 475 members; two in Sweden with 550 members; thirteen in Russia, with 41,300 members: total, 78,700 members. They have also “between twenty and thirty smaller congregations, whose only establishment consists of a chapel, with perhaps a school-house, of which there are sixteen in England and Wales, comprising 2,280 members in 1824; in the United States they are about twice as numerous: total, about 7,600.” Of their forty-three missionary stations, sixteen are regular settlements, in which 116 missionaries, exclusive of their wives and female assistants, are employed; eight are in Greenland and Labrador, two among the North American Indians, and six in Cape Colony. The other twenty-seven stations are in the West Indies. They collectively style themselves “the Protestant Church of the *Unitas Fratrum*, or, United Brethren of the Confession of Augsburg.” The abstract of their rites and ceremonies is very full.

From them we pass to the Church of Prussia. Its institutions are

somewhat remarkable. During the first six weeks after the child's birth, baptism may at any time be administered, but that time cannot be exceeded. The infant's face is placed downwards, and the water is poured on the back of the head. If one parent be a Protestant and the other a Roman Catholic, the sons are baptized by a Protestant clergyman, and the daughters by a Romanist. With respect to confirmation, the law is strict. As soon as children have reached the age of thirteen years, and those of the class immediately preceding have been confirmed, the former are required once in each week to receive doctrinal instructions in the house of their pastor: in the six weeks before their confirmation, these instructions extend to four hours weekly. No one who has not submitted to this course for a year can receive the Sacrament. At the end of the year the children are examined, and at fourteen years of age the ordinance is administered to them. This, with the exception of Palm-Sunday, generally takes place on a week-day.

In the Eucharist, the male communicants first approach the altar, in pairs; afterwards, the females in like manner. The three great festivals are Easter, Christmas, and Whitsuntide, of which each lasts two days: the other fasts and festivals are Good Friday, *Buss-tag*, a day of public fasting and prayer, on which all amusements are forbidden, and the Sacrament is administered to great numbers; Palm-Sunday; Ascension-Day; and *Todtenfeiertag*, celebrated on the 4th of July, (when, by the second capitulation of Paris, Germany was liberated from the yoke of Napoleon,) in commemoration of those who fell in the contest:—on this occasion the altars of the churches are hung with black, and the Clergy are ordered to preach from 1 Macc. ix. 10. In Saxony the four great festivals, Christmas, Easter, Whitsuntide, and *Buss-tag*, each last three days: besides which *Johannistag*, in honour of St. John the Baptist; the Annunciation-Day; Conception-day; the Epiphany; and Michaelmas, or St. Michael, are observed. Two great parties divide the Clergy and Laity of Germany; the Rationalists, Antisupernaturalists or Neologists, and the Supernaturalists or Orthodox: within the last twenty years, scepticism has been discouraged in Prussia, and the King has filled the academical chairs with orthodox Professors.

With Semler, the colleague and successor of Baumgarten, began the Neological school: from small commencements direct attacks were made on the most important parts of Christianity. He was followed by Eichhorn, Eckerman, Herder, Gabler, Bertholdt, Ammon, Paulus, Stäudlin, Justi, and numberless others of great learning, who devoted their lives to sceptical purposes. Nearly the whole of Germany became infected; the University of Tübingen, in Wirtemberg, alone being free from the contagion. Even Lexica were compiled in furtherance of the object, and among the Lexicographers, Gesenius and Winer may be particularly mentioned.

On the other hand, Reinhard, Knapp, Noesselt, Morus, Tittmann, De Meyer, Krummacher, Lücke, Hahn, Neander, Hengstenberg, and Tholuck, are names which deserve to be recorded with honour amidst this pernicious state of Biblical Literature.

The Reformed Churches of France are next enumerated, as a branch of the Helvetic Communion; and it appears from the budget of 1837, presented to the Chamber of Deputies, that there are in France 366 pastors of the Reformed Church, and 230 of the Lutheran, exclusive of assistants and superannuated pastors; and the aggregate of both communions is supposed to be considerably under two millions.

A portion of this French Church still exists in the Netherlands. The Walloon-Church (as it is denominated) differs from the Dutch Reformed Church, (though it is now incorporated in its classes,) in retaining the use of the French language in divine service, and the Geneva Catechism in preference to the Heidelberg. In 1688 its congregations amounted to 62; but they are now not quite a third of that number. The old established Church of the Netherlands, notwithstanding the royal ordinance of 1816, preserves its original constitution and creed.

"The decisions of the Synod of Dort still remain unrepealed; and the Heidelberg Catechism constitutes the acknowledged symbol of belief."

Its correspondence to the Kirk-session, Presbytery, Synod, and General Assembly of the Church of Scotland, is very striking; and the number of its congregations is estimated at 1,300. There are also in Holland 57 congregations of the Lutheran Communion, whose numbers in 1835 amounted to 66,000 souls. The principal one is at Amsterdam, and comprises 22,000, under the care of five ministers. On account of the adoption of Neological sentiments, a separation took place in 1791, the seceders calling themselves "the restored Lutheran Church;" of whom in Amsterdam there are 9,000 souls, and there are eight or nine congregations of the same communion in other towns.

Three other distinct Protestant communities are found in Holland: the Remonstrants, the Mennonites, and the *Christo Sacrum*. The Remonstrants, now reduced to between thirty and forty congregations, are that part of the Reformed Church which adhered to the Armenian party. The Mennonites, (called from Menno Simons of Friesland, the founder, in 1536,) are a section of the old Dutch Baptists, who claim descent from a branch of the Waldenses, who fled from persecution in the valleys of Piedmont to Flanders, Holland, and Zealand. They have departed from their original faith; and a "summary of Christian doctrine," put forth at Ryswick by one of their ministers, exhibits an Arian creed. This may be seen in "Adam's Religious World Displayed," v. ii. p. 18—191. Of the old Fleming Baptists three congregations alone exist.

The Mennonites at present reject infantine baptism, but baptize

their youths at the age of eleven or twelve, by affusion, or sprinkling:* in their objections to take oaths and bear arms they resemble the Quakers, and deem themselves forbidden to resist injustice by law, or to aspire to the magistracy or any honour. These scruples are now however partial. Their whole body in Holland is estimated at 150 congregations, including a population of 85,000; in the Prussian dominions their scattered congregations now consist of about 15,000 souls: in Russia there are three, amounting to 6,000 individuals.

The *Christo Sacrum* is a party founded at Delft, in 1801, with the chimerical object of uniting in one communion all persons and confessions which hold the divinity of Christ and his redemption: it does not exceed two or three thousand members.

The Vaudois or Waldenses are the most interesting remnant of the ancient Church of primitive Protestants. The Cottian Alps have, from time immemorial, been the asylum of refugees of purer faith; and the doctrines of Claude, Bishop of Turin, which on many points anticipated those of Wickliffe and Huss, are said to have been preserved through the ninth and tenth centuries in the valleys of Piedmont, and to have existed before that time. In the thirteenth century, the Albigensic exiles sought the same valleys. Under various names—Vaudois, Provençal, Lombard, Bohemian—in the countries bordering on the Mediterranean, some Protestant branch has existed. The history and persecutions of the Vaudois are among the real romances of life: their bravery and their sufferings are quite beyond the common routine of affairs: they are however sufficiently known. The population of the Vaudois Communes, in 1816, amounted to more than 20,000 persons, of whom 1,700 were Roman Catholics: formerly 120 pastors were annually convened in the recesses of these mountains, whence missionaries were sent to preach over every part of Europe. Now the pastors are reduced to less than twenty. There are now only fifteen parish churches, though mention is made of eight other parishes which are now attached to the fifteen: in 1727, there were six flourishing Vaudois churches in the valley of the Clusone (Val Perosa): they were also very numerous in the valleys of Queiras, Mathias and Meanepear Susa, until they were extirpated in 1603:—in 1633, they had many churches in the Marquisate of Saluzzo. Five villages and the town of Lucerne have likewise been taken from them in the valley of Lucerne. In 1560 they had churches in Pignerolo, Quiers, and Turin. In the fourteenth century, the population, swollen by emigrants from Lyons, became so excessive, that many families withdrew to Provence, others to villages in the Marquisate of Saluzzo; but the most considerable colonies then formed sought an asylum in Calabria and Apulia, where they built

* The only Baptists in Holland who practised immersion, were the Collegians, or Rynsburgers, who have been extinct for some years.

Borgo d'Oltromontane, near Montalto, and on the increase of new settlers, fifty years afterwards, Sans Sisto, Vacurisso, Argentine, and St. Vincent. After having subsisted nearly two centuries, they were barbarously exterminated by the Court of Rome. From the wanderers hunted by the bloodhounds of the Inquisition, who penetrated as far as Provence and Languedoc, were derived the Albigenses, or heretics of Albi.

In the chapter on the Anglican and Scottish churches, we read :

"The Anglican Church . . . deducing its episcopal succession from the Roman Church, recognizes the validity of Romish orders, so that no priest of that communion, on embracing the Protestant faith, is required to submit to re-ordination, in order to qualify him to administer at the altars of the Church of England."

We regret that Mr. Conder should so have amalgamated truth and falsehood ; for the Church of England does not deduce its episcopal succession from the Roman Church, but claims it on evidence, which has repeatedly been before the public, to be Apostolical ; and regards the Church of Rome, as wandering from the primitive faith, as well in this respect as in its *Parthenodulia*, and other idolatrous ceremonies. But admitting it to have retained certain distinctive marks of a church, which the nonconformists cannot produce, the Church of England recognizes its ordination ; yet it recognizes not all the Romish orders, such as the sub-deacons, acolyths, exorcists, readers, and ostiaries. With respect, however, to the recognized ordination, the new converts are required to take the oaths of allegiance, supremacy, and abjuration, and to repeat and subscribe the legal declaration, which is so full and determinate that no objection can reasonably be alleged against their recognition. Although many points in the view which has been taken of the Anglican Church are directly opposed to our own, we acquit Mr. Conder of the low scurrility and ungentlemanly language with which many of his predecessors have managed the controversy. It seems very evident that Mr. Conder does not belong to the Church of England : nevertheless, we generally respect the spirit in which he has written his book. He has stated, without offensive language, things as they appear to his judgment ; and even where we differ, we cannot avoid perceiving that want of candour is not his crime. He has rather treated the question as a matter of private judgment.

From hence the subject passes into a consideration of the Protestant nonconformists. The three denominations, with which the author commences, are, the Presbyterian—the Independent or Congregational—and the Baptist, or Anti-pedo Baptist. Here he enters into their history, and at a very great length discusses the discrepancies between the Presbyterians and Congregationalists : his labour in this department will be found very useful for purposes of reference, but will not be interesting to our readers. We, however,

subjoin his table of the correspondence between the Articles of the Church of England and the nonconformist articles of declaration:—

Articles of Church of England.	I.	Corresponding Articles of Declaration.
I. V.	Of the Divine Nature and Perfections	II. III.
	II.	
II. III. IV.	Of Christ as Mediator	IX. X. XI.
	III.	
VI. VII.	Of the Holy Scriptures	I.
	IV.	
IX. X.	Of the Fall and Original Sin (and Re- generation)	IV. V. VI. XII.
XI. XII. XIII. XIV. XV. XVI. XVIII.	V. Of Justification by Faith and its Fruits.	XIII. XV. XVI. XVII.
	VI.	
XVII.	Of Predestination and Election ...	VII. VIII. XIV.
	VII.	
XXV. to XXIX.	VIII. Of Baptism and the Lord's Supper ...	XVIII.
	VIII.	
	IX.	
XIX. XXIII. XXXIII.	IX. Of the Church	XIX. XX.

The articles not included are those against Romish errors, those affirming the authority of the Church, and tradition, the homilies, &c. which are rejected by the nonconformists, and those relating to the civil magistrate, property, and oaths. Here, however, Mr. Conder has inserted the additional articles. His remarks on a State Establishment and the Voluntary principle are not those with which we can concur; they are such as we might expect from a nonconformist. The most useful part of this section is the statistical. According to the Parliamentary returns, the number of churches and chapels in communion with the Established Church is 11,825; in England there are 6,300 parishes, averaging a population of only 120 souls each. The rectories, vicarages, and chapelries in England and Wales are 11,331 held by 7,190 incumbents, of whom 2,885 are pluralists; and the number of curates returned as employed is 1,006. The value assigned to these benefices we do not quote, because we know, that in many instances the returns are false. In Devonshire, containing a population of about half a million, the churches and chapels of the Establishment are 490, and the chapels of the other denominations 163; in Lancashire, containing a population of 1,337,000, there are only 292 churches and

chapels, whilst the other denominations have 514; in Norfolk, having a population under 180,000, the churches and chapels are 699, the dissenting congregations 195; but in Northumberland, with a population of 223,000, the churches and chapels are only eighty-five, and the chapels of the other denominations 137; in Middlesex, having a population of nearly 1,360,000, the churches and chapels are only 246; "but taking the parishes whose churches are situated within eight miles of St. Paul's, the population thus concentrated amounted, in 1831, to 1,776,556," the churches and chapels being 194, and the chapels of the other denominations 265.

"Of these 194 churches and chapels, 66 are within the city, of which the whole population is only 123,000; 30 are in the city of Westminster; while in the borough of the Tower Hamlets, containing a population of 302,500, there are only 22 churches and 68 dissenting chapels. The Southwark parishes, which cover about 600 acres, and contain a population of about 134,000, have only nine parochial ministers; and Lambeth, with nearly 90,000 inhabitants, has eleven clergy, with cure of souls. Portsea, in the same diocese (Winchester), has only four parochial clergy for 42,000 souls. Yet, in other parts of the diocese, the average provision is one minister to every 1,000 of the population, or nine times as many in proportion."

In the eastern division of the hundred of Brixton, of which the population, in 1831, was 300,000, there are twelve parish churches and five district churches, and twelve Episcopal chapels—in all twenty-nine; whilst the dissenting chapels are eighty-four. If this census be correct, we cannot too strongly enforce the necessity of the erection of more churches and Episcopal chapels, where the scarcity of them prevails. The number of the nonconformist Protestant congregations in England and Wales, as nearly as they can be ascertained, are—

	Congregations.		Attendants.
Congregationalists	1,840		
Baptists	1,350		
Presbyterians	60		
Total	3,250		
Wesleyan Methodists of all classes.....	3,500	...	1,300,000
Calvinistic Methodists	124	...	1,400,000
Welsh do.	615	...	300,000
	<hr/> 7,489	...	<hr/> 3,000,000

The salaries of dissenting ministers vary from 50*l.* a-year to 600*l.*; if, then, 110*l.* be the average, and the number of the men be rated at 5,000, the aggregate will be about 550,000*l.* *per annum*, which admission completely answers the cavils respecting the income of the Church. The contributions raised for Missionary Societies and other objects are estimated at not less "than between 400,000*l.* and 500,000*l.* *per annum*:" about 30,000*l.* are annually

raised and expended in theological academies, and the annual cost of the missionaries is about 150,000*l*.

From hence Mr. Conder directs his attention to the Scottish dissenters. The Presbyterian seceders he divides into what he calls the Secession Church, the Relief Church, the Cameronians or Covenanters, and the Bereans. The next class is that of the Glassites or Sandemanians, whose characteristic observances are—

“The weekly celebration of the Lord’s Supper; their love-feasts; the kiss of charity; plurality of bishops or elders in the congregation; mutual exhortation; the use of the lot; abstinence from things strangled and blood; and the pedilavium. They deem it unlawful alike to hold spiritual communion with other churches, or to have any familiar intercourse with ex-communicated persons of their own persuasion. They conceive it even unlawful to join in prayer with one who is not a brother or sister: and family prayer being, as they conceive, not enjoined by any express precept or precedent in the New Testament, is very generally disregarded by them.”

They are now, with the exception of a few surviving congregations, merged in the Scotch “New Independents,” or other Congregational dissenters. The Congregationalists or Independents are next considered, and then the Episcopalians, who formerly had two archbishoprics (St. Andrew’s and Glasgow) and twelve bishoprics. The former title has been dropped since the Revolution, and one of the six bishops (now the full number) is elected *primus, durante beneplacito*. Including these the clergy are computed to be about seventy; and some years ago the aggregate of their congregations was estimated at 40,000. They are chiefly found in the county of Aberdeen, and on the eastern coast.

The Wesleyan Methodists occupy the next section. In 1797 a secession took place, and the progress of the two bodies between 1803 and 1833 will be seen in the subjoined table. In this the supernumerary preachers are not included:—

	1803.			1813.			1823.			Proportion of Members to Population, as 1 to	1833.		
	Circuits.	Preachers.	Members.	Circuits.	Preachers.	Members.	Circuits.	Preachers.	Members.		Circuits.	Preachers.	Members.
England	124	00	80,332	243	4	148,104	380	593	208,824	26	323	770	254,000
Wales	9	22	2,769	25	61	7,135	18	42	8,634	82	26	52	12,724
Scotland	7	16	1,179	13	25	2,342	16	26	3,430	610	15	30	4,434
British Isles	4	312	3,869	5	11	4,418	6	10	4,510	20	7	15	7,122
Ireland	38	86	24,603	49	119	8,770	43	103	22,039	310	42	84	24,403
America } United States }	363		104,020	698		214,300	1,326		312,500			2,200	548,593
Canada											60	66	16,179
Foreign Missions											106	193	45,786
Total	819		224,774	1,401		405,075	2,000		553,937			3,410	914,131
New Connexion.													
Great Britain and Ireland	18	29	5,280	23	43	8,067	26	48	10,979		36	63	14,794

The present state of the two connexions in Great Britain is—

	Travelling Preachers.	Members.
Conference Connexion...	1,001... ..	292,693
New Connexion	95... ..	19,899

There have been other seceders since the formation of the new connexion, among whom are the Ranters, who permit female preachers. In 1838 they had 552 chapels, 102 circuits, 290 circuit-preachers, 3,514 local preachers, and 48,421 members, making an increase of 7,120 since the preceding year. Another set, most frequent in the Western Counties, called the Bryanites, had a few years ago 13,000 members; the Independent Methodists, who have only lay-preachers, consisted of about 4,000 members, and a more recent secession, denominated the Wesleyan Protestant Methodists, reported in 1829, at their first Conference in Leeds, 2,480 members. In the United States the parent body is under a sort of episcopal government, and even there a secession has occurred. The number of ministers in the secession, which in 1827-8 desired a representative assembly for their government, is now about 200, and the members amount to 30,000. In 1834, the Methodist Episcopalians were—

Bishops.	Preachers & Misses.	White Members.	Coloured.	Indians.	Total.
6	2,625	553,134	88,156	2,494	633,784

There has been yet another schism in this country on account of the recent expulsion of Dr. Warren and his friends, which has assumed the title of the Wesleyan Association, comprising 57 itinerant preachers, 167 chapels, and 21,275 members in society. The total aggregate of Wesleyan Methodists of all descriptions in Great Britain appears to be

	Congregations.	Members.
Wesleyan Methodists of the old connexion.	2,850	292,693 (1837)
New connexion	265	19,899 (1837)
Primitive Methodists, or Ranters	552	48,421 (1837)
Bryanites	—	13,000
Independent Methodists	—	4,000
Protestant Methodists.	—	2,480 (1829)
Wesleyan Association	167	21,275 (1837)
		<hr/> 401,768

After this section, a short notice is taken of the Calvinistic Methodists, who are very numerous, but of whom no minute census is given. The subject then turns to the Irish dissenters. These are chiefly Presbyterians, but there are among them Wesleyans, Congregationalists, Baptists, Moravians, Quakers, and Separatists. The principal Presbyterian body is the General Synod of Ulster, believed to contain in its communion a population of 400,000, of all classes and ages: in 1835, the congregations under the jurisdiction of the

Synod were 235; the preachers and licentiates amounted to 275. All but fourteen or fifteen of the congregations are in the province of Ulster. The present numbers of Irish, according to their denominations, are—

	Places of Worship.	Population.
Established Church	{ 1,338 196 }	852,064
Presbyterians of all classes	452	642,356
Other dissenters	403	21,808
Roman Catholics	2,105	6,427,712
	<hr/> 4,494	<hr/> 7,943,940

Thus, whilst the Roman Catholics, within a comparatively few years, have nearly quintupled, the Protestants have barely doubled their numbers.

The Protestant sects in Great Britain are the next in the arrangement, among which the Wesleyan Methodists again occur. It is not worth while to enter upon the peculiarities and strange tenets of the Quakers, which in Mr. Conder's work occupy several pages; suffice it, that they have 383 meetings for worship in England, five in Scotland, and forty-two in Ireland, and that of their members we can hardly take a higher average than fifty for each meeting, making 19,400 for England and Scotland, and 2,100 for Ireland: with children and non-attendants the aggregate of the sect may be not far short of 30,000; but in the United States they amount to about 220,000, the majority of whom have embraced the opinions of Elias Hicks.

To these succeed the Swedenborgians. At the fifteenth conference of these fanatics in Manchester, 1822, eight ministers and thirty-seven delegates, representing twenty-four congregations, were present, at which time the number of recognized members was between 2,500 and 3,000; though that of the attendants and favourers was far greater. In Lancashire they were supposed to amount to 10,000: they have now three chapels in London. The *believers* are very few in Sweden, the native place of the enthusiast Emanuel Swedenborg; but in the United States they are about 4,000.

The Irvingites, whose pretensions to an unknown tongue are in every one's memory, and whose strong resemblance to many other impostors of ancient and modern times is very ably and interestingly drawn, are next noticed, but require not our care.

The American sects are recounted in the following table.

	Ministers.	Places of Worship.	Communicants.
Presbyterians	2,040	2,530	227,560
Congregationalists	1,100	1,250	155,000
Baptists	4,160	5,926	416,930
	<hr/> 7,300	<hr/> 9,706	<hr/> 799,490

	Ministers.		Places of Worship.		Communicants.
Total brought over..	7,300	...	9,706	...	799,490
Episcopalians	845	...	700	...	50,000
Methodists (Episcopal)	2,625	...	2,625	...	640,000
Other Methodists	400	...	400	...	50,000
Other Presbyterians	150	...	280	...	28,000
Other Baptists	540	...	834	...	41,300
Lutheran and Reformed } (Dutch and German) }	560	...	1,600	...	140,600
	12,420	...	16,145	...	1,749,390
					Supposed Members.
Roman Catholics	312	...	388	...	550,000
Quakers	—	...	462	...	220,000
Unitarians	150	...	170	...	—
Jews	—	...	—	...	15,000
Universalists	350	...	550	...	—
Mennonites	—	...	200	...	—
Shakers	—	...	4	...	5,000
Dunkers	—	...	1	...	600
Swedenborgians*	—	...	—	...	4,000

Two of these alone require an explanation; viz., the Shakers and the Dunkers. For the Universalists, as their name implies, believe in an universal restitution, and can scarcely be accounted, as to this belief, confined to a particular sect. The Shakers, or shaking Quakers, are chiefly at New Lebanon, in the State of New York; in 1820 they were about 500, but including the neighbourhood, they amounted to 1,500: they had, however, other establishments, from whence the number in the table has been computed: whether they now have them is unknown. Their property is in common; and marriage being deemed unlawful, the sect is maintained by proselytes. They profess to be inspired, and affect to speak and sing in unknown tongues, and practise in their worship many contortions of the body and distortions of the countenance. They claim the power of working miracles, and communion with spirits, and pretend to visions of the invisible world; all books they hold to be useless. They account natural affection sinful, but exact the most implicit obedience to their elders: antecedently to 1793, the men and women on a variety of occasions danced naked, and flagellations were practised on proselytes in a state of nudity: whether such is now the case is uncertain.

Nearly allied to them are the Dunkers (Dippers), or Tumblers, a small society of German Baptists, founded by Conrad Peyssel, at Euphrata, within fifty miles of Philadelphia, in 1724. Their rule is monastic; and those who are disposed to marry may retain

* Thus the aggregate is 13,232 ministers—17,920 places of worship, and 2,543,990 people.

their connexion with the society, but must remove from the settlement. Except on particular occasions they abstain from flesh, and believe in the expiatory efficacy of penance and bodily mortification. Their dress resembles that of the Dominican friars: they adopt the leading tenet of the Universalists, and have the Quakers' scruples respecting war, slavery, resistance, and litigation: they practise trine immersion, and are in many respects like the Menonites.

These details are followed by a chapter on Protestant Controversies, which scarcely requires a recapitulation. Mr. Conder rightly says, that the Baptist-Controversy partly hinges on the force of βαπτω and βαπτίζω; and that these terms yield no authority against our practice, our cotemporary, *The Churchman*, has shewn in the number for last month. The Hutchinsonian Controversy relates to a system (if it can be so called) which is manifestly the most fanciful, uncritical, and puerile of all pretensions to scholarship. The Millennarian Controversy, on which Mr. Conder is singularly luminous, is equally wild: his views are our own, and we perfectly coincide with him, that there is no stable authority for the theory which is at present indulged. Let us, however, quote one of his observations, which, in our opinion, even if he had not indulged in others, would be sufficient to set the foolish question at rest:—

“That the Millennium of St. John could not be the same as the seventh and closing cycle of the Jewish Tradition might have been inferred from the representation that it is to be succeeded by *another* period, during which Satan is loosed; an intimation quite irreconcilable with the rabbinical notion of the Great Sabbath. The thousand years, during which the dragon is to be bound, might, therefore, synchronize with some other chiliad of the series—with the fifth or sixth. Had not this passage been interpreted according to preconceived notions, it never could have suggested the Millennarian hypothesis.”

We remarked much to the same effect in the article on Greswell's Parables.

The Monotheistic religions now occupy the author's attention. Modern Judaism, Magianism, and Mohammedanism are first submitted to the analysis; in the former the author has been indebted to “Buxtorf's Jewish Synagogue,” and “Henderson's Biblical Researches.” The Karaite Jews are now found in different parts of Russia, Poland, Lithuania, the Caucasus, Austria, Turkey, Egypt, Abyssinia, and India; but their numbers are not known. About the middle of the seventeenth century, there were 2,000 in Poland, 1,200 in Theodosia, 70 in Constantinople, 300 in Cairo, 200 in Damascus, 30 in Jerusalem, 100 in Babylonia, and 600 in Persia; but it is doubtful whether these numbers relate to families or individuals. In the time of Saadiah, a Karaite resident at Jerusalem, there were only three families of them in the city; but there were some thousands in the Crimea and Poland, 1,000 in Egypt, a few in Damascus, and some in India and Abyssinia. A traveller,

since the publication of Mr. Conder's work, has given an interesting account of those in the Crimea, asserting that they claim their descent from the ten tribes.

We scarcely know any thing of the fanatical Chasidim or Pietists, of whom the Habadim appear to be a branch; nor yet of the Zoharites. Of the Samaritans Bertholdt, Eichhorn, and others have published accounts; and we have on a former occasion adverted to them. In 1796 some of the Jews at Amsterdam formed themselves into a new community, called *Adath Yeshurun*, to which may be traced the rise of that increasing body, the Reformed Jews. Some have rated the number of Jews throughout the world at three millions; others at thrice that number: in the Russian dominions they are about a million; in the Prussian, 150,000; in Holland, 50,000; in other Continental countries, about 800,000; in Great Britain, 25,000; in the Ottoman Dominions, 600,000; in Persia, India, China, and Tartary, more than 500,000; in Barbary, Abyssinia, and other parts of Africa, 500,000; and in America and the West Indies, about 5,000. This computation, however, is merely conjectural; and the remnant of Israel can scarcely be less than four millions, or perhaps five, as Malte Brup estimates them. The white and black Jews, mentioned by Dr. Buchanan, must be reckoned among the Indian; but as recent researches have shown that the Karana of the Indo-Chinese Peninsula are of Jewish origin, as ancient opinions also referred the Afghans to the same stock, and doubtless there must be many more such yet undiscovered in the East, it is obvious that we cannot calculate them to a certainty. The Parsis and Mohammedans we need not notice. Respecting the Druses, the Ansaris, and Yezidis accounts, as full as any known in Europe, will be found in the Druse-Catechisms and the French Asiatic Journal. The Sabians, likewise, found at El Merkai, in Syria, and in the neighbourhood of Bassora, denominated also Mendæans, Galilæans, Nazaræans, Christians of St. John, and Hemera-Baptists, whose tenets are a mixture of Judaism and corrupt Christianity, have been long ago introduced to us by Professor Norberg, in his edition of the *Liber Adæ*.

The chapter on Polytheism and Pantheism, in which the Brahminical idolatry, the Buddhists, the Jains, and the Sikhs, Lamaism, and various superstitions, and their religious books are discussed, for a similar reason, will not detain us. We shall therefore close our observations with a statistical extract:—

“The Chinese Empire alone contains, according to official returns, a population of 362,500,000 (a third more than all Europe, and exceeding by an 100,000,000 the supposed total number of Christians throughout the world), of which nearly the whole are idolaters. If to these we add the Buddhist tribes of Japan, the Indo-Chinese States, and Hindostan, we shall have an aggregate of at least 400 millions professing the Buddhist faith under its different modifications. The Brahminical Hindoos we may perhaps set down at 120 millions; and the heathens of all other de-

scriptions and countries may be conjecturally estimated at 80 millions. The tremendous aggregate will amount to 550 millions of heathen, who, being 'without God' in the world, are 'without hope.' The Mohammedans, Magians, and Jews, according to a mean estimate, number about 120 millions, and the various denominations of Christendom to about 260 millions; the total population of the globe being supposed to be about 950 millions."

With respect to Church government, and other points connected with our own Church, we differ from Mr. Conder. Nevertheless, we gladly bear testimony to the value of his work, to the indefatigable perseverance and very extended research which he has employed in its composition; and have no hesitation to aver, that it will become, as it deserves to become, a standard book in our literature.

ART. VII.—*A Disclosure of the Principles, Designs, and Machinations of the Popish Revolutionary Faction of Ireland.* By JOHN RYAN, Esq., M.R.S.L. London: Edwards. 1888.

NO questions have agitated the public mind more than those relating to Ireland, and not any have received more fearful results. Indeed, as Parliament proceeded to legislate, the misfortunes of Ireland increased. All attempts to conciliate have been frustrated—all efforts to tranquillize have failed. And why? Palpably because every grant that has been made, under the false and insinuating plea of justice to Ireland, has tended to advance the machinations of Popery. A conciliatory adjustment has always been desired, but, in endeavouring to effect it, the stability of the Protestant Establishment has been weakened. Many of those who advocated the Roman Catholic claims feared the event of their proceedings, but they preferred to hazard the result to the momentary evil. They expected that one step would lead to another, but they imagined that the power of the Roman Catholic would never be so great but that they could crush it. In this they were mistaken. Popery in Ireland at this moment is rampant; it has thrown the whole State into anarchy and bloodshed—it has entered the British Parliament, and now enacts laws for Protestant England! Every institution, hallowed by the blessing of heaven, trembles at its menace. Human enactments are substituted for divine laws, and ancient discipline, based on the sacred Records of Heaven, is weakened by the insidious working of Popery. In short, Britain at this moment is under the sway of a tyrannical power, which has been raised by the efforts of indefatigable and determined Jesuits. Yet Popery is in its infancy. It has not yet gathered its full strength. The seed has not yet grown into the perfect tree, it has only risen above the ground, indicative of its vitality, but the virus has inoculated Protestantism, or rather branches are shooting forth from the old

root, which are overshadowing and poisoning the institutions of the empire !

These are startling facts, which a rapid survey of the *political aspect of Popery* will substantiate. In the reign of William III. the faction was powerless ; that monarch subdued, in a measure, the workings of Popery ; his three successors maintained the same restraints over the Romanists, and offences and outrages were small and comparatively few in number. But loyalty was to be noticed. The concession, in 1778, of permission to hold landed property at a lengthened tenure, was the reward—this opened the gates of dissatisfaction, and evil and discomforture, as a consequence, entered. This was followed, in 1793, by a grant of the elective franchise, which tended, in an enormous extent, to increase the evils. The establishment of the Roman Catholic College at Maynooth at once sealed the destiny of Ireland. The seeds of Popery were nourished, and the tree, as it grew up, was fostered by a deeply-rooted education, hostile to the tenets of Christianity and the Government of England. In the year 1798, a barbarous massacre of Protestants was the first flow of gratitude for England's concession—the Battle of the Diamond developed the innate spirit of the faction, and the insurrection of 1798 exposed the treachery of the Papists and threatened the existence of the Protestant Government. The Legislative Union followed, upon an assurance that the Church of England should be regarded and supported as the National Establishment. Attempts to throw off the Union, backed by public manifestos, have incessantly been made by Mr. O'Connell, the great Agitator of Ireland. After repeated efforts to establish Popery, this gentleman has preferred *agitating* to brutal violence and open insurrection. In Ireland the priests rushed to the battle ; in England the low Radical and the dissatisfied Dissenter joined in the ruthless throng, each determined to overthrow the National Establishment. The resolves of George III. for a time, defeated the purpose ; that noble monarch declared, that “ he was ready to retire to a cottage, or place his head on a block, but that he never would break his Coronation Oath by a grant of the political power then required.” Thus were the altars of Protestantism preserved inviolate. It pleased Providence, however, to carry this rightly-minded King to the tomb of his ancestors, and his son, when he came to the throne, consented to make full concession to the Romanist, and thus, doubtless unconsciously, endangered the strongholds of Christianity, which his ancestors had so industriously and magnanimously maintained. The fatal measure of 1829 admitted the Roman Catholics into the English Parliament, and thus our altars, our homes, our laws, yea, our monarchy, began to totter to their fall. Dangers of the most threatening cast impended over our institutions, and the very men who had openly renounced, before God and man, any intention to subvert the Church Establishment, and solemnly swore

that they would never exercise any privilege to disturb or weaken the Protestant Religion or Protestant Government, now gave it as their decided belief that no hope of peace or tranquillity could be expected for Ireland until a decree was issued for the FISCAL ANNIHILATION of the Protestant Church in that country ! The priests were not idle : animated by hopes, and encouraged by a reckless power that daily appeared to be rising triumphant, they declared, that *the tottering fabrics of the heretics were falling about their ears, while the Roman Catholic religion was rising in glory.* "Ireland," said one of the most infatuated, "was once (Roman) Catholic Ireland, it *will* and it *shall* be (Roman) Catholic Ireland again."

In the 8th Article of the 4th Number of this Periodical we introduced "*the professions of the Roman Catholics before the Emancipation Bill had passed,*" and "*the acts of the Roman Catholics after the Emancipation Bill had passed.*" We placed them in juxtaposition, as a documentary evidence of the intrigues and treachery of the Romanists. We can only now refer to our work, though it would much add to the weight of this article were we to introduce the part to which we have alluded. Let us at once come to the effects of this most unconstitutional and disgraceful measure. The supporters of the Emancipation Bill declared, upon conviction, that, upon the passing of that measure, religious discords would be no more—that the Protestant religion would become ascendant—and that the regeneration of Ireland would be complete. Yet, what are the facts? Religious discord is predominant—the Protestant Establishment is despoiled—crime and devastation are the order of the day. The Papists, maddened by success, are thirsting for Protestant blood, and the priests are active for the spoil. The whole empire is disorganized and overrun by the machinations of Popery. The hydra, once bound to the earth by more than links of iron, is now set free, and now grins savagely for revenge; and the great Agitator—

....."with a monarch's voice
Cries HAVOC ! and lets slip the dogs of war."

But let us return to facts. The Tory Administration, shaken and debilitated to the very centre, retired from office the year after they had passed the fatal bill, and were succeeded by the Whigs, with Earl Grey as Premier. Fresh power was given to the Romanists, who were regardless of oaths and solemn professions, and with Mr. O'Connell at their head, backed by a slavish priesthood, the system of agitation commenced. The watchword was given, and never was word obeyed with greater determinedness than that dry and hollow sound which convulsed the empire, as though earthquakes were heaving her very foundations. The Church, established by law, which the Roman Catholics had sworn to defend, under the most solemn protestations, was now thrown open to the spoiler—the laws of the country were broken—and the all-binding commands of God

were heedlessly and unblushingly violated. In 1832, the agitation rose to its height, insomuch that Earl Grey found it necessary to take some decided steps to arrest the progress of revolution, that actually was threatening the nation. His Lordship, when he introduced the Coercion Bill, spoke to the following effect :—

“No one (observed his Lordship) had been more sanguine than himself in hoping that emancipation would have produced tranquillity, and that Parliament would have been allowed to pursue its course of further ameliorations undisturbed by popular violence. But he had been disappointed. To allow such a pause did not suit the views of the promoters of agitation; the sweets of power had been tasted by the popular leaders; the slow work of redress did not answer their wishes or purposes; from that moment agitation was renewed, and the state of Ireland had become, and now was worse, perhaps, than at any former period. The catalogue of Irish crime, during last year, contained 172 homicides, 465 robberies, 568 burglaries, 465 acts of loughing of cattle, 2,095 illegal notices, 425 illegal meetings, 796 malicious injuries to property, 753 attacks on houses, 3,156 assaults. There was a system of general demoralization, such as never before existed in a country calling itself civilized.”

Here we have a development of the state of Ireland a short time after the passing of the Emancipation Act, and a confirmation of the evils attending that fatal error. In 1834, Lord Melbourne succeeded Lord Grey, who resigned the Premiership, on account, it is said, of the noble Earl having discovered that some secret correspondence had been carried on without his knowledge with the Irish agitators. The coercive enactments of the Whigs could not be forgotten by the Romanists—Mr. O’Connell denounced them in the boldest and the most uncereimonious terms. “In plain truth,” said the Agitator, “it is quite manifest that Lord Melbourne is utterly incompetent for the high office he holds. It is lamentable to think that the destinies of the Irish people should depend in any degree on so inefficient a person.”

Thus the Papists, as well as the Conservative party, were opposed to the existing administration, and the monarch eagerly seized the opportunity of dismissing men from power, whom he not only regarded with the eye of suspicion, but held in the most cordial hatred and distrust. Here began the Peel Administration. But the Papist, dissatisfied with the change, made a compact with the Radicals, and forbade its continuance. The alliance was base, the coalition was unnatural; the object however was gained. Mr. O’Connell agitated England to its very centre, and the unprincipled and renegade, buoyed up with the false pretensions of liberty, bowed to the yoke of the tyrant. The effect was instantaneous, but not less ruinous: the Whigs were restored to office in league with the Papists, and under their absolute and undeniable control. How then proceeds the march of Popery? Mr. Ryan, the title of whose work we have placed at the head of this article, has brought together a great mass of facts connected with the subject, and has extracted

from the Irish journals of the last six months the designs, the machinations, and atrocities of the Papists. We must refer our readers to the extracts containing reputed cases of the burnings, murders, robberies, and outrages, with which the annuals of that country abound under the government of the Lord-Lieutenant and his master, O'Connell. This work should be obtained by every Protestant. We must here introduce a few official returns relative to the state of crime in Ireland, a country, which, as Lord Melbourne says, is "*comparatively tranquil*." The following is a return of the number of persons committed for trial to the gaol of the county Tipperary for nine months, from the 1st of January to the 30th of September, 1837:—

For offences against the person	491
Offences against property, with violence	54
Offences against property, without violence	238
Malicious offences against property	39
Forgery and offences against the currency	13
Other offences and misdemeanours	296
Total number committed	1131

The following is a summary of the results:—

Convictions	866
Discharged on sureties	61
Not guilty on trial	114
No bills found	16
No prosecution	74
	1131

— But let us observe the progress of crime in Ireland, as quoted by Mr. Ryan from *The Standard*:—

COMMITTALS FOR CRIME.

1823 . . Tory misgovernment.....	14,623
1830 . . ditto ditto	15,749
1837 . . Mulgrave tranquillity.....	27,396
An increase upon the first period of	1,162
An increase upon the second period of.....	11,602

An aggravation *ten-fold* of the rate of progress in the respective cycles.

But the horrible rapidity of advance will be most clearly seen by comparing the last two years:—

	Crimes.	Homicides.
1836	23,891	620
1837	27,398	722
An increase in ONE YEAR of	3,505	102

This increase of homicides, too, is all in the *murder* class—for the committals for *murders* in 1836 were stated at 340, and in 1837 they are, exclusive of Tipperary, 453, and in that county—the return from which artfully confounds homicides—there were *ten* murderers convicted, making certainly 463 committals for that crime. The following is the abstract of crime generally, and of homicides, which we have been able to make from the returns of 1837:—

		Crimes	Hom		Crimes	Hom
Antrim . . .	Ass.	230	33	Brought Forward	15,323	281
	Sess.	477		King's (County) . Ass.	154	17
Carrickfergus .	Ass.	5			Sess.	380
	Sess.	17		Leitrim . . . Ass.	130	27
Armagh . . .	Ass.	262	9		Sess.	517
	Sess.	472		Limerick . . . Ass.	281	41
Carlow . . .	Ass.	126	14		Sess.	360
	Sess.	281		——(City) . Ass.	108	
Cavan . . .	Ass.	161	20		Sess.	274
	Sess.	477		Londonderry . . Ass.	47	1
Clare . . .	Ass.	136	14		Sess.	273
	Sess.	558		Longford . . . Ass.	157	16
Cork (County).	Ass.	251	43		Sess.	231
	Sess.	971		Louth Ass.	91	19
Kinsale . Sess.	6				Sess.	122
Youghal . Sess.	21			Mayo Ass.	233	64
——(City) . Ass.	167	10			Sess.	789
	Sess.	646		Meath Ass.	148	14
Donegal . . .	Ass.	117	4		Sess.	434
	Sess.	388		Monaghan . . Ass.	176	13
Down . . .	Ass.	163	3		Sess.	507
	Sess.	232		Queen's County Ass.	143	22
Drogheda . .	Ass.	35	1		Sess.	643
	Sess.	54		Roscommon . . Ass.	189	33
Dublin (County)	Com.	147	7		Sess.	557
	Sess.	283		Sligo Ass.	152	7
Dublin (City) .	Com.	199	15		Sess.	307
	Sess.	2,606		Tipperary . . Ass.	446	124
Fermanagh . .	Ass.	169	1		Sess.	3,793
	Sess.	490		Tyrone Ass.	309	11
Galway . . .	Ass.	245	39		Sess.	406
	Sess.	895		Waterford . . Ass.	82	11
——(Town of) Ass.	31	6			Sess.	60
	Sess.	118		——(City) Ass.	7	2
Kerry . . .	Ass.	231	33		Sess.	163
	Sess.	705		Westmeath . . Ass.	92	13
Kildare . . .	Ass.	98	6		Sess.	436
	Sess.	231		Wexford . . . Ass.	40	2
Kilkenny . .	Ass.	75	22		Sess.	521
	Sess.	401		Wicklow . . . Ass.	64	4
——(City) . Ass.	27	1			Sess.	341
	Sess.	29				
			15,323	Total . . .	27,396	722

We have followed the alphabetical order of the Parliamentary volume, but it would be injustice to the more Protestant part of Ireland not to separate the ten northern counties—comprehending almost exactly one-third of the whole population of the island, 2,314,103, according to the last census. Here is the statement for those ten counties, the committals to the assizes and sessions being taken together:—

	Crimes.	Homicides.
Antrim.....	729	28
Armagh	734	9
Cavan	638	20
Donegal	505	4
Down	395	5
Fermanagh	659	1
Londonderry	320	1
Louth	223	19
Monaghan	677	13
Tyrone	725	11
	<hr/> 5,605	<hr/> 111

The ten counties referred to are more or less Protestant, but still there are quite enough of O'Connellites in them to account for much of crime. Nevertheless, these TEN counties do not, with their population of 2,314,103, furnish as many cases of homicide, by thirteen, as the SINGLE COUNTY OF TIPPERARY, with its population of 402,563, *almost exclusively Popish*. The general class of crimes, too, in this *one* almost exclusively Popish county, presses very closely upon the aggregate of offences in the *ten* northern counties—it amounts to 4,239; and it is right to remark that transgressions are unduly multiplied in appearance in the northern district by the severity practised upon the imprudent Protestants; for example, we have in the very first page of the return of 1837, before us, (Antrim,) *ninety-six* committed expressly “for celebrating the battle of the Boyne”—the words of the return. These additions, though little affecting the general total, make a serious difference in the fraction assignable to the northern counties.

From this tabular statement who can, with truth, affirm, that Ireland is in a state of tranquillity? And what has been the cause of the excitement and agitation that has led to the cold-blooded murders, the conspiracies, the outrages, the atrocities, and the crimes, but a disgraceful concession that has raised the power of the Papist to its present form. The former pretensions, which were made when the Romish party was feeble and powerless, have all vanished into air—all has been a dream. The faction now has daring enough to proclaim an open declaration of war—they echo aloud their hostile intentions through the length and breadth of the land; with the bankrupted in principle and morals on their side—with the low demagogue and the ill-taught democrat, now by the Reform Bill invested with power, they cry aloud, and declare that the standard of Roman Catholicism shall again be raised in Protestant England! The voice is low and insulting. The threat is bold and vindictive. Ireland must and shall be Roman Catholic. England shall bow down in subjection to Popery! So say the Papists, and so will it be, unless we throw off the allegiance, and snap asunder the foul and treacherous compact that guides the destinies of empires. Ireland is an integral part of our constitution, but Ireland is diseased, and the disease has spread to every foot of the land—England is

inoculated; just as the canker of an afflicted limb would spread over the whole body unless it received its potent antidote, so has Popery corrupted Christianity. No correctives have been applied—fuel has been added to the fire, and now it is raging with ungovernable fury. This is the effect of the power that has been granted to the Roman Catholics, whose religion, base in principle and shallow at heart, has taught them to nullify their oaths, and to be blind to the laws and dictates of heaven.

But what are the *immediate* effects of Popery, or what is its political aspect? Of itself, it is yet too feeble to carry its designs into execution, but a fatal compact has been made with Popery and Dissent—with Popery and Radicalism. The conjunction is powerful—the machinations are villainous. The Church is to be levelled to the dust, the institutions of the country are to be desecrated, the laws of God are to be violated. The trident of Protestantism is to be delivered to the keeping of the enemy, and the two hostile parties are to fight, over the ashes of Christianity, for the victory! The facts are startling, but they can be substantiated. At this moment there are in Ireland the boasted 100,000 Roman Catholics ready “to overawe the proceedings of Protestants.” In England there are towards one thousand missionary priests employed expressly to disseminate the doctrines of the Romish Church. There is a mighty engine—*THE PRESS*, propagating the creeds of the Infidel, the Neologian, the Socinian, and the Papist, with a strength and power hitherto unparalleled in the annals of history—annihilating the Lords, controlling the Commons, disgracing the Monarchy, and casting its invectives against the precepts and doctrines of Heaven. The emissaries of Satan are traitors to their Queen—vipers in the bosom of their country—assassins to the Constitution—heathens in heart—unprincipled in design, and villainous in action!

The intentions, however, of the Papists are overt: although their protestations are against the Established Church, they know that she is too firmly founded to secure an easy overthrow—they therefore attack her Bible, upon which her faith and discipline are built. They disseminate their dogmas into the hearts of children, that the evil seed may grow with their growth, and strengthen with their strength. They seal the Scriptures that expose their unrighteous tenets, and by their tradition nullify their express declarations. They destroy the force of the Sacraments, and crucify afresh their Lord and Master, by whom those Sacraments were instituted. It is idle for the Roman Catholics to deny their closing of the Scriptures against the common people: thousands at this moment can testify the accusation. The priests dread the reading of the Scriptures by the people, because they know that their unrighteous and unscriptural dogmas will be exposed. They know well that but a slight knowledge of them would cause their people to rebel against the

slavery to which they are compelled to submit, under the most awful denunciations. The support of their religion actually depends upon the ignorance of the people, and the lower they are in intellect and understanding, the more faithful are they to the superstitions of Rome. It is very true that the Roman Catholics profess to teach their children a few garbled extracts from the Bible, simply because the dissenter, with whom they have joined, will have it so, that he may rank in the religious world a degree higher than the Infidel. But before the compact it was not so. And we question very much whether these mutilated portions of Scripture be not more injurious than the total exclusion of them. "It is a little knowledge," observed the immortal Bacon, "that inclines men to Atheism." But we know, and had we space we could prove it, that those extracts to which we have alluded, are selected by a cunning hand, and are the most suitable to propagate a creed the most hostile to the Established Church. Not that we would insinuate, that the Bible contained anything contrary to our creeds and discipline, but, when mutilated and garbled, portions of it may appear to substantiate doctrines which are palpably opposed to our faith, which is impregnable when measured by the Bible as a whole. We must denounce the system of mutilating the Scriptures, because there is a heavy curse hanging over those who add to, or take from, the oracles of God. Our Bible has been handed down to us as one continued history, unfolding "one Lord, one faith, one baptism," and in that light must we regard it, and in no other.

We look upon it that the different schools that are now being established, under the insinuating temptation of diffusing *useful knowledge*, will inflict the greatest blow and discouragement that can fall upon a nation. In all parts of England, where money can be raised, these seminaries are springing up, the object of which is to give to children that instruction, which is most likely to uphold the doctrines of the Roman Catholic Church:—the result of which must be beyond all conception. When these children become parents, then will it be that Roman Catholicism will spread. At present, we can regard the result as a future evil, but it will be great and merciless.

We would now draw our readers' observation to the different "*Associations*" and "*Unions*" that are formed, not only in Ireland, but also in England, for the express purpose of establishing the Romish Church, to the exclusion of the Christian. We cannot better show the workings of Popery than by pointing to these traitorous institutions. It would take a volume to particularise them, but to two we must draw especial attention—the (Roman) CATHOLIC INSTITUTE OF GREAT BRITAIN, and the PRECURSORY SOCIETY OF IRELAND. The one is in full operation—the other is but just established.

At the formation of the first the following resolutions were passed:

"1. The creation of a fund, by means of small contributions, collected generally from the (Roman) Catholics of Great Britain.

"2. The fund to be applied, by the management and under the direction and complete control of the said prelates, to the erection of chapels, wherever they may judge such edifices to be necessary.

"3. The fund to be used also in printing and circulating throughout the country, in a cheap form, (Roman) Catholic publications of an approved and authorized character.

"4. In forming local societies for the purpose of distributing small tracts, and of lending religious books to all persons who may feel a desire to become acquainted with (Roman) Catholic doctrines.

"5. In encountering, expeditiously, through the medium of the political press, hostile attacks of every description, from whatever quarter they may emanate.

"6. In securing to (Roman) Catholic sailors, soldiers, prisoners, invalids in hospitals, and to the poor in the workhouses, the religious right to which they are by law entitled, and the consolations which they can derive from well selected books.

"7. In establishing, if the (Roman) Catholic prelates should deem it expedient, provision for (Roman) Catholic lectures, to be delivered in the metropolis, by clergymen expressly appointed for that purpose.

"8. In affording all possible aid to the (Roman) Catholic charity schools throughout the country."

These resolutions were moved at a meeting held at Sablonniere's Hotel, Leicester Square, LONDON, in February last, by Mr. O'Connell, with a MEMBER OF THE BRITISH LEGISLATURE in the chair.

The object of the other "Association," to which we have alluded, is to procure public meetings—to prepare petitions, "pointing out the depravity of the vile Tory and Conservative party"—to make arrangements for deputations to proceed to England, where they are to call public meetings, "in order," says the Agitator, "to convince all rational and sincere Reformers of the propriety and justice of their demands." As a preliminary to the well-working of this Association, Mr. O'Connell is making a "*precursory tour*" through Ireland, for the purpose of agitating and exciting the populace to demand the total extinction of tithes. Mr. O'Connell is dissatisfied with the tithe measure of the last Session. The reduction of twenty-five per cent. of the Church's rightful property, he calls "but a bite out of a cherry," "an instalment." He demands their total extinction, with no substitute! Another project of this Association is to increase the Irish representation, to the diminution of the English; in fact, *Roman Catholic* in the place of *Protestant*! Mr. O'Connell has here, however, outwitted himself; he has demanded much more, we are sure, than the Radicals themselves will be willing to grant. The following quotation from the Agitator's speech will show the maddening spirit, which directs this abominable and revolutionary Association, and the chief object he is desirous to gain:—

"We will go to England, send a delegation to Birmingham, Sheffield, and Southampton, and return to Dublin by Kent, holding public meetings every where, and the motto on our banners shall be, 'Equalization with the Union, or Abolition of the Union.' Let our delegates then go from member to member in the House of Commons, and give every one of them a copy of our petition, and show them that we will have no parchment union with England."

Here we have the present working of Popery. The plot is laid in Ireland for England's destruction. In the hands of one man appear to be the destinies of empires. It is idle to say, that the Great Agitator has no power—his power is daily and hourly rising into colossal form—it is threatening and audacious—treacherous as it is villainous. The Government of England is, at this moment, in the hands of O'Connell! He holds the sceptre of Britain!—it is he who rules the empire! We are loath to confess it, but the fact is substantiated by the annals of history. Let O'Connell break through his "compact," and the present Administration will cease to exist. Its life is in his hands. He can either preserve or destroy it!

We have shown, we trust, sufficient of the workings of Popery to warrant us to call upon our countrymen to awake from their slumber and lethargy, and to rise up, as one man, in defence of Christianity. Popery is the corrupter of the Protestant faith. It is palpably opposed to freedom and prosperity. It is slavish and persecuting. It is systematically hostile to the Records of Heaven. The policy of Popery is to destroy all right—to nullify all law—and to overthrow all our venerable and hallowed institutions. With an enemy so great before us, never slumbering as we slumber, but ever active and determined, what can be done? Our apprehensions are great, because the foe is formidable; every plot of the Ministry is pregnant with mischief, because it is laid in Ireland. We may be called alarmists. We confess that we are alarmed—alarmed for the Protestant faith and the Protestant institutions; not because we are wanting in power or strength to preserve them, but because we are backward in putting that power into action. The Radicals now are battering at the Constitution. The Dissenters are undermining the Church. The Papists are propagating their superstitions and idolatries. And we, to whom the blessings of heaven have been vouchsafed, are neither hot nor cold. We view the threatening of the torrent with indifference, and smile upon its blackness as it rushes to our altars and our homes. It is palpable that the Government of Britain is against us—for its acts are Anti-Protestant; but thanks be to heaven—

"There is on earth a yet auguster thing,
Veiled though it be, than Parliament and King."

There is yet over England a Providence who will never desert her—

there is a vast majority of Protestants, who are able, and we trust will be willing, to uphold the Established Religion, of these realms—a religion, for which our ancestors have shed their blood on the scaffold, and left their ashes at the stake—a religion of Christian purity—a religion that doth impart blessings in this life, and eternal joys in the life to come. We again, then, call upon our countrymen to awake, and the call is important and solemn. Every man is endowed by heaven with means to protect the institutions of his country. Now is the time to bring those talents into action—to confute the falsehoods of a Radical and Popish press—to bring to light the machinations and plots of the wicked—and to propagate the pure and heavenly tenets of Christianity. Or, if the talent of mind be wanting, then let men employ their pecuniary means towards supporting a faith which has no less an author than Divinity. Many are the SOCIETIES connected with our Church that we would recommend to their notice. The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE should receive especial and decided support, as well as the different PROTESTANT ASSOCIATIONS that are forming throughout the empire. Our NATIONAL SCHOOLS should be supported, in which are taught the doctrines of the Church, and in which is received the BIBLE in its complete and perfect form. Many societies and schools are being formed, with deceitful and hypocritical names, as clap-traps to catch the unwary and ignorant. Many publications issue from the press, with insidious titles, for the purpose of sowing the poisonous seed in the human heart, and of converting the mind to Popery. It is difficult to guard against them, but at all times application may be made to the clergyman of the parish, who we are sure will most readily expose their tendency and point out their design. We are aware that very many persons have already been deceived by names and titles, and have given their support to institutions which have been formed to subvert the Established Church, and to publications which have disseminated doctrines of Popery and Dissent. An application to the quarter we have recommended, can alone, in a measure, remedy the evil and avoid its recurrence. Activity on the part of Protestants can only save the country from an involution of national misfortune. National guilt must ever be connected with national crime. And the crime of inactivity is the crime that is now resting upon England. Let that be once discarded, and the flames of persecution and intolerance may rage—the Popish faction may threaten—the Radical may excite revolution—the Dissenter may attempt to deceive, but the gates of hell shall not prevail against the Church of God, for it is founded upon a rock, and that Rock is CHRIST.

NOTE.—This Article is printed in a separate form, and may be had of the Publisher.

ART. VIII.—*A Voice from the Font.* London: Longman and Co. 1838.

THIS is a neat little book, with an exceedingly neat vignette. It is written in a very attractive style, and is clearly the production of a polished writer. A vicar in an over-populous country town is represented projecting alterations in his church, for the purpose of gaining accommodation for a larger audience, and, whilst sketching and musing to effect the desired object, to have fallen into a reverie, and to have had his attention arrested by a still small voice which proceeded from the Font.

The voice utters an excellent harangue on the ancient and orthodox customs of the Church, and very properly censures the insertion of births in the *Civil Register* as a substitute for baptism. On the innovations in our Liturgical services, which have been projected, it is eloquent and sensible; and the careless disregard of the object of the Baptismal Sacrament, and the manner in which it is too often succeeded by carnal revelry, are very acutely and powerfully brought before the readers' attention. The neglect of the ordinance of Churching is also noticed:—

"It was only yesterday," continues the voice, "that these very same personages, the clerk and the sexton, while occupied in placing the hassocks which you have just been taking with so much assiduity from my feet, observed, that the year had that day expired, since the Legislature, for civil purposes, had provided the mode of registering births independent of baptism; and that, whereas one thousand three hundred were publicly or privately baptized, upon an average of many years past, only six hundred were admitted to the rite in this, and they gave it as their opinion, that the numbers would, in probability, lessen in each coming year. . . . Indeed, it grieves me much to observe the inroads made upon primitive doctrine and ancient discipline, and that falling off of the Clergy from both—that defection from Apostolicity, which more particularly marks the present age. Alas! that deep sense and feeling of religion, which characterised the early times of Christianity, and which were revived in this country at . . . the Reformation, when the doctrine and discipline of the ancient Catholic Church were restored, and Christians in this kingdom returned to the primitive worship established by the Apostles and their immediate successors—that sense and feeling of religion, unhappily, now only faintly exists, while a different spirit and a different system of doctrines are disseminated by a Sectarian Clergy continually making inroads, by their substitution of novel opinions for ancient doctrines, and by their repeated infractions of primitive discipline."

These sensible and orthodox remarks are continued with great vigour and judgment; the aberrations of the Sectarian Clergy, from the spirit of the Apostolic Church, and their lax notions of discipline, the dissenting spirit of innovation which is gaining upon them, the pernicious schism, calculated to destroy the peace of our Israel, which they engender and foment, and the attempt to lessen

the importance of our Liturgy, which begins to prevail, are attacked with a manly energy and a Christian zeal. The latter astounding fact we know to be true, and have even heard, that in weekly lectures there are instances, in one diocese of the West of England, where parts of this sublime composition are omitted: we would ask, why does not the Bishop enforce the canons? From such beginnings, such censurable laxity, enormous evils must arise, appalling detriment must ensue to the Church: for, as there are Clergy, who have been only distinguishable from dissenters by their use of the *Liturgy*, and the exercise of their ministry in a church, if that Liturgy be invaded, even this distinction will cease, and schismatical dissent will pollute the altars of the Eternal God. Priests, sons of Belial, will minister in our holy temples, and the rhapsodical effervescences of their brains will be substituted for that pure and sober, that solemn and piety-breathing worship, which has descended to us from ancient times:—

“I could name,” says the Voice, “several persons and places familiar to you, where the Litany in the Morning Service is again and again omitted, to afford more time, and to collect greater physical power and energy for the delivery of a sermon upon mistaken views of the Justification by Faith only, or upon the Millennium—upon the outward distinctions, by which the elect may be known from the non-elect, or . . . a denial of that grace of the Holy Spirit which is conveyed through my instrumentality.”

These are abuses which should occupy the attention of the spiritual heads of the Church, in rectifying which they should use instant and persevering assiduity. For, as the writer observes, when a minister languidly reads the Liturgy, or with abridgments and changes, that he may reserve himself for a rambling, uncogitated, extemporaneous effusion of great length and greater tediousness, he reverses the Apostolic words, and virtually says, “we preach *ourselves*, and not Christ Jesus, the Lord.” When he describes the features and lineaments, the marks and signs, which designate himself and his party; when he dwells on “the symptoms of conversion—the feelings of personal assurance of final salvation—the perceptible, but indescribable nature of faith—the less than nothingness of good works; the indirect, if not direct, denial of human and divine co-operation—and, above all, the slight thrown on the two Sacraments of the Catholic Church, divesting baptism of its regenerating energy, and making it a mere imitatory, and the holy Eucharist a mere commemoration service,” occasion a regret that such a contradiction to the better knowledge and practice of the early, and of the Reformed Church, should exist. The political harangues of some of the Clergy, the venal bazaars ostensibly collected for pious purposes, the intrusion of Clergy into others’ flocks, the itinerations through the country of others, if not directly inveighing against the inefficiency of their brethren in their several locations, yet indirectly

conveying that impression," the Church Missionary Society, and the Pastoral Aid Society, which not being under Episcopal Government, are decidedly not of the Church; the latter "authorising a system of lay-teaching, which it cannot approve, and instituting new regulations affecting the character of the Church itself, independent of all regular and constituted authority,"* are among the existing evils, of which the Voice complains.

The Church cannot sustain an *imperium in imperio*: episcopal government and republican unions cannot co-exist in the same Establishment. The effect of the union of different parties in the Bible Society, for which the Society for the Propagation of the Gospel in Foreign Parts was neglected, is judiciously shown:—

"The Sectarrians having obtained the weight and influence of the Church in the establishment of this great Society, the moment they attained the power, the momentum, and the materials for working their machine, and could dispense with the ladder and scaffolding, by which they had reared and completed their gorgeous building, threw them aside. They at length refused to add to the Sacred Volume the apocryphal writings, and betrayed other Socinian and Sectarian views; now choosing their time for pouring out their tracts as the companions of their previous gifts, and thus virtually attaching their comments in a separate form to the copies of the Scripture, which they had disseminated so that the plea of distributing the Word of God without note or comment proves a mere delusion."

Every word here quoted is accurate truth: the Church has been made the means, by which the Dissenters have attempted an equality, and now, in these perverse and vicious times, attempt a superiority. In the Reformation Society too, where Churchmen join with dissenters in endeavours to convert the Romanists, the evil is the same—let each act separately. If a Clergyman should convert a Romanist, the Romanist may join the Dissenters; and as the Dissenters hate the discipline and government of our Church almost in the same ratio as they hate that of Rome, it is self-evident that some ulterior object is concealed in their share of the union. The Churchmen by this union are assuredly making anti-episcopalian converts. The Dissenters now are as anxious to accomplish their wishes as they were in the time of Charles the First, and the Parliamentary proceedings show how much bolder, how far more daring and intolerant, they have become. The Reformation Society strengthens them, and furnishes them (*proh pudor!*) from the Church with arms against the Church. This is acutely compared

* Here let us quote the author's note:—"An incumbent of one populous town in the West of England applied for two lay-teachers, who were granted, but who, after establishing an acquaintance and intimacy with the parishioners, became dissenting ministers of the town, drawing to them those whom they had visited and taught as the delegates of the incumbent!"

by the talented writer to the sequel of the invitation, which the antient Britons gave to the Saxons to assist them against the Picts. The "Established Church Society," "the Home Mission Society," "the General Visiting Society," "the City Mission Society," and others fall under the author's insuperable objections. It is to be feared, that "a new religion" is taught, rather than the "religious system and conduct of the Apostles" propagated.

These very sensible and sound remarks are subsidiary to the main subject of which the Voice treats. The denial of the efficacy of baptism: viz., of that *spirit of regeneration*, which is transmitted through it, that influence of the *second birth*, which is its consequence—having been decisively established by apostolical antiquity, and not being a point on which men have a right to speculate, especially as their speculations are at variance with the critical interpretation of the New Testament, is a schismatical heterodoxy, which places the feeble reasoning of man "against the affirmations of Scripture, against the Word of God, and against the ordinance of Christ himself." The two Sacraments which Christ instituted in his Church are generally necessary to salvation; and what Christ has specially instituted and most solemnly confirmed must be of indispensable obligation. If Baptism, therefore, be a Sacrament, it cannot be a mere symbol, a mere outward sign; it must be a channel, by which grace is received; it is a death unto sin, and a new birth unto righteousness: by its laver of regeneration the baptized become the children of grace. If the Jewish proselyte by the Jewish baptism became dead to his former relations, and entitled to rights, from which they by nature were excluded, and born anew to the civil privileges of the Jews, we must plainly perceive that the Christian Baptism cannot be wanting in analogy.

This doctrine the Voice substantiates from Clemens Romanus, Justin Martyr, Irenæus, Tertullian, Origen, Chrysostom, and other authorities. It is the doctrine of the New Testament, and thus easily flowed into the writings of the Fathers; a denial of which in this remote age savours as much of presumption as it does of Pharisaical bigotry. It can only be controverted by men ignorant of antiquity, by men who have not weighed the idiom of the New Testament, and the connexion which that idiom had with national customs. Men, who will interpret an antient book by popular opinions and modern idioms, must necessarily err; and, unfortunately, this error has been promoted and sanctioned by some most incapable lexicographers. To this lexicographical perversion of terms we by our practice are enabled to trace many of the fanciful and strange theories, which we are continually required to review.

The Voice, however, not only calls on the ancient Fathers to give their testimony, but confidently and satisfactorily appeals to those, whom we account the Fathers of our Church. Is it not, therefore, astonishing, that against the opinion of the learned, for the period of

seventeen centuries, a contrary sense and a different interpretation of the Scriptures should be proclaimed by men vastly removed, as to date of time, from the writers of those Scriptures? Sophistry has turned the old interpretations of the Scriptures into a new religion; and those who would justify the truth by critical researches, are maligned as intolerant—if not as worse.

What is said on infantine baptism is excellent, and is a full refutation of the objections made against it. If in the one covenant the man-child, who was not circumcised, was as an infringer of that covenant, to be cut off from the people, analogy shows, that children under the other should be made participants of the initiatory Sacrament. Nor is the Eucharist forgotten—it is luminously explained; it is described according to that exalted character and sense in which Christ instituted it.

Thus we conclude our notice of this able volume, than which one more orthodox, more discriminating, acute and powerful, has not for a long time been submitted to our scrutiny. The writer has performed an admirable and a Seasonable service for the Church, and well merits to be registered among her benefactors. It is from such men that she must expect support and defence—to such men that she must trust for the maintenance of her doctrines and formularies in their integrity. The Voice from the Font should be echoed through the land, and thanks should be re-echoed to the writer.

ART. IX.—1. *The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation, shewing the remarkable Agreement between this department of Nature and Revelation, in a Series of Letters.* By C. M. BURNETT, Esq., Member of the Royal College of Surgeons. London: Burns. 1838.

2. *Scriptural Studies.* By the Rev. WM. HILL TUCKER, A.M., Fellow of King's College, Cambridge. London: Smith, Elder, and Co. 1838.

WE congratulate the public on the appearance of the first of these works, as it has been constructed with the laudable design of verifying Divine Revelation against the theory and infidel conclusions of certain Geologists, who have not feared to set their yet unsettled science in array against the biblical page. The intense zeal with which these new opinions have been propagated, the hasty reception which they have met, and the support which they have obtained from some of the Clergy, and men of consummate talent, are so many reasons, which should dispose the friends of divine and unerring truth to hail a work, which professes to vindicate the Word of God, and check that undermining process, which has begun to sap the foundations of the Christian religion. To no science of the present day is the Apostolic injunction, “be-

ware of philosophy and vain conceit," more applicable, than to Geology, which presumes to scan the operations of the Creator, and determine facts contrary to his beneficent Revelations.

The evidences of the truth of Revelation, of the existence of one God, who created and who governs the earth, are boldly brought forwards, and the proofs of the whole subject, which anatomy presents to us, are displayed in their strength. These collectively demonstrate that the Creator of the now living is the Creator of all that have ever lived; that there is necessarily but one God, and that he was before all worlds. The inference of geologists from the present condition of the earth, particularly with reference to fossil remains, that there must have been a series of creations antecedent to that recorded by Moses; that the creation of man and the other animals with him did not take place at the same time, as the creation of the earth, but comparatively was a recent event, accompanied by a mere revolution of the globe, or the adaptation of its surface to the accommodation of man, and the other races created with him, is closely identified with the notion of the old infidels, who recognizing no FIRST CAUSE, taught the eternity of matter; for, although the advocates of the modern doctrine admit the existence of the Deity and his creative acts, by placing the origin of the universe at a period far beyond all human calculation or imagination, they easily induce the doubt whether it had a beginning: it and would be difficult to decide which of the two is the most mischievous in its practical results. The convulsions of the Great Deluge, in which a vast process was in operation for other objects than the destruction of the existing population, with the changes and dislocations which they produced, are sufficient to explain the phenomena which have given rise to many theories of the modern school, and afford to us an historically recorded period, to which we may actually and safely assign them. But it is contended that this aqueous destruction will not account for the number and variety of fossil animal remains, as they must have belonged to animals adapted to a condition of the earth's surface, different from that antecedent to the Deluge, and that the consecutive order and arrangement of those fossil remains are not thus sufficiently explained. This objection is, however, a *petitio principii*: if, for instance, we had nothing but the skeleton of the horse to guide us, how should we discover the variety of climate in which this animal is fitted and known to exist? Should we find reasons for the conclusion, that it can live as well in the polar as in the tropical regions? How cautiously, therefore, should we receive the theories of geographical distribution? The ossific relics, indeed, plentifully assure us that the earth has been completely altered—that mighty changes have taken place in the relative position of sea and land; but the diluvial catastrophe yields a full solution. Who is bold enough to say—

“What was the result of that immeasurable vacuum and displacement,

which must have taken place in the bowels of the earth, when the fountains of the great Deep were broken up, and when, for many months, the waters returned from off the earth continually to take their stations again in those fountains, from which they had been summoned? When to this we add the conflicting operation of a great subterranean fire, which is in continual active operation at the present time, as is proved by the existence of many hundred volcanic craters, through which it makes its escape beneath the bed of the ocean, as well as on the surface of the earth, we think there is some reason to believe that the Deluge was not a mere aqueous deposit, but a mighty convulsion, calculated not only to shake and dislocate the whole materials of the globe, but to destroy every thing living on its surface."

The author of the Records of Creation argues, that subterraneous fire must have been an active agent in raising the waters, the known existence of nearly 200 volcanic openings being sufficient to prove the extent of internal fire, which argument is accompanied with a lengthened illustration. How then shall these theories be permitted to disturb the Mosaic account! Because a few men, digging a little way in arbitrarily selected spots, have been unable to reconcile the facts which their partial digging has discovered, with the Scriptural history, shall we on such unsatisfactory grounds reject it? In what are the objections superior to the bubble-blown hypotheses of the heathen philosophers?

We infer that the Deluge was a convulsion in no way inferior in its effects to that of the third day of creation, when the waters were gathered together into one place, and the dry land appeared: it was not what the Successionists call it, *the tranquil, peaceful deluge of the Scriptures*. Sound philosophy teaches us to refer similar effects to similar causes; and the effects in both being similar, we must argue to the same concerning the causes. Thus the production of a *second* earth we may analogically refer to means exactly corresponding to those which produced the *first* earth: "the evidence which the mind is enabled to apprehend of the means by which a first earth was produced, becoming conclusive evidence to the reason that a second earth might be produced by similar means, and therefore directing it to look to those means for its production." Among those means, or secondary agencies, we are strongly authorised to assume the instrumentality of volcanic action. Geology is yet in such an incipient and premature state, that it cannot be accounted in a higher view than a series of hypotheses, and is not, nor ever will be, in a condition to oppose itself to Revelation; and those alone, who "are wise enough to take the compass of God's sacred word on board their frail geological barks, have the prospect of arriving at any safe anchorage."

The arguments founded on a change of temperature have been refuted by facts. These facts have proved the universality of the Deluge. Cuvier saw, in a cave in France, the bones of a rhinoceros, an animal confined to the torrid regions, and those of a rein-

deer, one inhabiting the coldest regions of the North, side by side; and the bones of the spotted hyæna, a native of the Cape of Good Hope, have been found mingled with those of the glutton, a native of Lapland. What but the Deluge could have brought together animals so distinct in their habits, their instincts, and their native regions?

In the second letter, the fancied succession of creations is ably disproved by an inquiry into the causes of the multiplication and extinction of animals, which are propounded in a manner that comes within the range of every one's research to verify or to refute. The objection to the sacred history, that no Antediluvian remains of man have been found, is very simply answered by the circumstance, that the Antediluvian race was confined to Asia, and does not seem to have been very numerous or very dispersed, and that the rocky beds of Asia have not yet been penetrated and explored, like those of Europe, in quest of them. As Cuvier says, they did not probably exist in those countries where fossil bones have been found, at the epoch of the revolutions which buried them: but he would by no means thence conclude, that man did not exist previously to that epoch. "Perhaps the places in which he dwelt have been entirely swallowed up, and his bones buried at the bottom of the present seas, with the exception of the small number of individuals who have continued the species." From hence, and many other cogent arguments which Mr. Burnett has brought forward, there is manifestly no foundation for the theory of the late creation of man, because his remains have never been found in certain strata where those of existing animals abound. But in many caves of England, France and Germany, and other parts of the world, human bones have been found mixed with those of the rhinoceros, elephant, hippopotamus, deer, hyæna, tiger, bear, and other living species: some also, where there have been no remains of any other animal. Who, then, is in a condition to pronounce that these were not Antediluvian remains? Bertrand Geslin has shewn, that these bones could not have belonged to animals inhabiting those caves, who died there peaceably: and "there is strong evidence to shew, that *the human bones contained in them are of the same antiquity with those of the extinct animal-species mingled with them;*" and that one and the same event entombed them all together. The skeletons of Carnivora procured from some of the early strata disprove the theory which has been indulged about the date of their creation: and the whole shakes that of the order and regularity in the deposition of animal remains.

The reflections, that the head of a common dragon-fly presents a surface for the display of twenty-five thousand lenses, or eyes; that there are animalcules many thousand times less than a grain of sand, which, in proportion to the smallest creature visible by the unassisted eye, are what a fly is to an elephant; that the melt of a cod-

fish contains more animalcules than there are people living in the world—that upwards of two hundred thousand of them could be contained in a globe not exceeding a hair's breadth in diameter—that we must not conclude that these have neither vessels nor other organization, because we discern none; that the crystalline lens of the cod-fish, scarcely larger than a pea, is composed of upwards of five millions of fibres, which lock into one another by means of more than sixty-two thousand five hundred million of teeth—that, if such be the complication of only one portion of the animal's eye, how intricate must be the structure of the other parts!—are evidences of the power and wisdom and goodness of God, which no reasoner can gainsay. A physiological discussion succeeds to these remarks, in which these three inseparable attributes of the Creator are exemplified in every department of the human and animal structure. In the capability of the human body to resist heat and cold, in the adaptations of other animals to particular or various climates, the same attestation of the divine perfections appears. The earth and the heavens are full of the goodness of the Lord, and equally display His power and wisdom.

After having shewn the Creator's provident wisdom in furnishing man with capabilities for animal or vegetable diet, as substantiated by the produce of the soil or abundance of animals in his different locations, the author considers the slow growth and infancy of our species, as intended by the nurture required from the parents to engender affections of the most intense and enduring kind, whilst the contrary provision in the lower animals equally evinces the omniscient beneficence of the Almighty, by enabling them to fulfil the objects of their creation without that unspeakable mental suffering, which the ties of kindred, as rivetted between parent and offspring in the human species, would in this fulfilment of their created design have entailed upon them. His proofs, that all the varieties of man belong to one and the same species, are conclusive, although they run into too great a length for our purposes of condensation. The state of civilization next is well considered. It is shewn that the anatomy of the different varieties varies not:—

(“The whole difference between the cranium of a negro and that of an European is not in the least degree greater, than the difference that exists between the cranium of the wild boar and that of the domestic swine;”) so that the truth, *that God hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts xvii. 26,) is clearly verified; and the book in all its parts is a noble vindication of the Creator's rights and attributes against the *false* philosophy, but real infidelity, of modern geologists.

In these times, in which “the mystery of Iniquity worketh,” and the man of sin exalteth himself above God, and speculations are put in array against the wisdom of the Omniscient, Eternal, and Infinite Being, no work could have been more seasonably published.

It having been proved that man's organization has qualified him to be an inhabitant of all parts of the earth, and the subjugator of every creature that it contains, according to God's express command, the wisdom displayed in the formation of the other creatures is considered, and the nicest adjustment and most perfect harmony in the creation are evinced to be produced by their different powers and propensities. None but God, under circumstances so widely different, and often totally opposite, could in these diversified existences have preserved such excellent order, connexion, and harmony throughout the creation : none, but the Creator of the elements, of the inorganic world, and the vegetable kingdom, could have so consummately adapted to them the innumerable living tribes of the earth, the air, and sea. The admirable balance of each department, and the wonderful machinery of the whole, animate or inanimate, material or immaterial, attest the work of the same infinitely powerful and beneficent Being. All the forms of animal organization, which the common observer may account *essentially* different, are built up of the same parts, modified in each species to its appointed mode of existence. For instance, the hand, the paw, the wing, the fin, the paddle, the hoof, are essentially one and the same organ, each having the same relation to the structures of which they form a part.

The distribution of animals is another curious study. When America was discovered its animals were dissimilar to those in other known countries. The northern hemisphere has the horse and the ass, whilst the southern has the zebra and the quagga. In the southern are many peculiar species, such as the giraffe, Cape-buffalo, and many varieties of the antelope form. The elephant, the rhinoceros, the hippopotamus, the giraffe, the camel, the dromedary, the horse, the ass, the lion, the tiger, and many species of apes, baboons, and other animals, known in the old world, were not found in America. The American species also, the lama, the peccori, the jaguar or American tiger, the agouti, the paco, the coati, the sloth, and others were unknown in the old world. However we may speculate on these facts, the cause can only be referred to the fiat of the Creator.

The provisions made for animals are likewise very striking. The lobster, when alarmed by thunder, &c., has the power of detaching its limbs from its body : many of the radiate sorts can exist after most extensive mutilations, and even give individual life to the detached members of their bodies. In some, too, a lost member has been restored ; and the eye, after having been entirely removed, has been frequently renewed. This experiment was tried on the *lacerta palustris*, in which, after ten months, a new and perfect eye was formed. Cuvier says of the triton (the aquatic salamander), "if a limb be amputated, another limb is reproduced in its stead, with all its bones, muscles, &c. and this takes place several times

in succession." Rede likewise proved the same power of life, but not of reproduction, to exist in the tortoise.

Notwithstanding the great muscular powers which some animals possess, all but man are confined within certain limits. The sea, some zone of uncongenial climate, high ranges of mountain-chains, and the previous occupation of the contiguous tracts by more powerful and inimical races are the principal difficulties which oppose land-animals in their endeavours to extend their boundaries. But some of the larger animals, being compelled to migrate by their numbers, exert themselves to overcome these obstacles: rivers and narrow friths check them not, when urged by danger and want. But the sea in general is an obstacle not to be overcome: hence almost a new character is given to the same genus of animals, and we find three different groups of tropical mammalia, belonging severally to America, Africa, and Continental India. The antelopes of Northern and Southern Africa are also distinctly marked, and not one species has been found common to both: monkeys likewise are confined to particular woods; and are subject to a disease which eventually kills them, when brought beyond the thirtieth degree of north latitude. The same is observed of other tropical animals, particularly lions and tigers.

"The same law which confines the wild goat to the rocks, or the rabbit to its warren and the ground immediately about it, keeps the monkey-tribes prisoners in their native woods, gives the range of the forest to the lion and the tiger, and of the wilderness to the camel and the ostrich; so that, by a wonderfully diversified application of the same elemental parts, the Great Architect has fitted each animal to inhabit some particular spot upon the earth."

The habits and locomotive organs of animals are adapted to the countries in which they dwell, thus shewing the Creator's wise provision for particular ends. This adaptation to countries is effected in various ways:

"The Asiatic and African elephant are distinguished by the arrangement of the ivory and enamel in their teeth. In the Asiatic variety the teeth are constructed for triturating herbage, which constitutes its food. In that of Africa, on the other hand, the teeth have less ivory in their internal structure, because it feeds on the more fleshy kinds of shrubs, which grow only in the tropics, and require less mastication. But the difference between the teeth of the Asiatic and those of the African rhinoceros is still more remarkable. The former animal has two sharp, chisel-like *incisor* teeth in the front of the lower jaw, and two flat or lobular ones in the upper jaw to receive them. This animal can cut the grass or herbage on which it feeds as with a knife on a block. The African variety has no provision of this kind, as its food is more fleshy, and does not require so to be cut."

The wisdom of God is also manifested in the peculiar modes of circulation which he has given to all animals. This too is accommo-

dated to their circumstances : and under this head *hybernation* must be placed. One important end in this economy is the preservation of the animals during the wintry months, when food is scarce ; and it is remarkable, that many which are dormant during the winter in northern countries, do not *hibernate* in more temperate climes. When the bear is never without a supply of food, it loses this habit, and has it but imperfectly even in a state of nature. Animals in hot climates, during a great drought, have likewise been brought under the influence of *hybernation* ; and Humboldt observes that the dry season of the torrid zone corresponds to the winter of the temperate regions, and that while the alligators of North America become torpid through excess of cold, the crocodiles of the Llanos are reduced from want of moisture to the same state. The only known instance of this summer-sleep in warm-blooded animals is the tanrec or hedgehog of Madagascar.

In the natural history of birds we remark the operation of the Creator's law. They are formed for different elevations in the air, as fishes for different depths in the sea, and beasts for various parts of the earth's surface : they are distributed where the food and temperature suit them, and are gifted with migrating instincts to seek both. Tainted carrion is the vulture's food ; and as the air produced by putrefaction, being lighter than common air, ascends on high, so the vulture soars aloft, and coming in contact with the putrified current is directed to its food. Were not the vulture distributed where carrion abounds, infectious diseases would be engendered : thus God at one and the same time provides for the bird and man. On the same principle, the falco serpentarius, or great secretary bird, is found where venomous reptiles abound, and if we sufficiently knew their properties, we should discover equal advantages conferred on man by every species.

The letter on the structure and habits of fishes shews in every page evidence of the Divine attributes exerted in the marine creation, leads us on to fresh wonder and admiration, and, in the contemplation of the Divine operations, teaches us wherein to seek and to find perfection. That likewise on the senses, and that on the skeleton, have a similar tendency. On the instinct of animals the author argues, that, as they perform, without previous experience or practice, things which man would require long study and practice to accomplish, their powers must be immediately derived from God ; for had they the reasoning faculty, their acts prove that it would be far more powerful and exalted than man's. But their actions result from an impulse which the Author of their being has communicated to them. The foresight of the ant, and the mathematical skill and precision of the bee, are direct proofs of the fact. Neither the skill, the foresight, nor any of the admirable contrivances of the inferior creation, can be termed reason : for whatever

manifestations of the higher faculties they may seem to display, they are solely attributable to the immediate direction of their Creator. The Divine superintendence is visible in the peculiarities of the lower species; thus the ostrich has supernumerary eggs around her nest for the support of her young, when hatched, and the cuckoo fixes on the nests of those birds only, whose food is of the same kind as her own, and whose young will be smaller than the young cuckoo. He who cannot in all these things perceive the hand of God, must be blind; he who will not, must be impious.

The Scriptural Studies have discussed some few parts in common with Mr. Burnett's book, but they are far inferior in research, treatment, and orthodoxy. They attach too much importance to the speculations of geologists, and seem to rank the conclusions drawn from their discoveries, as arguments against the periods of the Mosaic Cosmogony. However Mr. Tucker may conceive himself guarded by the term "*practical geologist*," we strongly disapprove of his language—*e. g.*

"They (the opponents) have taken early impressions, and the faith of their forefathers, as the leading principle of their opposition, and imagined with a feverish anxiety, . . . that aught that is contrary to the ancient opinions is injurious to the Truth. But what is this in its naked reality, but the *Spirit of the Scribe and Pharisee* in the age of our Saviour?—the spirit which would stifle inquiry, and bring truth within the narrow circle of their own acknowledged creed."

He then rather profanely proceeds to compare the case to Christianity subverting Judaism, and the refusal of the Jews to receive "the doctrine which seemed to sap the foundation of the old Covenant, and to the force of prejudice which led them to reject even the Son of God,"—the meaning of which appears to be, that we, through the force of prejudice, as culpably reject geology in its opposition to the Mosaic records. If Mr. Tucker, omitting the offensive parts, had qualified his expressions in these places by the tenor of the subsequent quotations, which reconcile the controversy by the statement, that, as the Mosaic history says nothing for or against the notion of prior worlds, from the ruins of which this may have been created, so the appearances discerned by geologists will receive an easy solution without violating the Scriptural integrity, we should not so much have censured him. For then it would in some degree become a question of criticism; nevertheless, we cannot reconcile the hypothesis with our comprehension of the Hebrew terms in the first verse of Genesis. For, *בְּרֵאשִׁית* implies, as we understand it, an absolutely new creation.

Two modes of conciliation are proposed; the first of which is to separate the first verse of Genesis from the rest of the chapter; the second to interpret; the others as two separate acts of creation; the one giving the history of the earth's original creation, the other

of the formation of Adam and the race who now inhabit it. But it is scarcely possible that more forced interpretations of the text can be offered to our acceptance; for the narrative is consecutive, and in every part stands connected with בְּרֵאשִׁית in the beginning—the origin of things. The copula joins the two first verses, and the second and the third—in fact, every verse in the first day; and the other days follow in a successive order, which cannot critically be violated. The citation from Bishop Pearson, that the ancient Hebrews had no word that signified the *world*, and therefore used the Heavens and the Earth, is very odd; yet were the allegation true, the expressions of the text would destroy any inference that might be drawn from it. How the verse can stand “*unconnected in point of time with the succeeding acts of creation*”—how it can be conjectured, from the inspired words, that the earth “*formed in God's own time may have seen a race of beings existent on its surface, nay, it may be a succession of races . . . before the formation of man,*” we are at a loss to imagine. A fearful wresting of the Scripture must take place to give it even a semblance of probability. Into an examination of this hypothesis Mr. Tucker has entered deeply, and has occasionally well refuted some of the wild parts of the theory. The fanciful separation is, however, fully overthrown by the fourth commandment, which states the *creation of the Heavens and the earth* to have taken place in six days.

The conjectures, with which geology has caused the Sacred Narrative to be insulted, have a direct tendency to infidelity. And those who have thus affected to find out the Almighty to perfection in their searches, have loaded his word with imperfections. Of what other description is the following extract?—

“I acknowledge it appears to me that sufficient weight is not given to the fact, in illustrating his writings, that Moses was necessarily obliged to accommodate his revelations in some degree to the knowledge possessed by those to whom he wrote, . . . that, therefore, he made the earth *the primary planet*, and wrote as if the sun, moon, and other parts of the planetary system were created on the fourth day, and subordinate to it.”

The case adduced, of Joshua commanding the sun to stand still, is not to the point; for it is widely different from a history like this entering into details. Nor is it likely that Moses would have falsified the truth for the sake of accommodating himself in these particulars to Jewish opinions, as Mr. Tucker conjectures, when the greater part of this law was opposed to the opinions which they had received in Egypt, and was maintained by severity and penalty, nor relaxed in consequence of their rebellions. It is lamentable that doubt should be thrown on the Bible, if not a denial of it in part implied, for the sake of making the sun, moon, and other parts of the planetary system, created, not on the fourth day, as Moses has written, but on the first, that mere theory may be harmonized

with Scripture. To imagine that the satellites might have been furnished on the fourth, or an adjustment of the entire system might have been effected, not only detracts from the dignity of the narrative, but is obviously contrary to the mind of the writer. How "the veracity of Moses" can thus be *attested*, or how "the edge of the objections which might otherwise have been raised," can thus be *taken off*, is paradoxical. Has Mr. Tucker reflected, that, if he or any other person be privileged to take these monstrous liberties with this part of the Bible, some may be found, who, on equally strong pleas, will take liberties with those parts which are of vital importance? The principle is the same as that of the infidel theologians abroad.

Before the Creation of man, the earth is assumed to have performed its destined cycle, that a period may be found for the admission of geological reveries; that we may have *Præadamites* and whatever else the geologian may desire. But, here again, the regular succession of days, and the authority of the Fourth Commandment destroys the conjecture. In the following pages we discover undeniable traces of a reference to Eichhorn's hypothesis concerning the Codex Elohim, the Codex Yehovah—and Yehovah Elohim, which is found subsidiary to the interpretations offered. As Mr. Tucker admits that the Bible is written on too sure a foundation to be shaken—that it will shine out the more resplendently, the more it is fathomed—that as no benefit can arise from any wild speculations, against which God in our *utter ignorance* has placed before us an insuperable barrier, we must keep within those limits, in which God, for the wisest purposes, has encircled us, so we trust, that he will weigh these truths well before he again proposes inquiries, which have a tendency to destroy all belief in the Bible, which he thus professes to venerate: he may unsettle many minds, but will establish nothing against the narrative.

His Christian Scheme and the Inner Sense are widely different, and are calculated to do as much good as the first part is calculated to do mischief. The last is, however, in many places extremely fanciful. Of the two works Mr. Butler's is immeasurably the best, and should be perused by every one whom the geological crudities of the present day may have disturbed. This and Mr. Mac Culloch's luminous productions, which we some time since reviewed, should be applied to the refutation of this practical neology, and should be consulted as documents, which will ably expose the very unstable foundation on which the objections to Divine Revelation are raised. We have not had space to examine Mr. Tucker's Essay at length, or to bring it to the test of the Hebrew, in which it would be found wanting: but we have written sufficiently to show that it is in many respects dangerous.

ART. X.—*Hansard's Parliamentary Debates.* London. 1838.

THE close of the Session of Parliament naturally calls on the public to review its proceedings. On this subject, we shall make no further apologies; we give our opinions from a sense of duty. While politics continued to be only the fencing matches of the natural leaders of the country, the mere arena in which those intellectual champions sharpened their faculties, and struggled for the harmless prizes of popular renown, the topic might be dispensed with in such publications as the present. But when "politics" have become but another name for questions of public life and death—when the point to be decided is not between the stately aristocracy of a Pitt and the popular servility of a Fox, but between property and plunder—when they constitute, not simply a glittering theatrical display of passions and powers, exhibiting themselves in a temporary costume, on a painted stage, and the whole closing in the fall of the curtain; but violently involve every class of society; threaten the most substantial evils; compel every man above the rank of a pauper, or the mind of an idiot, to take an anxious part; and exhibit in the vista no objects but the scaffold, or the field of battle; then the public writer who shrinks from political enquiry, under the pretext of its being too much a matter of this world, betrays only his indifference, or his indolence. Those sins shall not be laid to our charge; we need make no apologies, for examining into the hopes of national existence. Even as theological writers, we feel this service doubly laid upon us. We ought, by our very remoteness from the whirl of public life, to see the progress of the torrent more clearly, than the multitude who are struggling in its stream. We ought, by the sacred sincerity which we have been taught, in loftier studies, to proclaim, with a force and a fortitude superior to other men, the truth which we know to be essential to all. The simple necessity of summoning the public vigilance to the approach of hazard, implies the guilt of neglecting the means within our power. The trumpet, in the hands of the priest of Israel, was not solely to proclaim the new moons, or give pomp to the ceremonial of the temple—it was to marshal the people. His stand upon the mountains gave him the view of earthly hazard, as well as of the changes of heaven; and when the fleets of Egypt shadowed the shore, or the cavalry of Syria swept the frontier—to have seen the invasion advance, without lifting the trumpet to his lips, would have been not reverence for his priesthood, but treason to his country.

Parliament assembled on the 15th of November, 1837. We are entitled to ask, what has it done during the long interval till August, when it closed? In point of attendance, it was the most toilsome on record. In point of product, it was the most fruitless.

Nothing was done. But was any thing intended to be done? The House of Commons was occupied in generating Irish questions. The House of Lords was occupied in nursing them into shape. When taught to run, they were sent down to the House of Commons, and there put to death. Still, the great end of the Cabinet, procrastination, was accomplished, for the great principle—place. England might be neglected and Ireland betrayed; the legislative throes, for the one, might produce nothing but abortions, and for the other, nothing but monsters; still the *protegé* Cabinet congregated in Whitehall, pampered themselves with the remnants of the patronage left to them by Mr. O'Connell's *delicacy*, received their wages for one half-year more—and all was well.

But we have an additional object in view, in denouncing the Cabinet. We are *ashamed* of them; and we desire to exonerate our country of the shame. Little as we may regard the prejudiced opinions of foreigners, we have too much respect for their just estimate, to suffer their judgment of the British nation to be formed on the imbecility of the Cabinet. If we are proud that "Chatham's language is our mother tongue," we are equally desirous that we should not be confounded in any alliance with the language of the sots and fribbles who now fill the place of Chatham: as well might the dolls in Westminster Abbey be taken for the Edwards and Elizabeths. The Cabinet are not English—they are scarcely men.

The business of Parliament had begun on the 20th, by the Speech from the Throne.—The Speech recommended an Irish Poor Law, —a Bill for the Municipal Government of Ireland—a Bill for the Regulation of Irish Tithes—and the introduction of measures for the more effectual administration of justice in general. Of those four leading features of the Speech, it will be seen that three were directly devoted to Ireland; the fourth, if the mention of Irish justice did not naturally raise a smile, we presume to have had also a reference to that unhappy country; with a cautions reserve, however, of the prison-opening rights of the flippant Viceroy, and of the prison-filling capacities of the General Agitator.

The Irish "patriots" exclaim that their country has not her due share of "justice;" it cannot be denied that she has at least a handsome share of legislation. During the whole of this period, the English business in the House was limited to a few routine bills—the Duchess of Kent's Annuity—the Slavery Abolition Amendment, &c.

The Canada Government Bill, however, was one which cannot be regarded as routine. It was a cruel necessity, forced upon the determination of the Cabinet to do nothing. We have to thank M. Papineau, and not the Colonial Secretary, for this starting of the Cabinet to their feet;—the rifles of the Canadians, not the

vigilance of Downing-street, were the parentage of the bill ; and the astounding sight of Lord Glenelg, with his eyes wide open, was clearly due, not to any impulse of nature in that noble and narcotic personage, but to the bitter exigency of abandoning his pillow, or losing his "situation."

Yet this extraordinary employment of the legislature in Irish questions was not without its craft. The Premier, though a coarse and vulgar voluptuary, loves place ; the Secretary, though a trivial and shallow personage, loves place. Both alike incapable of the manly objects of public life, both are equally keen to the comfort of living at the public expence ; at this moment, are known to be amassing money, both living with a meanness of establishment which throws rank into ridicule : and both *realising* every available shilling of their wages. We can scarcely stoop to the other components of the cabal. They are absolutely on the lowest possible level of notice. They are mere post-horses, ready to drag any pair of Cabinet wheels on any road, to be ridden by any postillion who wears the royal livery, to go from stable to stable just as they are turned loose, and to be bitted by any hand that will feed them. A suit of clothes hung up in Monmouth-street, for the benefit of the first purchaser who will be content with their faded frippery and patched crevices, would be almost too respectable an emblem for their easiness of purchase. They have all the independence of a hackney coach, waiting on the stand for the first foot that will step into it, and then rolling away with its fare—its shattered panels and ragged harness, the very model of shabbiness, squalidness, and decay. But, to such men the Irish questions are of singular importance. They give the appearance of doing something, with the certainty of never coming to an end ; they involve furious speculations, which keep English sobriety in alarm ; and they give weight to a desperate faction, who act as the perpetual bravoës of the Ministry ; Count Spadacino, in his office of Italian Captain of Banditti, would as soon entertain a proposition for cutting down the Neapolitan thickets ; or Fra Diavolo, for lighting the Calabrese highroads with gas—as the Cabinet consent to postpone the Irish questions.

In all those points of view, Ireland is invaluable to the papist Ministry. It is a patient which, perpetually calling out for the doctor, resolves not to be cured. It is, like its Agitator, a professional mendicant, which always has a new calamity and a new cry, which keeps all its ulcers in a state of exasperation, for the single purpose of pursuing its trade, and continually exhibits a call on our purse in the shape of a preposterously crippled limb, or a non-descript disease.

It has another advantage : while it thus gives the pretence of employment to the Ministry, it gives the same excuse for neglect-

ing all the essential matters of empire. While the Premier is concocting salves for the pauperism of Ireland, and the Secretary officiating, as hospital-nurse, by the bed-side of this most importunate of all incurables; who can expect them to act the part of guardians and champions of the British name? The world may be full of menace; France may be hourly drawing an iron chain round our trade in the West; Russia may be planting her cossacks and cannon to exile us from the shores of the East; Prussia may wave her commercial standards, inscribed with a darker interdict than her war-like banners could ever have borne, and repel us from the whole course of the Elbe and the Rhine; Austria may stoop her black eagles over us in the north of the Mediterranean, while France lays us under ban along the southern, and strips us of the whole commerce of the Turco-African States. But where are the British ministers? Closeted with some beggar deputation from the "Sister Isle." What is the occupation of the Council? The manufacture of some meek expedient to meet some insolent demand of Dr. M'Hale, or give new privileges to his "gallant peasantry." What is the great absorbing business of Parliament? Five nights out of the week discussing measures which leave it only doubtful whether Lord Mulgrave or Lord Morpeth is the more consummate trifier? whether there is more knavery in an Irish election or in the hulks? or whether some new firebrand, of Mr. O'Connell's flinging among the fierce inflammability of his papist slaves, is to be regarded as the licensed sport of a patriot and papist, or to be censured by the solemn prosing of a Whig Speaker? Thus the Ministry escape—thus the unequal struggle with all the great questions is avoided; thus yawning negligence and pert frivolity are suffered actually to sit at the head of British affairs; and thus the most pitiful and notorious mediocrity usurps the place of statesmanship. In the mean time, the European tempest gathers, without waiting their leisure: the vessel drives, the thunder rolls round the horizon, the weather grows thick at every point of the compass. Where are the captain, the pilot, the sailors? Hunting mice in the hold! Does any one of them appear on deck—does one bold hand come forth to grasp the helm, or one active foot climb the shrouds? No. They are all between decks, all under cover, all employed in the congenial duty of hunting mice in the hold!

To come to the true question,—What has been the effect on Ireland? When the advocates of the fatal act of 1829 pronounced that the result would be popish peace, we more than doubted. Public good was never purchased by the sacrifice of constitutional principle. When the advocates of the only less unhappy act of 1831 pronounced that its results would be a new alliance of the papists with the constitution, we not less doubted. Papist fidelity was never to be secured but by the chain.

And what is the result? At the close of this system of concessions, which are accepted as a surrender; and of conciliations which, produce nothing but contempt; Mr. O'Connell passes sentence upon the whole, in the following easy terms, in one of his usual "pacificatory" letters to the papists of Ireland:

"I am sick, I am heartily sick, of this political juggle and delusion. It is in vain to watch over the care of Ireland with an uncongenial and unsympathising Parliament. *O what wretches we were, who did not prefer ten thousand deaths to the extinction of our domestic legislature.*"

This, to common interpreters, sounds very like a wish that Ireland, in 1800, had adopted the ancient popish style of abating nuisances. But, for fear that the meaning should be misunderstood, we have, immediately following, the line of politics for the future.

"Irishmen, blessed be God, *there is a remedy.* Whenever you are worthy of being a nation again, *you will be so—you shall be so!*"

This is bold swaggering, quite in the ancient style of the O'Callaghans and O'Brallaghans. But then comes the poltroon and the lawyer—the devoted lover of his own neck, and the keeper on the windy side of justice. "Unmoistened with tears, and unstained with blood," says this soft rhapsodist, "was the first assertion of Irish legislative independence; and such, and no other, must be the recovery of our national rights." Of course, nobody, after this poetic chaunt, can give Mr. O'Connell any hard name; he is merely a victim of patriotic sensibility—a guileless enthusiast, reposing in fond faith on the pacific spirit of his pike-bearing and parson-shooting fellow-papists and patriots. Yet, to prevent their injuries from being actually washed out in their tears, he guards this pacific peasantry against a too confiding reliance on the proceedings of the legislature; and pointedly directs their natural sagacity to consider what measures, out of doors, are the natural papist resources for the worthlessness, treachery, and tyranny, which, in his high opinion, constitute all within. "I distinctly tell you," says this preacher of peace, "that every day convinces me, more and more, that Ireland *has no prospect of obtaining justice*, save from domestic legislature. At present, she is treated by the predominant faction in England, either *with open hostility or hypocritical swindling.*"

We presume that this expressive intimation was not meant to be thrown away upon the Irish priests, peasantry, and pike-men. They can draw conclusions like other men, and the utter impossibility of obtaining justice from the Government and Legislature strongly resembles a call upon the inclinations of a "very injured and hard-swearing people" to obtain that necessary of life *somewhere else.*

We must take it also for granted, that Mr. O'Connell is perfectly unaware of the direct results of calling a Parliament in Dublin. His

simplicity, of course, looks upon it in the light of an amusing procession once or twice a year to the Parliament-House, the Viceroy attended by a squadron of lancers, and the windows of the principal streets crowded with the admiring wives and daughters of her citizens—a few more balls at the Castle; a few more dinners among the members of both Houses; the expenditure of a few more rentals in finery among the Dublin traders, and a few more lawyers without briefs, making a few more thousands a year by a few more places—a revolution, in which nothing is to be spilled but rose-water!

But all the world is not so Arcadian. The Protestants of Ireland know, by bitter experience, what would be the inevitable result of a repeal of the Union. The rigours, treacheries, and furies of popish ascendancy, though now a hundred and fifty years old, have fixed too burning a brand on the nation ever to be forgotten, or to be ever remembered without horror at the idea of their return. They know that a parliament now convened in Ireland would be essentially and almost to a man a popish parliament; the sweeping measure of 1829 having thrown all power there into the hands of popery. They know, besides, that it would be a Jacobinical Parliament; every measure, since 1829, having had the effect of giving the whole representation into the hands of the rabble. Thus they would have in the repeal-legislature two elements of desperate and uncontrollable evil: one hostile to the religion of England, the other hostile to its constitution; one establishing popery, the other constructing a republic; one stimulated against Protestantism in Ireland by all the combined rancour of ignorance, hatred, and persecution, in sight of revenge; the other armed against all Protestant property by the unextinguishable rage of rapine in sight of possession.

Ireland would not only be totally lost, but totally hostile; not merely a sister-island torn away, but an irreconcilable enemy enlisted against the empire. The consequence must be, first, a quarrel between the two parliaments; and next, a war between the two nations. Who shall calculate the blood and treasure which such a war must cost? If England triumphed, millions of money must be expended—perhaps myriads of lives. If she failed, on that day her name was at an end. She must be undone; sunk into a province of France, or perishing by the scarcely less deplorable fate of self-contempt, civil convulsion, and degraded religion—the corruption of all things and all men. And all this gigantic ruin of the noblest country of the earth must be hazarded to please—the ruffian appetite of Mr. O'Connell.

But we *have* yielded to the Irish outcry against the property of the Clergy. To buy off this outcry, we *have* paid the enormous

sum of a million of pounds sterling. And what is papist gratitude? Let us consult the oracle of Ireland again :

"There is another bill (says Mr. O'Connell,) before Parliament, of portentous import to the peace of Ireland—the Irish Tithe Bill. It is said that it is calculated to satisfy the Irish people. I neither think it will nor ought to satisfy them. *It leaves all the enormous abuses of a sinecure Church unreformed and untouched.* It leaves the enormous anomaly of a State Church supported at the expense of an entire people for one-tenth only of the population."

Yet this man and his followers have sworn on the Gospels that they never will impede, injure, or in any way whatever act hostilely against the Church in Ireland. He now speaks, writes, and urges those direct demands for its robbery, and yet he is indignant at being called a liar, and "the father of lies." This *sinecure Church*, is the Church which in Ireland is the sole depository of the Gospel—which alone sustains the allegiance of the island—which alone gives Scriptural education, and which, for ages, has alone saved Ireland from being one swamp of the putridity and pestilence of spiritual tyranny. And this Church, too, paid, *not* by the people, but by its own property, transmitted by inheritance, the oldest in the land; and that property not papist, nor capable of being papist, but by a revolution.

But we have further to see what our miserable Cabinet and our offended country have in return for their conciliatory million. This bill the Agitator treats with even more than his usual contempt.

"This bill (says he) can never be accepted of, even as an instalment of the justice due to Ireland. I am quite *content* to go through the experiment of its conciliatory powers, *if such it have.* But strongly impressed as I am with the doctrine of accepting instalments, yet I cannot consider, and therefore cannot designate, this as an instalment, or an approach to an instalment, of the rightful *appropriation* of the *public property.*"

In other words, he condescends to take the money; indulging his bile at the same time by telling us that we are fools and cowards for giving it; saving his *honour*! by telling us that we are throwing it away, for the papist will give us neither goodwill nor allegiance in return; and redeeming the character of his sagacity, by pronouncing that we must go on until we have nothing more to give. Thus—the only thing which will satisfy the papist will be the utter possession and seizure of Church property. And yet our most miserable of Cabinets offer this man one of the chief offices of the law, and in Ireland too! Crouch to him in the House, consult with him in the Council, harness themselves to his wheels, openly wear the fetters of his slavery; and all for the miserable hope of eating his bread, and the bread of shame, for a few months, weeks, or days more!

Unless the Irish peasant were stagnant as his own bogs, he must have been stirred up from the dregs by this language, followed by this sufferance. And he was so stirred up. The human morass is loosened, and is now flowing over the face of Ireland. The whole of the south of Ireland is already leagued in open contempt of the "conciliation." In evidence of the advantages of concession, of the simplicity of the Irish papist conscience, and the holy honesty of the "grand pacificator," we gather such *hints* as the following: (*Kilkenny Journal*, July 14.) "We, the undersigned, request you will convene a meeting of the landholders of the parish of Blackheath, to petition Parliament for the *immediate and complete extinction of the Irish Church Establishment*, as the only means now left to prevent a *Civil War* between the two kindred countries—a calamity which may Heaven, in its mercy, avert!" This requisition is to the churchwarden of the parish, with which the worthy churchwarden complies, probably knowing that a bullet through his brains would be the first mark of papist disapprobation in case of his refusal. He accordingly summons the meeting at—we presume for effect—"the ruins of the parish church"—one of those decayed structures which, if those landholders had paid their debts, would have been no "ruin."

Then comes another summons, in the true patriotic style: "Up and agitate! attend the great meeting at the *Race-course*, on *Sunday* the 15th, and record your determination not to *submit* to the *payment* of tithes in *any shape*!" This requisition is for a meeting, nominally of the Borough of Shillelagher, but practically intended for a gathering of all the ruffianism far and near.

But, we have larger proofs of the same loyal spirit. An anti-tithe meeting, attended by a vast mob, was lately held on a hill called Cappena; at this rabble assemblage, the Viceroy, the delegate of Mr. O'Connell, was actually the subject of a vote of thanks, which, if this Viceroy had any sense of the national results of such receptions, he would have been so far from "graciously receiving," that he would have flung it into the fire. But the new Marquis is all graciousness: and he actually transmits to those ragamuffin settlers of the State his formal acknowledgement:

"Sir, I have laid before the Lord Lieutenant your letter of yesterday's date, with a copy of the resolution which accompanied it, and I am to convey to you his Excellency's thanks for the favour of the communication. I have the honour to be, Sir,

"To Thos. Cloney."

"C. Yorke."

We remember to have seen the name of a Thos. Cloney among the rebels of 1798, a fugitive, and pardoned by the weak policy of Government. Of course, we cannot trace this pardoned rebel through his subsequent career of obscurity, so far as to identify

him with the rabble correspondent of the new-fledged Marquis. We presume the discovery would make him only more valuable to the Noble Novelist and Radical. "Et vitula tu dignus."

We also presume that his Lordship must be charmed with the echoes of this string of the Irish harp; if it thus continues the tone. The meeting of Shillelagh was held on *Sunday* the 22d—Sunday being the especial day which popery is pleased to desecrate, in all countries, the Racecourse being the appropriate place. At this meeting the following resolutions were adopted:—

"That we view with astonishment the conduct of the present Government, in other respects paternal, who are hurrying through Parliament a bill for the perpetuation of the oppressive, unjust, and insulting impost of tithes, under the commuted name of rent charge, against the *fixed determination* of the overwhelming majority of the Irish people, so often and so emphatically expressed, never to cease from the most energetic and persevering, but legal opposition to tithes, while a remnant thereof, under any name, remains in the country, or on the statute-book."

"That the tithe system in Ireland is contrary to the fundamental principles of justice and equity; because, while much is extorted, nothing is given in return. That it is a gross infraction of the rights of conscience, because it coerces men by the sword, to maintain an *alien* Church and Clergy, and that it is *derogatory to Christianity*, founded on injustice, upheld by oppression, and stained by human blood."

"That a stock-purse be forthwith opened in each parish, for the relief of all who may suffer unjust oppression from the exaction of tithes."

"That the petition adopted at this meeting, be forwarded to Captain Bryan, and that, at its presentation, the Hon. Colonel Butler, Mr. Hume, and Mr. O'Connell be requested to support its prayer, and to state most distinctly, in their places in Parliament, our disapprobation of the bill now in progress through the House, and to record their votes against it."

So much for the fidelity of papist engagements—so much for the obligation of a papist oath. This was in the county of Kilkenny, where they have a Bishop (!) and so forth. Do we hear of any one of their prelates or priests remonstrating with them on those atrocities? Not one. They look on. In the spirit of Mr. O'Connell's moral, "wait awhile boys!" *they* wait; satisfied, that they will not have to wait long. They see the mine already charged: the train laid—and now they comfort themselves that nothing is wanting but the spark.

Another meeting at Ballinrobe, said to be "attended by 20,000 of the peasantry," carried similar resolutions in the most triumphant style of uproar. *The Kilkenny Journal* thus exultingly commemorates this "march of mind:—"

"The brave men of the county of Tipperary have joined the compact entered into by the counties of Kilkenny, Wexford, Carlow, and Kildare, against the impost. In truth, we anticipate that the glorious work will be only commencing in the neighbouring

counties, when it shall have ended in this." It then gives the names of five baronies which have already met. It further announces—"that the barony of Cranagh will assemble on *Sunday*, the 29th, on Knockroe Hill. It will be a splendid meeting. Three more baronies are called on to have similar displays, and thus the whole county of Kilkenny will have declared itself," against what?—against the most solemn public promises made by the whole papist body for more than half a century, perpetually renewed whenever they had any object to gain from Protestantism—renewed with still more stringent and voluntary formality in the year of the Emancipation, and then and since personally taken by every papist representative and Lord, on his entrance into Parliament—a solemn oath, before God and man, never in any manner whatsoever to infringe on the property or privileges of the Established Church. And yet here we have the penalty of our fatal and foolish reliance on papist declarations, the utter nullity of all obligations on the papist conscience, the boasted contempt of all "securities," and the full and fierce determination to rob, and thus to destroy, the Protestant Church, and with it Scriptural Christianity in Ireland. Who can doubt that this fall would be the preliminary to replanting the dominion of the foul, ignorant, and sanguinary Church of Rome in England?

In the matter of comment on those principles, we have the speech of the newly-made Attorney-General for Ireland, at his late election for Clonmel. This chief law adviser of the Viceroy appeared at the hustings, attended by *two popish priests*, one as his proposer, the other as his seconder. The omen is propitious for his impartiality in Protestant affairs. After various observations, for the purpose of reconciling the peasantry to the tardy movements of the Cabinet, on the "wait a while boys" principle, the lawyer adverts to the insolent and rebellious agitation which is now inflaming the country against the Church—of course without a syllable of reprobation:

"Let the tenantry of Tipperary (says he) who are now about to assemble in large masses throughout the county, for the purpose of concerting measures for the redress of their tithe *grievance*, know, that by the Tithe Bill, introduced by her Majesty's Ministers, the burthen of tithes is henceforth and for ever removed from the Catholic occupier of the land, and placed upon his Protestant landlord. You understand me, of course, to speak of the occupying tenants of the country, as being, except in a few districts, exclusively Catholics, and of the landlords of the country, as being for the largest portion Protestants.—(*hear and cheers*).

And this is the only clear part of the learned person's speech. The proprietors of the land, to the amount of nineteen out of twenty, being Protestants, and being the true and actual payers of the Protestant tithe: the papist tenant getting his tenure so much the cheaper for the portion of tithes attached to the land; a portion

which he will henceforth have to pay to the landlord instead of the clergyman; he will be forced to pay to the uttermost farthing, instead of in the lax manner, and with the knavish deductions, which, in almost every instance, characterized his payment. This the tenant will feel at the end of the first six months to his astonishment, and still more at the renewal of his lease. And what will be the natural result? If agitation can change the course of the tithe, will agitation lose all its powers at once? Will not the tenant discover it to be at least as much an insult to pay twenty shillings to the landlord, as to pay ten shillings to the clergyman? If the pike and the torch could pay off the parson's arrears, will those vigorous instruments of finance be forgotten when the business is to pay off the landlord's? Cannot gentlemen in blue coats be piked, shot, and stoned to death, as well as gentlemen in black? Or, if the midnight murders and daylight musterings of the peasantry have succeeded in keeping a million of money in their pockets, which were due to the Clergy; and extorting from a Whig Cabinet, and a duped and insulted nation, a million to fill up the vacancy; will the spirit of meekness and oblivion alight with such opiate wings on the eye-lids of the Irish peasant, that he will forget his "new way to pay old debts," and see two millions for one going into the pockets of the landlord, and all this without a new experiment on the grand scale? Time will tell, and tell it to the surprise of the Cabinet, and the other silliest of silly persons who rely on papist faith, and expect money from men who have learned to coin bullets.

But the "appropriation clause" is omitted in the bill. True; but the pro-papist Attorney-General comforts his hearers with the announcement that the whole business is a Ministerial mystification, and that the principle which many, at least as wise, as manly, and as learned as this lawyer, have plainly pronounced to be downright robbery, has been not only affirmed by Parliament, but is in practical operation! Lest any honest reader should question that any man should have the audacity to make this declaration, here are his words—

"Let that taunt (of the omission of the appropriation clause in the Bill) be answered by the *fact*, that, at the very time when they so introduced their Tithe Bill, the Ministers actually re-asserted the principle of appropriation, when they divided against Sir Thomas Acland's motion. * * * But let the taunt be further answered by the *fact*, that the Tithe Bill, which so omits the appropriation clause, at the same time *practically enforces its principle*, by abstracting 25 per cent. from the income of the Clergyman, and *putting it in the pocket of the landlord*." The orator concluded by these pregnant words: "Let me congratulate every Catholic occupier of the soil throughout Ireland, on his anticipated emancipation from the obligation to pay tithes to a Protestant Clergyman!"—(*Times*, July 24, 1838.

And this is the public language of the first law officer of Ireland,

the chief legal adviser of the Viceroy, the principal arbitrator in all matters relating to the Church in Ireland, frequently acting with the full influence of a Judge, and naturally succeeding to the Bench. "*Væ victis.*"

We have pronounced, that all attempts to pacify Popery by sacrificing Protestantism have failed; that we have thrown away the treasures of the Constitution to buy contempt, and have broken down the bulwarks of the State only to invite danger. But, let us take the evidence of their effects in Ireland itself, in the portions most exclusively popish. The most savage region of the European continent, or even of the western wilderness, does not exhibit so pregnant a catalogue of horrors. Murders are the work of every day—conflagrations the work of every night; the whole frame of society is unhinged; law set at open defiance; religion only a watchword for blood and treason. Why is all this? Popery has obtained all that it ever demanded of the legislature, and more: it is already rapidly engrossing all place and profit in Ireland; it commands the elections, which command every thing; it commands the English Cabinet, which commands all that is corruptible in the country; it lords it over the legislature; it makes and unmakes Administrations, and it feeds upon them all! Yet the peasant atrocities of Ireland are more numerous, more desperate, and more irrestrainable than ever. We are to remember, too, that those horrors exist in a country almost wholly agricultural; and that agricultural countries are habitually the most peaceable, simple, and free from crime of all kinds. The few temptations, the day of labour, the early hours, and the domestic habits of the agricultural life, are all hostile to turbulence. It is in the heated life of cities and the polluting society of the manufacturing towns, that the human character tarnishes—that man imbibes the feverish corruption of public immorality, and that he is trained alike for the robber and the rebel. Yet the Irish cabin out-pollutes, out-raves, and out-rankles them all.

We shall give a single fact of this order, in illustration of the kind of spirit and the kind of atrocity which the combined work of popery and rebellion has generated in Ireland. It is not simple rage, nor simple revenge—it is neither the sudden brutality of drunkenness, nor the sudden wrath of a barbarian sense of wrong: it is the cool, deliberate, calculated scheme of blood; the design is as calm and regular a system of slaughter as ever was hatched in the brain of a Jesuit, and the execution is carried through with the remorseless steadiness of an Inquisitor. The fact alluded to is beyond all doubt. It was the subject of two trials in the Irish courts of law, and it remains of course on public record. A family of the name of Shea, in the neighbourhood of Clonmel, were devoted to massacre in those secret councils. The murderers were summoned, and they met for some nights at a lonely cabin, or public-house, among the hills, to arrange the massacre. Their intentions were

scarcely concealed; for the wife of the landlord easily discovered them, and knew that murder was to be done, and on whom; but, apparently from dread of the consequences of discovery to herself, she kept her terrible secret. On the night settled for the deed she could not sleep; but crept from her bed, hid herself behind a bush, and saw the assassins pass by, armed, marching by *threes*, so regular was the discipline; one of them carrying a lighted peat. She soon after saw the smoke rising from the house of the unfortunate Sheas, and heard the shots fired. In that house a whole large family were burned alive, the murderers firing at every unfortunate wretch of the inmates who attempted to escape, flinging them back into the flames, and even dancing and scoffing while they burned! One of the females had been delivered of an infant in the midst of the flames. The mother and child were alike reduced to cinders!

Yet such was the intimidation exercised in Ireland, that it was two years before evidence could be procured for the seizure of any of the actors in this frightful tragedy. And even this evidence was obtained almost wholly from the startled conscience of the miserable woman, who said, that from the night of the murder she had never been able to sleep soundly, but had constantly left her bed in horror, and gone to walk round the ruins of the house. The facts were originally stated in confession—one instance among the very few, where that custom has been subservient to the ends of justice—and several of the murderers were found guilty and hanged.

The whole catalogue of Irish crime is to be exclusively referred to the arts of the unspeakable villains who have used the peasantry as the tools of their personal profit. The hatred exhibited against the Protestant is *not* a natural feeling of the Irish peasant. Where he is not expressly and systematically infuriated by political traitors, he lives on kindly terms with the Protestant, whether layman or clergyman. He is no theologian, he is no sectarian—he takes his religion on hearsay; and as he is allowed to follow it without the slightest molestation from either the law or the Church, he has neither the sense of persecution nor the desire of revenge. But then comes the conspirator, who dilates on his poverty, harangues on his wrongs, and offers him the incentive of national plunder for national rebellion. To reconcile his conscience to the crime, he offers this plunder in the name of his Church, and thus the robber is declared the patriot, and the man of blood is the champion of the “holy cause.”

Does the priest interpose? In instances of great public outcry, he sometimes gives a short exhortation from his altar against riot; and probably nullifies it next day by some furious harangue at the hustings, or edifies a mob-meeting with an anathema against the payment of the Established Clergy. To restrain the progress

of crime, his refusal of absolution alone would act most powerfully on the populace. But he never refuses absolution; and the murderer, washed from his homicide to-day, only proceeds with a lighter pace to commit homicide again to-morrow.

We solemnly tremble at the prospects of a country which contains such principles; the miseries which spring from them in the passing hour are perhaps the least of her inflictions. We cannot look upon them with the vague and wordly hope supplied by the vague and wordly experiments of mere politicians. We see a vast territory overspread with perpetual riot; the high advantages of a proximity to the most civilized, prosperous, and intelligent country of the earth, turned into irritation; and the purest system of laws ever devised for national peace perverted into a source of evil: for the sword of a Tartar chieftain would make a safer and more tranquil state of society.

Above all, we see a deadly superstition actually cleaved to, worshipped by all the ignorant homage, and sustained by all the heated animosities of the people, and this in the sight of the most authentic, free, and purified form of Christianity. Does it require a voice from heaven to pronounce the growing calamities and fearful fate of such a country? Does it require some "one risen from the dead"—some awful shape of other worlds, to denounce the agonies reserved for wilful guilt, and desperate indulgence in hostility to Heaven? Our only astonishment is, that Ireland has not already presented to the world an example of the last vengeance that leaves of guilty nations nothing but their memory and their moral; that it has not been flung into some furnace of affliction, where the purpose is not to purify, but to consume; that its sullen and polluting superstition has not been buried in its carnage, and that priest and populace, deluder and deluded, have not been stricken together into dust and ashes.

"If Baal be God," follow him. When we see the priesthood of popery, their haughty assumption, their political intrigue, their popular chicanery, their religious ignorance; and see the inveterate, closely combined, and sanguinary bitterness which enlists them against the simplicity of Protestantism, we have involuntarily before our eyes the solitary trial of the faith on Carmel—the prophet of Israel, standing alone against the arrogant priesthood of Ahab and idolatry. We see in that fierce superstition the true cause which brings the drought on the land—the moral plague which extinguishes its life—the daring offence which makes all the bounties of nature worthless, and turns the past deliverances into a new summons to national ruin.

When the great Roman poet would describe the deepest suffering of a country, at once debased by superstition and torn by political intrigues, he gathered the images of evil into these nervous lines—

"Nobilitas cum plebe perit, lateque vagatur
 Ensia, et a nullo revocatum est pectore ferrum.
 Stat cruor in templis, multaque rubentia cæde
 Lubrica saxa madent; nulli sua profuit ætas."

The language used by Lucretius, in the wildest age of heathen fury, might be the motto for the brow of "emancipated" popish Ireland in the nineteenth century of European civilization, and in the full light of Christianity.

But, to set this question at rest, we are supplied with a statement of crime during the last two years in Ireland, marking its nature and *increase*, from the Government returns. Nothing can be more expressive. It could not be rivalled in Barbary. We doubt if any pashà of the most homicidal region of the Turkish empire ever had such a return of a year's government to make to his Sultan; and we as little doubt the nature of the rescript which any one of those imperial men of the sword, from Mahomet the Second to Mahmoud, would send back by the swiftest Tartar in his service to the worthless pashà:

	Crimes in 1836	In 1837.	Increase.
Murders	219	238	19
Firing at the person	68	91	23
Attacking houses	346	529	183

We now come to the performance of justice on those points:

In 1836 there were 23,891 committals.

In 1837 there were 27,396 committals.

Making an *increase* of 3,505

But how many were the *convictions* in this improving system of tranquillization?

In 1836 the Convictions were 16,110

In 1837 they were—but 10,529

Making a *decrease* of 5,581

We come to another sign of the times. [The Government *Gazette* blazons forth a constant succession of rewards for "information leading to conviction." What is the effect of this ostentatious vigour of justice? The rewards *offered* for this purpose in the two years, 1836 and 1837, amounted to £520. The rewards actually claimed amounted to £19, thus leaving £501 unasked for. The fact, palpably, being, that they dared not be asked for: the evidence for the crime would be butchered without a moment's hesitation—and thus justice is done, under the happy system of tranquillization, conciliation, and O'Connellism.

On the face of this undeniable document, offences of the most desperate nature, aiming at the very foundations of society, and notoriously instigated by political and popish objects, have increased within the

last year in a ratio of much more than *ten* in the hundred ! It next appears, that while crimes and the consequent committals have thus startlingly increased, convictions have decreased nearly *one half*, or about seven thousand in sixteen thousand ! While of the Government rewards for bringing even a fractional part of all this mass of villany and bloodshed to justice, not quite one five-and-twentieth part has been claimed ! The obvious conclusion from those premises is, that the cause of justice is all but wholly obstructed in Ireland, by the system of atrocious organization adopted by the Popish peasants for the intimidation of evidence, against the attendance of witnesses at the trials, and the integrity of jurymen. In this we blame, not the mere holder of the Irish Government, who is simply a Marquis and a dependant, a well-dressed, dancing, and essenced gentleman of the bedchamber. He can do nothing, and was never expected to do more. But we condignly blame the fierce, factious, and assassin system, engendered, sustained, and stimulated by popery in Ireland. Mr. O'Connell's Viceroy has now been exactly three years and a half in Ireland ; he has done all the duty for which he was sent ; he has been as meritorious in the eyes of the mob, as of the Court dancing-master ; as active in opening the prison-doors to unlucky patriotism, as in exhibiting the newest fashions of the newest tailor ; as assiduous in cultivating their holinesses, the popish bishops, as in collecting Irish sentimentality for his next novel. But still, crime advances and justice retires ; blood and burning are the land-marks of civilization ; and popery, at once subtle and savage, professing new-born allegiance and acting inveterate rebellion ; enlightening the land with the torch, and convincing it with the dagger ; bowing sycophancy at courts, and proclaiming war at the altar—Popery is the Lord of the land.

But the subject still teems. Emancipation has flooded Ireland ; not like the waters of the Nile, to fertilize and then leave it to the sun, but to corrupt and cover the soil ; a new brood of bloodsuckers springs from the swamp, and gnats and vipers usurp the place of men. It is one of the deepest sources of our disgust in the entire of those transactions, that they systematically debase the public character. We can make as large allowance for enthusiasm, as the most ardent admirers of public excitement. We should almost expect some extravagance in the first sense of full emancipation, however slightly felt the fetter ; but we should expect to have seen it in some elevation of the national figure, some gallant grasping after lofty objects, some new passion even for exaggerated dignity. The fable of the Titans, storming the skies from mountain tops, and justifying the madness of their rebellion by the grandeur of their assault, is only the emblem of those feelings—the intoxication of the nobler order of minds in the first glowing cup of freedom. The brilliant ambition of the Greek republics, like young eagles first

conscious of their wings, and disdaining to soar but to the sun, or to sport but in the lightnings, was only the natural and noble extravagance of an immature liberty. Even the wildness of French republicanism, like the son of Apollo, mounting the chariot of light only to confuse the day, and driving its horses of fire only to set the world in conflagration, had in it something to fill, if it startles the mind—something bold, vast, and vivid—something that increases our conception of the powers of man. But in these Irish transactions, we find no force of character—no saliency of spirit—no disdain of the ground: all is mean, creeping, cold; the success of the temptation is only marked by the baser tendency of the tempter: the serpent, once the beast of the field, is struck into the reptile, and his nature is thenceforth to trail along the ground, from which he is to rise no more, and to eat the dust on which he once trod. Lies, detraction, and dishonesty, once the usual means of the popish conspiracy, are now its only resource. What it dares not obtain by bold enterprize it obtains by degenerate stratagem; what it has not the courage to contend for, it corrupts by its slime, and then steals; what it cannot master by its strength, it poisons by its calumny, and breathing on it—has the corpse for its own.

With respect to the Irish Church; the old pretences to moderation and sufferance, are now at an end. Its property is distinctly demanded; and, as with the papist no violence is ever complete without adding falsehood, we are told by the popish clamourers, that they are only claiming an original right. Thus the Agitator, in the plenitude of his fiction, pronounces, that—

“The Church property in Ireland was a property left by their (Roman) Catholic ancestors to the people Could they suppose that an Act of Parliament would blot out the ancient recollection that the property originally belonged to the (Roman) Catholic Church? It could not, and the recollection would *remain for ever*.”

Passing over this habitual contempt for Acts of Parliament, the only authority for making laws among us, what is the fact? It is, that the property of the Irish Church never was bequeathed to a Popish Church. And this fact Mr. O’Connell and his echoes must perfectly know, unless they shall acknowledge that they have spoken in the spirit of willing ignorance, or reckless falsehood.

The aversion of the ancient Church in Ireland to Romish tenets was even so notorious, that it formed the theme of the leading authorities on heresy. Thus we have Bernard describing them as not even worthy of the name of a Church; “Pagans and not Christians.” On this subject, however, his definition of their crimes acquaints us with his conception of what constituted Popish Christianity:

“Christians in name, (says this grave advocate of Rome), they are pagans in reality: *for they neither pay tithes nor first-fruits*; they do not enter into legitimate marriages (marriages according to the Romish ritual);

they make no confessions; they neither use penances, nor have they any one to appoint them. Of that most salutary rite of confession they are either ignorant or neglectful.”*

But we have sufficient proof that the early Irish Clergy abhorred popery, in the unquestionable fact, that they were students and zealous propagators of the Scriptures in their schools and among the people (Bede). That study must have settled all doubt on the baselessness and usurpation of Rome.

Christianity was planted in Ireland, perhaps, in the first century—the first recognition of the papal supremacy was not made till the twelfth! The Bull of Pope Adrian, to Henry II., sanctioned his invasion, for the declared objects—“*To enlarge the boundaries of the Church of Rome; to plant Christianity, to root out heresy, and to demand tribute from the people for the Roman see.*” The heresies which thus required the intervention of Rome, and the direct permission of the “Head of the Church,” to Henry, his “beloved son,” to carry his will into execution by fire and sword, were all as contradictory to the Romish tenets, as they were conformable to Scripture.

The original Irish Church rejected the doctrine of prayers to saints and angels, auricular confession; absolution; services for the dead, the refusal of the Lord's Supper in both kinds to the people, the refusal of the Scriptures in the native tongue, and the use of images in the churches.

The other chief practices of Rome were evidently either unknown, or distinctly repudiated—transubstantiation, consecrated unction in baptism, the worship of the cross, and indulgences.

The repugnance of the Irish to admit those Romish principles of which they had any knowledge; was so notorious, that it forms the subject of perpetual complaints by the Romish writers of the period. We thus find the papal legate, Gillibert, in the 11th century, publishing what he terms, “*The Canonical Customs of performing the Offices of the whole Ecclesiastical Order,*” and in it assigning, as the reason for his work; “*that those different and schismatical orders; by which almost all Ireland was deluded, might give place to one Catholic and Roman Office.*”

The desire of extinguishing doctrines thus equally conformable to Scripture; and hostile to the corruptions of Popery, had long excited the Church of Rome. This was to be accomplished only by establishing the papal supremacy; which at once augmented the dominion; and established the doctrines. For this purpose, Gillibert was sent to Ireland in 1127. The attempt then failed. It was renewed in 1140, and again failed. It was renewed the third time by the papal legate commissioned by Eugenius III., and in a convocation of the Clergy held in 1172, at Kells, it finally succeeded; the Pope being then first recognized as the head of the

* Bernard. *Life of Malachi*. c.c.

Irish Church. But even then a portion of the Clergy totally rejected the acknowledgement. That the acknowledgement was alike unpalatable to the people and the Church, is sufficiently evident from the tenor of Henry's letter to Adrian, that letter stating, "That, as the Irish were *schismatics and bad Christians*, it was necessary to *reform them*, and compel them to acknowledge the papal authority, which *they had hitherto disregarded*, and that the most probable mode of affecting this purpose was, to bring them in subjection to the Crown of England, which had ever been devoted to the Romish See." This is unanswerable.

If Ministers had any one great public object in view—any great and novel principle to infuse into public affairs—any great operation to effect on the diseases of the State, we might largely forgive them for the shifting, perplexity, and ill-success of their career. To obtain bold ends, hazardous means might be suffered; and the trembling and awkwardness of men venturing upon perilous experiments, for the sake of obtaining noble results, might be only human nature, and be allowed. The inventor of gunpowder might be forgiven for the hazard of blowing-up his study and himself, when the invention was to change the face of society. If the labours of the Cabinet were directed to realizing some brilliant theory of government at all risks; to striking out of the vulgar paths of government, and bringing home some illustrious instrument of power and knowledge; to discovering some new moral and political world, as an accession to the influence and name of Britain; or, like the ancient hero, to daringly snatching the flame from heaven, and shooting a new life into the cold and imperfect form of empire; we might be less contemptuous of their artifice, their giddiness, and their bewilderment.

But they have no palliatives of this order. Their object is simply, to keep themselves in the yearly receipt of large incomes from the public purse, and to keep themselves in it as many years as they can. For this most humiliating of all purposes, they are perfectly willing to submit to the most humiliating of all means: "Strike, but hear me!" was the gallant appeal of a warrior and a statesman in the crisis of his country. "Scorn, but pay me!" is the parody supplied by the tribe of menials who now fill place in England. What if every hour begets some new slight on the part of foreign powers? It must be smiled or shrugged away. A diplomatist is sent out to deprecate, where a fleet should be sent out to dictate. A skirmish of protocols follows, and the affair ends with a speech of the Foreign Secretary, after a delay of half the session, explaining nothing but that six months have elapsed—that the demand of the aggressor has been conceded—and that he shall have another speech to make in explanation of his present one, in six months to come. Nothing can be more unquestionable than that this diplomacy is rapidly degrading England before the eyes of Europe.

"Quæ regio in terris nostri non plena laboris,"

What Court of the Continent has not seen this slippered, purblind, and decrepit diplomacy smiling and sliding through its levees, showing off its superannuated graces before contemptuous Cabinets, and after undergoing the whole ceremonial of burlesque acquiescence and real refusal, returning in fretful vivacity to exhibit its success in some new badge at its button-hole. It has been thus tottering round the European circle of dinners and dances for years. The most daring and unprincipled violations of public law and British interests have been perpetrated.—We have begged our way from Court to Court with the spirit of a pauper, and with the treatment of one, we have been passed from parish to parish, till we were turned home again. Have we gained one effectual object of all our remonstrances? Russia is covering the seas with fleets which threaten our existence.—Has our eloquence induced her to lay up a single ship? France is filling her new empire of Algiers with forces, which promise to efface the recollection of Mohammedan piracy by French ravages.—Have all the notes of the Foreign Secretary brought back a single musket? The Russian despot, with the madness of an ambition which almost a quarter of the globe for the basis of his throne cannot satiate—at once fixing his grasp on new dominions at the extremities of the world, and in the centre—at once grasping California and Constantinople—at once trampling unhappy Poland in the dust, and reducing Persia to vassalage.—Does he pause a moment in that dragon-flight, to listen to the remonstrances of our envoys breathlessly running after him? But, what has been the restless, craving, and incessant progress of this power, so eminently dangerous to the peace of nations?

In 1772, by the infamous partition of Poland between Austria, Prussia, and Russia, the latter obtained the palatinates, since called White Russia. Poland remained with 8,000,000 of souls.

In 1793, at the second partition between Russia and Prussia, Russia obtained one half of the remaining territory of Poland, with 5,000,000 of souls.

In 1815, the Duchy was erected into a kingdom by the Congress of Vienna, and has since become a Russian *province*!

On the side of Sweden, Russia obtained the provinces of Courland, Esthonia, Livonia, and Finland.

Since Peter the Great to 1812, Russia obtained from Turkey provinces extending along the Black Sea to the Danube and the Pruth, covering 4,517 geographical square miles, with 1,902,000 souls.

The Tartar and Cossack conquest gave her 3,289,000 souls.

In Asia, she has lately gained a portion of Armenia and Georgia, with provinces to the west of the Caspian, extending to the Araxes, and provinces east of the Caspian, extending to the Gulf of Balkan.

She is at this moment, in defiance of all right, and in scorn of all remonstrance, carrying on an exterminating war against the brave and unfortunate Circassians.

At the accession of Peter the Great, Russia had but 10,000,000 of souls. She now has, including Poland, which she has wholly absorbed, and which she is compelling to wear the Russian habit, and speak the Russian language, the immense population of 63,000,000 of souls ! in an unassailable territory, and in the midst of the feeblest powers of Europe and Asia !

“ Exoriare aliquis.”

Spirit of Chatham ! what indignant feelings would have kindled that true British heart, to have heard some soothsayer of ill-omen predict that the time would come, when the thunders of England were to be wielded by a race of pigmies. Spirit of his illustrious son ! what a torrent of lofty scorn would have burst from those patriot lips on the first suggester of submission to the craft and cruelty of the foreign aggressor ! With what stern abhorrence would he have scourged the Councils which sent the rights of England, like the Roman exile, to sit by the hearth of the enemy, and supplicate the reception which “ Coriolanus ” might once command ! And what is the key to all this time-serving and timidity ?—to this lynx-eyed keenness at home, and this easy shutting of the eye to the most pressing hazards abroad ?—Vigour would disturb the general somnolency, and it is only while the nation sleeps, that imbecility can be suffered to rule.

But it is not only to the wearer of the blushing ribband that this principle is the breath of his nostrils. It flourishes through the whole cabal, pervades the glowing circulation of the courtly Premier, thaws the frigid arteries of the Home Secretary, and penetrates even down through the minute configuration of those treasury clerks who complete the formal inanity of the Cabinet. The illustrations crowd on us from so many quarters, that we are forced to select, and we shall select one from the general object of assault—the Church.

On the 19th of April, 1835, Lord Melbourne declared, in reply to the question of the Duke of Buckingham, on the “ Appropriation Clause ”—“ I have no hesitation in declaring to the Noble Duke that *I hold myself bound, and pledge myself to act upon the principle of the resolution adopted by the House of Commons.*”

If anything could pledge the Premier, this must have done it. But we gain a more enlarged—we could not gain a more explicit—statement, the year after (July 25, 1836,) in reference to a motion by Lord Lyndhurst; for the expulsion of the clause :

“ I shall observe,” said the Premier; “ that if the Noble Lord shall succeed in removing those clauses from the bill, I beg to state that I shall consider the measure, as virtually *destroyed*. If the House shall omit those clauses, I shall wash my hands of the bill, and shall not persist in the measure deprived of that principle, to which, indeed, *I am pledged*. I shall tell the Noble and Learned Lord, that I and my colleagues *stand upon this principle*. We stand upon that to which we are pledged,

and if we are not longer sustained in the maintenance of that principle, *we are immediately ready to resign the office which we hold.*"

Further to enforce his fact, he declared that he then stood up to avow his adherence to the "great and decided principle" of the bill which he had adopted, which he had *determined to abide by*, and from which he could not depart without a *necessary sacrifice of his character and reputation*; the success of which he firmly believed would be beneficial to the country, and which he and his colleagues were firmly determined to stand by." His Lordship doubles and triples his sentiment on the occasion. "Not only in point of *honour*, but in point of *feeling*—in point of every regard which they could consider binding on themselves, as public men, he and his colleagues felt bound to adhere to the principles and the letter of the resolution."

In quoting this language, we make no remark on the flat, foolish, and confused phraseology usual to his Lordship, on the bungling repetitions, or the bewildered logic. *But there is the pledge.* We ask where is the performance? Is the Noble Premier now "whistling to vacancy" at his country seat, or occupying himself in his congenial pursuit of scribbling *billets doux*? Is he lounging about the avenues of that Whitehall whose offices are to know him no more? or grieving over the deficit of his quarter's salary on the back benches of the House of Lords? No. The clause has been withdrawn!—the bill has gone into the world without it! It is in action, in scorn of him and his. The babe which he disowned has gone forth with his name, is fed from his knee, and my Lord receives the wages of its nursing, smiles complacently at the congratulations on his performances, and is ready to adopt it for his own—provided the service shall be remembered in his wages. Is not this man already a papist?

But the same spirit predominates in them all. The Appropriation Clause was so happy an embodying of the principle of plunder, that it was naturally a *sine qua non* with the Irish faction. The Cabinet, in due submission, received it with an outcry of delight. Little Spring Rice was instantly despatched to illumine the rather despairing visages of his Irish friends, by waving this new firebrand about his head, and all was acclamation. The shout came back to Whitehall, and all was triumph. The clause was declared to be not only essential to Lord Melbourne's sense of honour, but to Lord John Russell's peace of mind. In the debate on the proposal to omit this feature (July 4, 1836,) his Lordship starts with horror from the tragic consequences, and *pledges* himself against taking any part in an omission which must overwhelm the empire with such unparalleled ruin!

"If," said the Noble Lord, "instead of having a large majority, I should have no majority, or be left in a minority, then I will not hold myself responsible, either as a *Minister of the Crown*, or as a Member of this House, for attempting a settlement of this question by means which it is

dreadful to contemplate—by means which must inevitably be attended with bloodshed, and must array the military force of this country against a great proportion of the people of Ireland.”

We further have the Noble Lord's pledge to the resignation of his office, if that feature should be omitted. In the debate (August 2, 1837,) on the rejection of the bill, as amended by the Lords, he said—

“ We are prepared to stand by the principles which we have professed. We maintained those principles as an essential part of the final settlement of this question, when we were out of office. With the affirmation of opposite principles, with the denial of the principles which we have professed, of course, it *would be our duty to resign*—of course, it would be our duty to pretend *no longer to govern the Councils of this country*.”

What words can go beyond those? What stronger stigma can the Noble Lord fix upon himself and his colleagues, than any possible attempt to escape from this declaration? and into what deeper public contempt can a Cabinet be sunk than that into which it voluntarily plunges by retaining office, when those pledges have been totally, publicly, and meanly abandoned? Is not the “*Punica fides*” unjustly vilified?

But, to meet all quibbles; has this change taken place from any improved condition of the state of Ireland—from popular peace—from priestly submission? No. Their Irish oracle, the Agitator, expressly tells the House that—“Ireland never was so near an explosion.” Their priestly authorities are heading mobs and haranguing against England. What then is the only discoverable solution of the Cabinet pledges, and of the Cabinet abandonment of them, of the lofty threat, and of the beggarly acquiescence? We defy them to offer any other, than that in 1837, they had a safe majority of twenty-six in the Commons, and that the last elections broke down their majority—that their custom is to boast when they feel no danger, and to whimper when they dread expulsion;—and that in all instances, their principle is to keep place, let the conditions be what they may. Those men would create a second Juvenal.

.....“*Cur tamen hos tu
Evassisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit;
Occultum quatiente animo tortore flagellum.*”

On this point we have the authentic opinion of one of the most accurate observers of the day—a no less shrewd and well-known personage than ex-Chancellor Brougham. In a letter to some of the northern Radicals, he thus strikes off a rapid sketch of the Cabinet performances:

“What has been gained? They bid us look to Ireland. Look then to Ireland. First, a Poor Law was imposed on that country; to the universal dismay of its inhabitants, without distinction of rank, party, or sect. *a faint resistance to the changes made in the Corporation Bill was*

followed by *some* kind of alarm, that *some* kind of mischief might come to *some* people, if the bill was accepted as altered, so that measure was lost altogether."

In this easy style of contempt his Lordship treats the puzzled effrontery of the Premier, and the trembling mystifications of the small Home Secretary. He then pounces on the "grand measure" by which they are to go down to history:

"An *unqualified* submission, however, to the same power which had dictated those Corporation Bill changes, was made when the Tithe Bill came on the carpet."

After deriding this abandonment of the "Appropriation," which he terms the only merit the bill could ever boast (so much for his opinion of the grand measure in its present state), he declares that its only effect was, to supply, however involuntarily,

"A new prop for the Irish Church at the heavy cost of the people of this country, while some of those who made us pay for it, avowed that we were only throwing good money after bad, for nothing could save the building from tumbling down."

And this nonentity of Ministerial functions he assigns, and justly assigns, as a reason, for his not going to tell the Scottish people how little they had gained under the present Administration. Every syllable is applicable to every part and parcel of her Majesty's dominions.

But how are we to account for a power, sustained without any one of the qualifications that belong to legitimate ascendancy? How is it, that authority, which was once to be won only by the vigour of public talent, is now delegated to acknowledged weakness? How is it that the citadel, which was once to be stormed only by the heart and heroism of the noblest order of mankind, is now possessed by a race of dwarfishness and decrepitude? And how is this, too, in a day when the general intelligence, manliness, and honour of England, have yet given no signs of decay? If "Babylon the Great" was to be the predicted haunt of the robber and the mendicant, the nest of the snake and the dwelling of the obscure bird—it was not while its halls were crowded with the steps of the mighty, and the wealth of the world flowed into its treasure chambers.

But we have the truest and the most dispiriting of all solutions, in the words of one fully master of the problem. The only instrument by which men of mean abilities can hope for power, is the degradation of the public heart to their own level. At how early a period Lord John Russell was cognizant of the grand Whig-Radical secret, we are to judge from that "History," which he wrote in the days when he could lose nothing by telling the truth, and therefore told it; and when he never expected to gain anything by telling the contrary, and therefore did *not* tell it.

"A Minister," says Lord John's book, "especially if he has been long in office, may have so *engaged and corrupted* the great proprietors of

boroughs; may have so distributed honours, ribands, and offices; may have so obliged the principal Members of the House of Commons, by providing for their principal friends and relations in the Customs, the Excise, or the Colonies; may have so fettered every public man of weight and influence, by the ties of private interest, that, at last, his Cabinet shall be enabled to say to their Sovereign—*however pernicious our measures may be, and however unpopular our persons, you must maintain us in power, for we can command a majority in the House of Commons, though our conduct and our acts are offensive to the country, and disgusting to your Majesty.*”*

We ask, in what species of self-denial has this opinion been followed? In the first instance, we have no less than 124 Members of Parliament, about one half of whom hold actual places under the Cabinet, and the remainder have had places given to their relatives. And even those are only the more prominent class. Besides, we have the more secret, and probably still more dangerous, influence, arising from the enormous increase of the Commissions. Of those we state but a few:—

English Poor Law Commissioners	... ..	£54,000
Slave ditto	... ..	14,700
(New) Factories ditto	... ..	9,055
(New) Prisons ditto	... ..	6,000
Steam for India ditto	... ..	5,100
Criminal Law ditto	... ..	5,100
Record ditto	... ..	4,212
Scottish Church ditto	... ..	4,000
Weaver's ditto...	... ..	4,010

Ireland, too, has had a handsome provision—this being Mr. O'Connell's especial farm-yard for his papist-patronage live-stock.

Board of Education Commission	... ..	£50,000
Boundary Survey ditto	... ..	7,000
Railway ditto	... ..	12,700
Law Expenses	... ..	66,000

Even this is but a part. At home, the patronage of the three Secretaries of State has been accumulating from year to year, until it exerts a temptation applicable to three-fourths of the community, a temptation which, in any other country than where the press keeps watch upon public men, and some moral feeling still exists, would be absolutely irresistible. Is there nothing in this to make the man who loves his country tremble? “The British Constitution will perish,” said the great Montesquieu, in the spirit of fatal foresight, “when the Legislative shall become more *corrupt* than the Executive.” And this system is one of the most rancorous evils which grow from the power of men of mean abilities. Eager for the profits of place, and conscious that they cannot demand them by public ability, they habitually adopt intrigue. The man of acknowledged eloquence, vividness of genius, and depth of public wisdom, dis-

* “Essay on the English Government,” 427.

dains to use the tools for which he has no necessity: he will not use the spade to burrow his way through the ground, while he can wield the sword to assault the battlements. A self-degraded Ministry assumes servility as self-preservation: and, unable to obtain honours by the judgment of the empire, filches them by the connivance of a faction. Can any man, of common acquaintance with the operations of the human mind, believe, that if the present Cabinet felt that they could dispense with O'Connell, they would not rejoice to fling him back to his native obscurity? An hour would not elapse before they consigned him to flounder for life in that vulgarity of vileness, for which he was made. But it is this miserable and conscious mediocrity, which makes the Cabinet but another joint of the tail—a purse for the chief beggar, a *wretched* dependent on a faction, which has the savageness, the appetite, and the treachery of the brute. “Their poverty, but not their will, consents.” We shall venture to say that there is not an individual in England who more utterly loathes the very sound of O'Connell's voice, than Lord Melbourne—not one who more instinctively shrinks at his very tread, than Lord John Russell. But they cannot shut the Treasury door upon him—they *dare not*. A footman who knows that a syllable of remonstrance against the most insolent command of an insolent master, would strip him of his livery and turn him into the street, could not exhibit a more groveling submission. The Agitator is at this hour going through Ireland, on an open peregrination to throw the only act of their Session, the Tithe Regulation, into utter scorn. He is haranguing the rabble by thousands, on the helpless weakness of the Whig-Radical Cabinet. With one hand, alluring all that is corruptible in the country, by pointing to the Judgeships and Commissionerships which he has extorted from them to lavish on his creatures; with the other, he appeals to all that is furious, by pointing to that banner which his poltroonery will never raise. Yet what attempt has been made on the part of his loathing and frightened coadjutors, to check the insolence of this progress? Not the slightest. He is essential to their existence. They have adopted the saving finance of the Roman; and, disgusted as they may feel, must make no objection to the origin of the coin that gives them bread. But let this system be carried on for a few years longer, and it will be quoted as authority against all public virtue. Artifice, servility, and tergiversation will be ranked as the natural means of public honours; and the last stage of political distemper, like the last stage of bodily disease, will exhibit its virulence, by filling every organ of life with an insect and reptile swarm, till all festers into the grave.

“*Quemque suæ rapiunt scelerata in prælia causæ.
Hos polluta domus, legesque in pace timendæ;
Hos ferro fugienda fames, mundiue ruinæ.*”

General Literature.

The Opening of the Sealed Book in the Apocalypse shown to be a Symbol of a future Republication of the Old Testament. By RICHARD NEWTON ADAMS, D.D., Fellow of Sidney Sussex College, and Lady Margaret's Preacher in the University of Cambridge. London: Parker. 1838.

THIS is a very singular work, and one which has a considerable resemblance to the ideas, in which Mr. Gresswell has indulged. Origen is the earliest authority that is quoted.

In part, we believe our author's idea to be correct; and the Cherubic imagery, which is in the vision, naturally leads us to interpret this particular portion of the Apocalypse with reference to the future restoration of the Jews. In which case the Sealed Book will evidently be the Old Testament, which predicted the Messiah, typified him, and specified the characteristics of his advent, which book experience has proved to be sealed to the Jews. Consequently, as it will be unsealed by Christ, the Lion of the tribe of Judah, the root of David, each a prophetic title of the Messiah, at which event the same Cherubic imagery is introduced, and the same four-and-twenty elders, probably the twelve Patriarchs and the twelve Christian Apostles, are described joining in adoration to the Lamb, we must suppose, that this unsealing of it denotes the conviction and conversion of the House of Israel, as to its hidden meaning, as to the truth of Christ having been their predicted Messiah. The passages of the Old Testament, by which Dr. Adams supports his opinion, are forcible; on the commentaries we place but little reliance. One of the strongest we conceive to be Daniel's prophecy of the seventy weeks, in which mention of sealing up the vision and prophecy, and anointing the Most Holy, is made. In other parts of this Prophet the sealing of the book is enjoined. The connection, in which the mention of the Most Holy stands with the sealing of the vision and prophecy, or with the sealing of the book, forces us to turn our eyes to the perverse refusal of the Jews to acknowledge the evidences, which their Scriptures contained, when Christ appeared—an obstinacy, in which they have persisted to this day.

But since Josephus says, that the books preserved in the Temple, among which was the authentic copy of the Old Testament, were not destroyed in the flames, but taken to Rome, Dr. Adams appears, in this circumstance, to recognise the sealing of the book, as if it were placed by Titus under the seal of Rome. He has ingeniously observed on the passage in the 12th chapter of the Prophet, which, in connection with the sealing promises, stated, that he shall stand in his lot at the end of the days, that his predictions have been

subjected to a two-fold seal. For they not only lay under the same, as the other books of the Old Testament; but when Origen revised the Septuagint, in the book of Daniel alone he abandoned the Septuagint, and resorted to the comparatively modern version of Theodotion. Nor has this alone befallen the writer; but he has been degraded by the Jews from his prophetic character, and placed among the hagiographists.

We scarcely agree with Dr. Adams in his notion, that the meaning of the Sealed Book was, "that the authentic copy of the book was withdrawn from the world at the destruction of Jerusalem, and sealed up under the custody of Rome." Josephus says, that the spoils taken from the Temple were placed by Vespasian in the Temple of Peace, but that the Law and purple veils of the Holy Place were preserved in the Imperial Palace. From this passage (B. I., l. 7, c. 5, § 7,) it would appear that the Law or the Pentateuch was alone taken to Rome; but as there are other passages in Josephus which assert the same transmission of the other sacred books to Rome, what he here says of the Law must be understood of all. It might indeed be shown, that תורה or νόμος, was used occasionally for the whole canons. The Temple of Peace, in which were the Jewish spoils, was destroyed by fire in the reign of the Emperor Commodus; but the spoils were preserved. They were removed by Genseric from Rome to Carthage, and by Belisarius from Carthage to Constantinople. According to Procopius they were afterwards sent to the Christian Churches at Jerusalem; but whether they reached their destination, or were lost at sea, no one knows. It, however, seems probable, from the enumeration of the things sent, that the sacred books were not among them. Nor does it appear that they formed a part of the triumphal spoil of Belisarius. Our author nevertheless thinks, that only the Law was deposited in the Imperial Palace—the other sacred books having been, by the permission of Titus, in the possession of Josephus, but that, during the composition of his work, he had access to the copy in the Imperial Palace. He conjectures, that the Lateran was the palace in which the Jewish Pentateuch was deposited, because *there* has been found, on a brass plate, the decree of the Senate, which conferred the empire on Vespasian, which seems to identify this Palace as that Emperor's property. Since then, after Constantine's conversion to Christianity, this palace became the official residence of the Roman Bishop, the treasures which it contained probably became transferred to the modern palace on the Vatican-Hill, and this authentic copy may be among the unexplored and almost countless treasures of the Pontifical Library. The inference from which plainly is, that the authentic copy will be discovered when God shall think fit to bring it to light, and that it will be powerfully operative in converting the Jews.

We shall content ourselves with expressing our doubts of the existence* of the Temple-copy; for we have too much respect for the learning and ingenuity of the author to indulge in contradictory remarks. His book is as singular as it is clever; and with the exception of those parts of his hypothesis which we have noted, we feel assured that he is correct. The Apocalypse has been subject to many strange and unreasonable interpretations, which have added darkness to its internal mystery;—but this interpretation is mostly reasonable, and reflects light upon it.

The Book of Enoch the Prophet, an Apocryphal production, supposed for ages to have been lost; but discovered at the close of the last century in Abyssinia; now first translated from an Æthiopic MS. in the Bodleian Library. By RICHARD LAURENCE, LL.D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford. Third Edition, revised and enlarged. Oxford: Parker. 1838.

To the Epistle of St. Jude may be retraced the curious anxiety which prevailed about the Book of Enoch; but whether a similar prophecy had been really preserved by the Jews, or whether, from national pride, they translated into Hebrew the words quoted by St. Jude, it has been shown by learned Hebraists that the words of the prophecy are to be found in the Rabbinical writings. Years since, we examined the book of Enoch, and conceived it a most arrant forgery, scarcely exceeded by the Desatir among the Parsis, but a forgery, which is self-evidently founded on the prophetic writings. It is, therefore, strange, in our opinion, that either Dr. F. Lücke, Mr. Murray, or Mr. Butt should have thought it worthy of their attention. The only use of which it can be, is wanting in the absence of the Æthiopic text. Mr. Butt speaks of the Æthiopic original; but we are persuaded, from the structure of the book, that the original was Rabbinical Hebrew, and that the Æthiopic copy in the Bodleian is a translation of that Rabbinical Hebrew.

The Archbishop of Cashel has certainly conferred an obligation on the curiosity of the world by translating the Apocryphal works of Enoch, Esdras and Isaiah; but he would have conferred one far greater, if, in an appendix, he had given a list of those words, which must have occurred in the book of Enoch unnoticed by Ludolf, and marked the number derived from the Arabic. We have no doubt, that this spurious book has been handed down to us in its proper character. It is said to be in the purest Ge'ez: we wish to judge for ourselves, how much Arabic is in that purest Ge'ez. When Mr. Platt, of Trinity College, Cambridge, directed his attention to the Æthiopic, he furnished the reader with an

* How could the materials have been so long preserved?

appendix, which enabled him to judge of the state of the language. The book is marvellously absurd: it will be sufficient, to quote from it the prophecy cited in St. Jude.

CHAP. II.

"Behold he comes with ten thousands of his Saints to execute judgment upon them, and destroy the wicked, and reprove all the carnal for every thing which the sinful and ungodly have done and committed against him!"

The Church and her Ministrations, in a Series of Discourses. By RICHARD MANT, D.D., Bishop of Down and Connor. London: Rivingtons. 1838.

THESE are well-considered discourses, written by a fearless and orthodox Bishop. His evidences, that the Churches of England and Ireland are a true part of Christ's visible Church, are splendid: they develop a deep acquaintance with ecclesiastical antiquities, and are not founded on assumptions of facts, like many essays on the subject which we have seen. The criticism of passages in the New Testament is well conducted and correct: and it has the advantage of verifying the extracts, which are made, from the Fathers. The consistency of our Church with the primitive times in doctrines and practice is established: its Apostolicity follows, as a necessary consequence. Treating of the baptism of infants, the Bishop, in addition to the arguments which are ordinarily used in defence of the practice, urges with great reason, that, as baptism superseded circumcision, and as infants were circumcised, so had it not been intended that infants should be baptized, an express exception would have been made in the New Testament: and scarcely, when they were brought to our Saviour, and he blessed and embraced them, would he, when asserting that of such was the kingdom of God, have omitted to have made this distinction respecting them, had he intended such a distinction ever to have been made in his Church. The whole of the inquiry shews the close analogy which exists between us and the primitive Church, and altogether forms the best exemplification of the subject which we have seen. The Church, as distinguished from modern religious sects, the judgment of the Church on the necessity of holding the Catholic faith, and the Church's notion of the truth agreeably to the doctrine of St. John, are luminous discourses, which require to be considered, and re-considered by all who are wavering in the faith, and which deserve the earnest perusal of those who are grounded and rooted in it.

On the ministers of the Church, and their divine commission, the Bishop is full and clear: his demonstrations are well drawn and worked from biblical and ecclesiastical sources; and the unauthorized assumption of the priestly office in the Christian Church, on the authority of St. Paul, in his Epistle to the Hebrews, and of

St. Jude, is proved to be a sin analagous to "the gainsaying of Korah." A proper ordination was always necessary. Aaron, though he was separated to the ministry by the will of God, was invested, anointed, and consecrated by Moses; his sons, the inferior priests, and afterwards the Levites, were duly ordained. Even our Lord awaited the appointment of an outward commission: the voice from heaven, in the presence of the Baptist and of the assembled multitude, confirmed his office, from which time he began to preach. He also commissioned his twelve apostles and the seventy disciples: He, by an outward appointment, chose Matthias to succeed Judas, who was numbered with the eleven apostles by the agency and ordination of the others. Why need we multiply examples? On this principle were teachers ordained in the primitive Church.

From hence, the Bishop inquires, who have the authority to confer the ministry? Here also, the arguments which we have had frequent occasion to notice, are forcibly applied to the general subject. This inquiry having been satisfactorily determined by historical and biblical data, the validity of the acts of the rightfully ordained ministers is established by the same documents.

Passing by some useful sermons and charges, we observe, that the Bishop retraces, in Neh. viii. 4-8, the practice of our Church, and proves by many excellent reasons, that he is not mistaken in the analogy which he has drawn. The chapters, and parts of chapters, which are read at our Morning and Evening Prayers, and in the Communion Service, here claim an ancient authority. Had the custom there instituted of reading the Scriptures in the vernacular language of the respective congregations been maintained in the different countries of Christendom, the darkness, which, during the ascendancy of the Roman Pontiff, once spread over the Christian world, and now is spread over a part of it, would never have taken effect. In this passage we likewise discern an evidence, that the people in union with the ministers, worshipped God, which mode of worship is still continued in our Liturgy; and the Liturgies, or prescribed forms of prayer, which still exist among the Jews, are vouchers of the fact. But as the Scriptures in the time of Ezra and Nehemiah were not only read, but *interpreted*, we have authority for the sermons in our Church, which is sanctioned by the example of Christ himself in the Jewish Synagogue. The resemblance between the Chaldee and the Hebrew, and the facility with which the educated modern Jew will read the ancient Hebrew, disincline us to the popular belief, that the Hebrew original was merely explained in the Babylonian dialect: we rather think, that the words of Nehemiah alluded to an *exposition* of the sense and purport. The practice of the early Christian Church was similar, as we know from ecclesiastical authority. It is also to be observed, that in the

passage of Nehemiah mention is made of the pulpit, and of Ezra's elevation above the rest of the people.

Accordingly, Bishop Mant shews the great advantages which arise from an established Liturgy, founded on the Word of God; and demonstrates with great power its Apostolical character. He then proceeds to the office of the people in the Church's public worship, which provision of the Church he proves to be in strict accordance with the Scriptures. Among the Scriptural examples he notices Moses and the Children of Israel uniting their voices in singing praises to God (Ex. xv.)—the Apostles and their disciples lifting up their voices to God with one accord (Acts iv.)—and the assertion of the same practice respecting the blessed in heaven, in the sixth chapter of the Revelations. With reference to the answers returned by the people, he quotes Ps. cvi. 48; 1 Chr. xvi. 36; and the part taken by the people at the dedication of Solomon's temple (2 Chr. vi., viii.). Then he passes onward to the period of the return from captivity, and, from Neh. viii. 5, 6, substantiates the continuance of the practice, showing from St. Paul's first Epistle to the Corinthians (xiv. 16,) that AMEN in the Christian Church formed a response, as in the Jewish, bringing likewise in aid of his arguments passages from Isaiah, and St. Paul's second Epistle to the Colossians, and the Apocalypse. After the same manner, he successively vindicates the different parts of our Liturgy, against the objections which the nonconformists have made.

In the Bishop's observations on psalmody, speaking of the psalms and hymns, and spiritual songs, he interprets the psalms as the Psalms of David and the other Hebrew Prophets contained in the Old Testament, the hymns as effusions of praise and thanksgiving, such as those of the Virgin Mary, Zachariah, and Simeon, recorded in the Gospels, and the spiritual songs as similar compositions dictated upon spiritual subjects by the Holy Spirit. We however do not include under psalms the odes of the other Hebrew Prophets; and as the *hymn* which Christ and his disciples sung was the Hallel, conceive, with other writers, that these hymns expressed a particular class of the Psalms, which were divided into five books, hence called *chomesh*; whilst the spiritual songs were, in our opinion, the odes of the Hebrew Prophets, and perhaps the inspired compositions of the Apostles, with those of Mary, Zachariah, and Simeon.

The practice of psalmody, like the other branches of these discourses, is verified by antiquity; and in a note allusion is made by the Bishop to his pamphlet against the introduction of unauthorized hymns in the Church. This pamphlet we reviewed, concurring with the Bishop in our review.

We close our remarks by an earnest recommendation of the volume, and by an expression of our thanks to the Bishop, for the

able and judicious manner in which he has vindicated the services and discipline of our Church. As we have found that a little leaven leaveneth the whole lump, we wish that the converse were true, and that orthodoxy, such as the Bishop's, might have equally purificatory effects, and destroy that leaven which is fermenting among us.

A Treatise on the Church of Christ, designed chiefly for the use of Students in Theology. 2 vols. By the Rev. WM. PALMER, M.A. of Worcester College, Oxon. London: Rivingtons. 1838.

WE cannot regard this work in a higher point of view than that of a book of reference, and even as such we are compelled to state, that it is very imperfect.

We find no fault with the writer's orthodoxy, but we cannot fully coincide with him respecting tradition, on which subject our opinions are the same as those which Bishop Marsh has expressed in his Lectures. Mr. Palmer contends that dissenters cannot constitute the Church of Christ; that, if they alone constituted it, "we should be at a loss to discover where that Church existed two hundred and fifty years ago," when they were entirely unknown. Urging that the Dissenting Societies now existing cannot trace their descent from the more ancient sects, nor their communion with them in any way, he shows that what is observed of them collectively is more strongly applicable to each of them in particular. For neither of the ancient churches of the east and west, nor the Lutherans, nor the Calvinists abroad, are modelled after the Congregational form; nor are Clergy elected and deposed by the suffrage of the people. Hence he infers, that dissent is founded in heresy and schism; and in his hasty view of the British Reformation, the Church of England is defended, and proved not to be schismatical, and the Romish sect, as the converse, to be so.

Mr. Palmer has described to himself a large circle, and touches on (we can by no means say *treats of*) a great variety of subjects; the parts which are more strictly historical, are too loose and disjointed, and many of the objections and answers which are given are exceedingly frivolous. "Bingham's Ecclesiastical Antiquities," "Mosheim," or any work on Ecclesiastical history would, in our opinion, be far more valuable to the theological student. Mr. Palmer's labour is indeed well intended, but is not (we fear) equal to the design; for on every point the inquirer must seek other information.

The Cathedral; or the Catholic and Apostolic Church in England. Oxford: Parker. London: Rivington. 1838.

THIS is a beautiful volume, of which the engravings are most splendid. The magnificent Cathedral at Wells, particularly its

Grand Chapter-room, has evidently suggested the idea; and in some of the prints the copy is minutely exact. Herbert's Temple, as the anonymous writer states, afforded the suggestion to his work; and though the subjects, into which the compartments of the Cathedral are divided, be somewhat fanciful, the creditable manner in which they are executed, disposes us not to find fault with them. The volume is poetic; and though the antient Ecclesiastical style is imitated, it contains verses of very high character. We would offer as an example, under the head of Cloisters, the Sonnet on the Liturgy:—

A path of Peace amid the tangled grove,
 A moonlit way of sweet security,
 Bright holy days that form a galaxy
 To make a road to heav'n—strains from above
 Whereon the spheres of duty kindlier move,
 Drinking pure light of heav'n-born harmony—
 Such is the path of thy calm Liturgy,
 Ancient of mothers, in parental love
 Daily unwinding from thine annual maze
 Treasures that wax not old, whence still may grow
 Fresh adoration. On thy face (of thee
 Praying to be more worthy) as we gaze
 Thy soul comes forth in beauty, and thy brow,
 So calm, is full of holiest Deity.

The ode on distant Church Music, under the head of Oratories, is exceedingly sublime, and its sublimity breaks through the uncouthness of the metre in which it is expressed. We must also recommend the beautiful verses on the North Transept, and those on the Litany under the head of Steps to the Choir. The Song of the Blessed Virgin in the Lady Chapel is very fine; and there is poetry equally worthy of recommendation in "The Pillars of the Nave," "The Pillars of the Choir," and "The Side Windows." It is a highly finished and an ably executed book, and one that is calculated to effect great good by the excellent morality and sound religion of its truly original poetry.

The World, designed to show the Languages and Dialects into which the British and Foreign Bible Society has translated the Scriptures, or aided in their distribution; the position of the Places where Societies have been formed; the Population of those countries for which versions have been prepared, and the relative proportions of Christianity, Mohammedanism, and Paganism. By JAMES WYLD, Geographer to the Queen, Charing-Cross East, London.

THIS map is one of the most splendid undertakings of the present day, and is not only fitted to show how far the influence of the

British and Foreign Bible Society has prevailed over the world, but is adapted to numberless purposes in literature. It gives, at one view, the outline of Klaproth's and Balbi's labours, and is an excellent synopsis of the latest edition of Adelung's Mithridates. The comparative prevalence of Christianity, Mohammedanism, and Paganism is easily seen, and the various dialects which are used in large countries are accurately marked; thus to the theologian, the philologist, and the student of statistics, its power of assistance is self-evident. It is beautifully executed, and reflects the greatest credit on Mr. Wyld.

The Gospels Harmonized, with notes explanatory, experimental, and practical, forming a complete Commentary on the four Evangelists, by Adam Clarke, LL.D., F.A.S., &c. &c. Edited by SAMUEL DUNN. Second Edition. London: Simpkin and Marshall. 1838.

THE arrangement of this harmony is good, and its utility is increased by the Synoptical Table at the end. It cannot be denominated *critical*. We should have wished, that the four Evangelists had been arranged in the juxta position of four lines, that we might have perceived where the variations, where the additions, where the omissions occurred; after which the narrative might have been connected below. We also should have wished that the apparent discrepancies had been reconciled and explained in the notes; because these have become the points which infidels assail; and we are certain that Dr. Clarke could have easily accomplished the task. The practical observations are fanciful, and do not strike us as having much to recommend them, or as flowing naturally from the texts. The book may, nevertheless, be very useful, where works of a higher grade would not be patiently read, or, if read, not properly understood; if such was Dr. Clarke's object in its composition, it is suited to its end; if he had a higher object, it is a decided failure. The chronology is manifestly wrong.

A Tenant's Statement of the Conduct recently pursued towards him by the Dean and Chapter of Canterbury, on the occasion of Renewing his Lease. London: Smith and Elder. 1838.

OPPOSED as we, and all true Churchmen, must be to the infamous innovations and spoliations which the Legislature have projected against Cathedrals, and perfectly conscious that there is a total absence of justice in that legislative enactment, and that if the principle were carried out to generals, no species of property, on exactly the same plea, would be secure against Parliamentary confiscation, we have read this pamphlet with sorrow and regret,

because we know Mr. Heseltine, its author, to be a Churchman and Conservative, also because we know his statement to be scrupulously true. The Church of England, in this day of rebuke and persecution, looks up to its dignitaries for a display of that moderation which characterizes our holy religion; the Church of England feels herself wounded in her vitals, when, instead of this moderation, she discerns oppression. Of all times since the Reformation, this is the least suited to an exercise of arbitrary power—the least adapted for a scramble at the loaves and fishes. Having the interests of the Church at heart, we write fearlessly; and we have had means of ascertaining that they are equally dear to Mr. Heseltine: therefore, we are the more bound to express our unbiased opinion. Mr. Heseltine is an Antiquarian of deep and known research, and a gentleman: his simple testimony, therefore, thus becomes credible; but our inquiries into similar instances in Vauxhall and South Lambeth place his credibility beyond all question.

In 1821, Mr. Heseltine purchased for 740*l.*, by public auction, a leasehold house at South Lambeth, which was held on lease under the Dean and Chapter of Canterbury for twenty-one years, renewable every seven, the fine from 1821 to the present time having been the payment of one and a half year's rent on the estimated value. This sum was 80*l.* But in June last Mr. Starr, the solicitor of the Dean and Chapter, informed him that the present fine was 224*l.* 18*s.*, which, with the expenses of 10*l.* 10*s.* 8*d.*, amounted to 235*l.* 8*s.* 8*d.*, an assessment arbitrarily calculated by their surveyor, though the *utmost* rent received for the property was 50*l.* per annum.

Another subject of our regret is, the manner in which the Dean and Chapter received Mr. Heseltine's remonstrance, declining to allow any evidence to be given against the calculation of their own surveyor. After having been referred from one party to the other, Mr. Heseltine went to Canterbury, but instead of obtaining redress, received only the information from Mr. Austin, the surveyor—not that he had been *over* the premises, but that his mode of survey was founded on inquiries, obtained from those who thought that he wished to purchase premises for the Southampton rail-road, who were consequently high in their valuations. Thus the sum assessed, instead of being equal to one-and-a-half year's rent, was mounted to an equality with *six years' rack-rent*. We are still more sorry to add, that on Mr. Heseltine's continued remonstrances, the money, which he paid under protest, was offered only to be returned *on surrender of the lease for seven years just granted*, which would have occasioned the loss of that for which he had paid 740*l.*

We feel it to be our rigorous duty to notice this pamphlet, be-

cause in these times we cannot afford secession from the Church, which the unfortunate surveys in Vauxhall and South Lambeth are likely to effect. We indulge the hope, that the Dean and Chapter of Canterbury will cause the grinding valuation of their surveyor to be revised, and the money to be proportionably returned: for this unfortunate scale of valuation will otherwise add fresh vexations to capitular bodies* in Parliament, which may yet be averted. In our character of reviewers and watchmen, above all of Churchmen, we are bound to ward off mischief from the Church which we defend; hence we trust that our observations will not pass unheeded, and that the liberality of our body will yet be fully vindicated. Mr. Heseltine has written with great temper: and we indulge the hope that he will yet receive ample justice.

Man, as known to us Theologically and Geologically. By the Rev. E. NARES, DD., Rector of Biddenden, Kent, and Regius Professor of Modern History in the University of Oxford. London: Rivington. 1834.

THIS is in some places a loosely written book, which hurries from subject to subject, as a bird hops from perch to perch. The good materials, which are scattered through it, should be condensed and brought more strongly to act upon the leading arguments, and many parts should be removed altogether, or placed in an appendix. Nevertheless, the defence of the Bible, with which it commences, and the vindication of its Chronology against the wild systems of the Pagan world, and the forgeries of Manetho and Berosus, is exceedingly satisfactory, and the arguments drawn from the writings of Theophilus Antiochenus are very well managed and ably supported. The agreement of this writer with Josephus and the LXX. is striking, and his idea, that Jesus Christ came into the world on the sixth day of the Chiliad, or the sixth millenary age, may be nearer to the truth than the Usserian computation, and has ancient support and modern advocates. Describing to himself a greater range in inquiries of this sort than we can pursue with him, Dr. Nares clearly proves, that we must only look to the sacred records of the Jews and Christians for the proper history of the earth and man, and of the communication of Divine Revelations to man.

In Dr. Nares's objections to the vast pretensions of geologists, who go "to the bottom of most hideous caverns" in quest of truth, as it were in allusion to her *proverbial* hiding-place, and pretend "to tell us, not only all that has passed on the heights above of this terraqueous globe, but almost all that is passing at the pre-

* This business is in preparation for the notice of Parliament.

sent moment in the depths below," we readily concur. The various and discordant opinions of geologists, often as contradictory as were the Pagan systems of philosophy to each other, are insufficient to establish the consequence, which some would vain draw from their discoveries, that Moses was no philosopher, and a cosmogonist of no authority. That operations have been going on in our earth, indicative of a past duration of countless ages, no discovery can have been sufficiently extensive to ascertain, nor can we imagine that the earth would exhibit data sufficient for calculations of this nature; or any evidence in opposition to the Mosaic account. This simply states the Creation and its primitive condition of *Tohu* and *Bohu*; consequently, as the manner in which the earth from this *Tohu* and *Bohu* was arranged into its organized form, is not recorded, there can be nothing in its discovered or discoverable formation, which will impugn the veracity of the inspired penman. The spreading of the firmament, the separation of the land from the waters, the production of grass and vegetable matter, are indeed mentioned; but nothing is said of the substances and stratas which the earth contains. How any, from these substances and strata, where a fixed principle must clearly be wanting, can hazard computations to countless ages, is most surprising; at the same time, from the absence of human reliquiae up to a certain period admitting the comparatively recent date of the human race. In other words, it is surprising how they can justify Moses in the one instance, and in the other contradict him, without suspecting that there must be a fundamental error in their theory. The description which Moses gives of the Deluge, as to its capability of producing submersion of continents and elevations of submarine strata, corresponding to those now exhibited on the face of the globe, will fully account for all those appearances, which have induced geologists to seek an antiquity of countless ages.

The reader will find in this book an abundance of valuable information and an able vindication of the Scriptures. We stated at our commencement what we consider to be its fault, and that fault unfortunately pervades it: but the matter will afford to the reader a more than counterbalancing recompense for this trivial imperfection. Those, whose attention is fixed on geological writings, in which poison is concealed, should examine the critical manner in which Dr. Nares has investigated the science; and if they will carefully weigh the arguments, we are sure that they will only assign to geology its proper place, and not elevate it to a competition with the Bible.

We should be doing a great injustice to Dr. Nares, were we to omit inserting the following letter:—

TO THE EDITOR OF THE CHURCH OF ENGLAND QUARTERLY REVIEW.

SIR—In the sixth Number of the *Church of England Quarterly Review*, and in Article VIII. I discover a mistake, into which so many have fallen, not recently only, but in times long past, that I almost despair of ever correcting it, so as effectually to guard against similar mistakes in time to come. And yet on two accounts I ought to endeavour to do so, first to put myself in the way of answering for my own responsibilities, and secondly, to relieve a very worthy friend from the weight of any but his own.

In the review of "The Trial of the Unitarians," the remarks on the "Improved Version of the New Testament," by the latter, which remarks appeared as long ago as 1810, (2d Edition, 1814,) are ascribed to "the late Archdeacon Nares," who, indeed, died in 1829. But the author of those remarks, as well as of many other publications erroneously ascribed to the Archdeacon, is still living at Biddenden, in the Weald of Kent, where he has just completed his 40th year of residence on that benefice, and who, if he may be believed on his own assertion, is the *living* writer of this very letter. I have said, "if he may be believed on his own assertion," because it has actually happened to him to be *disbelieved*, and positively contradicted, by London booksellers of great eminence, when claiming his own writings subsequently to the Archdeacon's death.

There were so many things common to the Archdeacon and myself, that I must confess the mistake was, generally speaking, scarcely to be avoided. Both bearing the same family name, (our Christian names were different), both brought up at Westminster-school, both afterwards of Christ Church, Oxford, both divines, and both authors at the same time; but the Archdeacon was my senior, and, therefore, earlier known, and better known, as the most learned of the two, a dignitary in the Church, and holding preferment in London.

The learned author of the "Trial of the Unitarians," in doing me the honor of bringing me forward as one of his witnesses, was guilty of no misnomer in representing *his* Attorney-General as calling to the witness box, "*Edward* Nares, author of Remarks on the Version of the New Testament, edited by the Unitarians." The Archdeacon's Christian name was Robert.

To the public in general it may seem very immaterial which of the Nares's wrote any given book, and it is far from pleasant to me to have to point out such differences. But the mistake leans all one way. While my works are ascribed to the Archdeacon, none of his, from his greater notoriety, are ever ascribed to me; if they were, in point of reputation at least, I might be a gainer; as it is, I might as well have been an idler all my life long; while, in truth, whether they be bad or whether they be good, my publications do now rather exceed in number those of the Archdeacon.

To conclude, two works are extant (there may be more) in which the Archdeacon and myself are sufficiently distinguished, though yet not without some mistakes, as in both cases I stand first, and in one, instead of Edward, I am called Edmund. The works I speak of are, "The Biographical Dictionary of Living Authors," published by Colburn as long ago as

in the year 1816, and "The Bibliotheca Britannica" in two parts, Authors and Subjects, by Robert Watt, M.D., Edinburgh, 1824.—I beg to apologize for this intrusion, and am, Sir, your very obedient servant,

EDWARD NARES, D.D.

Biddenden, Kent, April 21, 1838.

Lectures on the Establishment and Extension of National Churches, delivered in London from April 25th to May 12th, 1838. By THOMAS CHALMERS, D.D. and LL.D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. Glasgow: Collins. London: Hamilton and Co. 1838.

DR. CHALMERS is very florid in his style, and has not always condensed his arguments. His views, however, are generally correct, although we regret the bathos to which he has occasionally descended. His idea about workmen and machinery, machine-breakers and frame-breakers, incendiaries, &c., is correct, as to the matter of the simile, but is too undignified for the subject on which he is treating. To the term *free-trade* in Christianity we have equal objections. In our opinion, the value of the lectures is greatly impaired by the coarseness of the terms and the *homeliness* of the comparisons that are selected; and we are convinced that one closely-reasoning lecture would have contained *all the real matter* that is scattered through the series.

Our opinion being in favour of the establishment and extension of national churches, we are unwillingly compelled, by the stern duties of criticism, to make these remarks. Dr. Chalmers has however shown, that, if in the times of the Apostles the doctrines of the Gospel might have been preached without cost, it was impossible that such a system could have been continued in the subsequent ages: and as an authority for the existing system, we would add our Lord's words, that the labourer is worthy of his hire, and the Apostolic injunctions, which related to contributions, and spoke of the necessities of the Saints. Rightly, then, he says of Constantine: "when he came forth with his imperial bounty or benefaction, he only did on the large scale what thousands of benefactors had previously, for hundreds of years, done on a small scale before him. When he became the friend and nursing father of the Church, he did for the whole territory, of which he was the sovereign, what, times and ways without number, the friends of the Church had already done, each for the little district in which he himself resided, or for the introduction and maintenance of Christian worship in some chosen locality of his own." We, notwithstanding the writer's advocacy of an establishment, observe at p.p. 56, 57, a sort of inclination to dissenters. Here we detect the

primary notion of a "*free-trade*," with which the "*market-price of sittings*" is in good keeping; for, although the author subsequently combats the arguments, the objection remains, *as to the terms*.

The author extensively exposes the fallacy of the voluntary principle; but his arguments are not so clear nor so useful as those which Dr. Whittaker has given to the public. There is a pragmatism in them which we dislike. They are mixed up with low illustrations, taken more or less from the vulgar idea of a free-trade. There is, however, much sound sense in the book, although it be alloyed by the admixture of these baser materials. The lectures would afford great helps to future inquirers into the subject; but they might advantageously be reduced within the compass of fifty pages. In their present state, the task of perusal is Herculean, and inconceivably dull; nor do we perceive that the great and sound arguments which might have been deduced from the sacred page and the ecclesiastical writers have been brought into just consideration. They turn on mere matter of expediency, and are debased by commercial allusions.

The State of Popery and Jesuitism in England from the Reformation to the period of the Roman Catholic Relief Bill, in 1829.

By the Rev. THOMAS LATHBURY, M.A., Author of a "*History of the English Episcopacy*." London: Leslie. 1838.

THIS work is but a compendium of the subject, and is fully justified by the passing events of the times. The weakness of our ministry, and the daring exertions of O'Connell, whom no one seems to have sufficient spirit to castigate as he deserves to be castigated, afford the most powerful reasons to us for recommending this picture of Popery and Jesuitism. Being rather a syllabus, than a history of facts, it will weary none by the perusal, and may warn many of the ruin that is ready to burst beneath us. The book is sent forth in a form adapted to effect general good; and we trust that neither our expectations nor those of the author will be disappointed.

* Should this work reach a second edition, we will thank Mr. Lathbury to substitute *Trentine* for *Trentine*.

The Shepherd's Garland; composed of Gatherings, during Leisure Hours, from Ways of Pleasantness and Paths of Peace. By FRANCIS SKURRAY, B.D., Rector of Winterbourne, Steepleton, Dorset, and Perpetual Curate of Horningsham, Wilts. London: Simpkin and Marshall. No year is marked.

THIS volume treats of both light and devotional subjects, and is diversified in the selection of them. As specimens of the poetry, we give the following extracts:—

Oblivious Sleep ! thy opiate give,
 Whene'er upon my couch I lie ;
 Thus, without life, how sweet to live !
 Thus, without death, how sweet to die !

Among the sonnets we prefer that on the rising sun :—

Thou seem'st to roll in the ætherial field,
 Bright as a lamp, and round as warrior's shield ;
 Before thy beams the constellations start,
 And lay aside their lustre, and depart.
 The startled Moon escapes from thee, and braves
 The tide and tossings of the ocean-waves :
 But thou dost march, undaunted, in thy sphere,
 Without the dread of molestation near.
 When tempests gather and obscure the sky,
 When thunders rattle and the lightnings fly,
 Thou dost look down and shew thy radiant form,
 Defy the blast, and penetrate the storm ;
 Mingle thy lustre with the pattering rain,
 To form the sign that speaks of peace again.

Many of these sonnets are evidently descriptive of the author's travels: among the other pieces we give the preference to the Hindoo Widow, and the Pastoral Ballad.

The New Version of the Psalms is fitted for country congregations, but hardly for those in towns. Mr. Skurray merits praise for not having made these sacred odes mere texts for fanciful and enthusiastic stanzas, as many have made them, giving to them a meaning which they never had, and sometimes forcing them to convey doctrines which were never asserted in the Scriptures. For congregations in towns, we think that a little more polish and a greater power in the verses will be required ; but as a version of this description would be quite out of place in the country, because it would often be unintelligible, Mr. Skurray has, in our opinion, realized his object, and produced a collection which deserves to be admitted into our rural parishes very generally.

The Testimony of History to the Divine Inspiration of the Holy Scriptures ; or a Comparison between the Prophecies and their Historical Fulfilment. By the Rev. W. J. BUTLER, M.A. of St. John's College, Cambridge, and Rector of St. Nicholas, Nottingham. London : Hamilton. No year is marked.

PASSING by the intimations of a Messiah before the flood, the author commences his disquisitions with the prophecy of Noah. In this is an epitome of the history of the human race. Nor has any prediction been more completely verified :—for the Messiah came in the line of Shem, and the descendants of Japheth enlarged their borders over the greatest portion of the globe, extending

their conquests in the direction of the "tents of Shem." In the days of Moses, the family of Ham was prosperous; yet the predicted servitude has been fulfilled. They have successively been slaves to Jews, Persians, Greeks, Romans, Saracens, and Turks; their change of masters has not prevented them from being trodden under foot: and the West Indian islands bear living evidences of their doom. And this doom was pronounced about 2,300 years before the Christian era.

The prophecy concerning Ishmael and the Arabians comes next under consideration. The multiplication of Ishmael's progeny, their power, their rank, their importance, were rapidly accomplished; as early as the youth of Joseph, they are recorded to have traded to Egypt in caravans; and the book of Job displays their consolidation into tribes. We may assume, that each of Ishmael's twelve sons became the sheikh of a tribe; and the primitive Biblical history records them in a manner which bespeaks their military renown. The Arabs indeed consider Joktan to have been the founder of their race: but notwithstanding their genealogical trees, who shall define what parts of the present stock should be retraced to Joktan, to Ishmael, or to Abraham's sons by Keturah? who shall analyze the intermixtures? Yet Joktan and Abraham were equally sons of Shem; and it is by no means clear, that the Arabian traditions respecting the former, as the progenitor of the Arabs, should not be referred to Jokshan, the son of Abraham (Gen. xxv. 2)—for the Arabic displays a great corruption of the name—and one, which we may correct by the one name as well as by the other. But should not this conjecture be correct, the harmony of the divine plans will be equally apparent; for as Peleg and Joktan were brothers, the first having been the ancestor of Abraham, the second, according to tradition, the ancestor of the Arabs, so the line of the Messiah proceeded from Abraham through Isaac, whilst Ishmael and the children of Keturah added to the cognate stock of the other branch of the Abrahamitic family.

Mello, a profane, but lost author, quoted by Eusebius, states, that Abraham had twelve sons by *an Egyptian wife*, who divided Arabia; adding, that in his time also the number of Arabian tribes was twelve. These decidedly were the twelve sons of Ishmael. The predicted wildness and opposition of the race to all, and the opposition of all to it, together with its defying endurance, have been wonderfully fulfilled. This is indeed one of the most striking revelations ever made to man; for its truth has been attested in every subsequent age, and is still as manifest as it was centuries ago. In the term "*he shall dwell*," the scenite life of the Bedûin is strongly depicted: and that life has been led for 3,700 years, by the Arabs wandering in the desert, and dwelling in moveable tents. The line of empire, which, according to Diodorus

Siculus, Sesostris drew, establishes the fact, that Arabia was then independent: at a very early period these people are also stated to have allied themselves with Belesis and Arbaces against Sardanapalus: and it is clear from Herodotus, that they were never subjugated by the successors of Cyrus. Alexander died before he could invade Arabia; and Antigonus was twice severely defeated in the attempt. Nor were the Romans more successful: their arms were easily victorious as far as the commencement of the deserts, but they were a barrier which their conquering armies could not pass. Thus the Arabs never forfeited their independence up to that period, when they became assailants and invaders: their hand was indeed against every man, and every man's hand was against them. Within their deserts, the native seats of the Ishmaelites, they have never been conquered, and have literally and circumstantially fulfilled the prophecy; than which we can desire no stronger evidence of a divine revelation.

The third lecture on the prophecies made to Abraham, Isaac, and Jacob, yields not in utility to the preceding; but though the author is very clear respecting the Edomites, he does not enter upon the inquiry, whether Esau as Edom was the Hamyar of the Arabs, and whether a colony from Mount Seir moved to Arabia Petræa, and made the wonderful excavations in Petra. That on the prophecy of Jacob condenses considerable matter in a small space. In that upon the predictions of Balaam, the different senses in which the term "*prophet*" occurs in the sacred writings, are not accurately distinguished from each other; it seems to be accepted in the most exalted, whereas some of the examples only apply to an inferior sense. Balaam was probably a mere diviner, as several eminent critics have conjectured; his shifting of the scene of action, and other devices, displayed but little conformity to the mode of the true prophets, so that the divine influence, which at last acted upon him, must be accounted the over-ruling power of the Almighty, constraining him to utter a prophecy, which was exactly contradictory to the object of his journey, but was not a proof that he was ordinarily the subject of divine communications. In fact, beyond this prophecy, Balaam exhibited no pretensions to the character of a prophet. As a juggler, and a politician, his character may be maintained. Much less would we rank Pharoah and Nebuchadnezzar among the Prophets on account of their dreams; yet on the principle that would place Balaam among the Prophets, this dignity might be claimed for them. Mr. Butler properly calls them profane and wicked persons, employed as the agents of Divine Revelations. In the character of Balaam he has discrimination, and indulges us with acute remarks: in his exposition of the prediction he has displayed the ability of condensation, but in our opinion has been occasionally too brief.

The few observations which we have made will suffice for this work, which is in every way calculated for circulation, and might be rendered very useful to schools and young people, on whom more elaborate books would be thrown away. It is written in a good style, and, as we have remarked, contains much in a small compass: indeed, we know no treatise which might be more advantageously employed than this in inculcating the historical evidence of our religion on the rising generation. At the same time it is a manual from which one may proceed to an enlargement of the separate events. We wish Mr. Butler the success which his Lectures deserve.

The Testimony of St. Cyprian against Rome: an Essay towards determining the Judgment of St. Cyprian touching Papal Supremacy. By the Rev. GEO. AYLIFFE POOLE, B.A., Author of *Sermons on the Apostles' Creed, &c.* London: Duncan. 1838.

MR. POOLE is unnecessarily apologetic in his preface about the Church of Rome, and his self-constituted distinction between Romanist and Romishi. We have read St. Cyprian, but we never attached much importance to him. Our opinion decidedly is, that the farther we remove our inquiries from earlier Fathers, the more obscure will be our evidences of the opinions and practice of the primitive Church. If Cyprian had asserted the doctrine against which his testimony is adduced, we should not have admitted his authority; and we cannot in any case assign to him the deference and respect which we would have assigned to the Christian writers of the two first centuries. The works of Cyprian are not before us; but unless our memory sadly misguides us, they contain many things to which we would not readily subscribe.

Many writers of the present day lay an extraordinary stress on *tradition*: we have reviewed a work on the subject, and have seen letters on the subject in a newspaper: the Roman Catholics, too, lay an extraordinary stress on *tradition*: to both parties we would recommend an attentive consideration of Bishop Marsh's words, in his first Lecture on the Interpretation of the Bible, at the 272nd page:—"There is not the *slightest historical* evidence that the Apostles transmitted to posterity *any* rule, but what is recorded in the New Testament." These friends to *tradition* are not only wanting in critical authority, but are preparing a serious mischief to the Church.

Cyprian was in a great degree a traditionist: and his expositions of Scriptural passages shew, that, though he was an eloquent, he was not a very learned man. But he was an honest man, and sealed the faith with his blood. According to the manner in which

Mr. Poole has considered St. Cyprian, he has proved his point; we mean, according to the authority which he conceives him to have possessed. His work is exceedingly erudite, and will be found valuable by writers on Ecclesiastical subjects; and indeed, is one necessary to a theological library. But our criticism being of a sterner nature, we wish to confine ourselves to the earlier writers, when we speak of Ecclesiastical authority. And when any thing is asserted to have been a primitive custom, we require not merely the authority of the Fathers, but evidence of that custom in the New Testament. What St. Cyprian thought, or did not think is a question of only of secondary importance: the first and the important questions are, whether the early Fathers gave any sanction to the papal supremacy, whether the New Testament in any way supports the claim: and since it is very manifest, that the early Fathers and the New Testament deliver doctrines which are opposed to the notion, and contradictory to its principle, and since the history of this arrogant usurpation is well known, St. Cyprian's opinions are mere matters of literary curiosity in the present day. It remains to add, that we do not fully coincide with Mr. Poole on tradition, nor do we allow that our difference of opinion detracts from "*the character of Anglican Churchmen.*" In fact, the Fathers contain so many fanciful and extraordinary passages, that the only tradition preserved by them to which we assent, is, that which may be verified by the Scriptures:—and such assuredly is the direction of our Church.

Sermons on our Blessed Lord's Character and Pretensions, &c. &c.

By the Rev. GEORGE WRAY, M.A., Chaplain to the Earl of Aberdeen, and late Lecturer of St. John's and the Parish Church at Leeds. London: Longman and Co. 1838.

Twenty-one Sermons, chiefly preached in Bethesda Chapel. By the Rev. B. W. MATHIAS, A.M., late Chaplain in Bethesda. Dublin: William Curry, jun. and Co. 1838.

Practical Sermons. By the Rev. GEORGE MOBERLY, D.C.L., Head Master of Winchester College, late Fellow and Tutor of Balliol College, Oxford. London: Rivingtons. 1838.

On the Apostolical Succession.—Parochial Lectures. (Second Series.) By WILLIAM J. IRONS, M.A., of Queen's College, Oxford, and Minister of St. Peter's, Walworth, Surrey. London: Rivingtons. 1838.

Plain Parochial Sermons. By the Rev. DANIEL PARSONS, M.A., Oriel College, Oxford, Curate of St. James's, Longton, Staffordshire. London: Rivingtons. 1838.

Twenty-one Plain Sermons, Doctrinal and Practical, originally preached before a Country Congregation. By E. EDWARDS,

Perpetual Curate of Marsden, in the Diocese of Ripon. London: Hatchard and Son. 1838.

Sermons delivered in India, during the course of the Primary Visitation. By DANIEL WILSON, D.D., Bishop of Calcutta, and Metropolitan. London: Hatchard and Son. 1838.

An Attempt to Illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical; in Eight Sermons, preached before the University of Oxford, in the year 1804, at the Lecture founded by John Bampton, M.A., Canon of Salisbury. By RICHARD LAWRENCE, L.L.D., Archbishop; formerly Regius Professor of Hebrew in the University of Oxford, &c. &c. Third Edition, Revised and Enlarged. Oxford: John Henry Parker. 1838.

Sermons on Miscellaneous Subjects. By WILLIAM J. E. BENNETT, M.A. late Student of Christ Church, Oxford, Curate of All Souls; and Minister of Portman Chapel, St. Marylebone. Vol. I. London: William Jones Cleaver. 1838.

Family and Parochial Sermons. By the Rev. W. SHEPHERD, B.D., Curate of Cheddington, Bucks. London: Painter. 1838.

Sermons by the late Rev. J. Marriott, M.A., Rector of Church Lawford, Warwickshire. Edited by his Son. London: Hatchard and Son. 1838.

Condensed Discourses, or Pulpit Helps. By a MINISTER. London: Hodson. 1838.

Sermons on the Second Advent of the Lord Jesus Christ. By the Rev. HUGH Mc NEILE, M.A., Minister of St. Jude's Church, Liverpool. Third Edition. London: Hatchard. 1838.

WE have found it expedient to embody in one article the various Sermons on which we are required to make our remarks, because we thus obtain the power of devoting to those which have peculiar claims on our attention the space, which would otherwise be occupied by those which are not deserving of discussion, for which, under the present arrangement, a simple mention will be sufficient.

Mr. Wray's first sermon, in explanation of the Epistle to the Hebrews, and in proof of the Divinity of Christ, is worthy of a place among the exegetical writings upon the epistle; and the point of view, from which the author has surveyed the Apostle's arguments, is certainly that from which St. Paul directed them to the Jews. The series of sermons on the prophecies is very convincing and attractive; all are exactly what sermons should be, not mere declamation, but composed of solid materials, dressed in a style calculated to rivet the attention and to command the judgment of the audience. A few sermons directed to the understanding, like these, do more *real* good, than hundreds, which (if it be a recommenda-

tion) have no recommendation, but their vehemence. To that on the prophecies fulfilled at the death of Jesus independent of himself, we particularly would lead our readers, in which the conciliation of the Evangelists respecting the Sabbath, on which Pilate was prayed, that the bodies should not be allowed to remain on the cross, *because it was a high-day*; the coincidence of time in the Crucifixion, and that time when the Paschal Lamb was appointed to be slain; the extraordinary accomplishment of Zechariah's prophecy by the treachery of Judas, and the peculiar appropriation of the wages of his treachery; the fulfilment of Isaiah's prediction, that the Messiah should make his grave with the wicked, by his crucifixion between two thieves, the partition of his garments among the Roman soldiers, who could have known nothing of the Jewish prophecies, particularly the lots cast for his seamless cloak, just as the Psalmist had long since foretold; the piercing of his side, as Zechariah had foreseen, the entire state, in which his bones were left (whilst the legs of the thieves were broken) in exact harmony with the enactment respecting his type, the Paschal Lamb; his honourable burial through the united cares of Joseph of Arimathea and Nicodemus, both members of the Sanhedrin, verifying Isaiah's words, that he should be with the rich in his death; with various other accomplished predictions of minor importance, are worked together in this sermon with great power of argument, and great simplicity of diction. These are "a singular train of circumstances, which no human contrivance ever meditated, and no depth of skill or penetration would have ever imagined or achieved."

Equally conclusive is the sermon on the fulfilment of the offices of the Messiah in Jesus of Nazareth. The Biblical knowledge, the depth of thought, and the clear juxta-position of circumstances, which are here displayed, are not only of a far higher rank, than that to which discourses, even of this nature, ordinarily rise, but entitle it to a pre-eminent place among the expositions of the Scriptures. That on the line of the Messiah is also a masterly performance.

It is with regret that we are compelled to pass by many of these valuable sermons—sermons which the critic and the simple inquirer after truth may read with equal advantage—sermons which, more especially in these times, are fitted to become models of those which should proceed from our pulpits. Piety without affectation, orthodoxy without taint, and learning without pedantry every where characterise them.

The sermons of Mr. Mathias are more of a practical nature. One of his observations merits a particular attention :—

"A lawyer ignorant of the Statute-book—a physician who has not studied the art of medicine—a philosopher unacquainted with the writings

of Newton, would be ridiculous characters ; but by no means so criminally inconsistent as a clergyman who is unread in the Scriptures."

This we have long perceived to have been the source of deep injury to the Church ; and to this may be traced that unsettled state of the hearers which too often inclines them to dissent. But, when Mr. Mathias charges the Clergy with neglect in studying the Word of God, and proceeds from this charge to further remarks, we think the condemnation more extensive than the truth ; and we are of opinion, that he should equally have recommended those studies which lead to the true interpretation of the Scriptures ; for, he must have known that the various sects appeal to the Scriptures as their authority, therefore, that the question, *which is correct ?* can only be determined by a review of the interpretations affixed to them. Nevertheless, Mr. Mathias is right in his observation, as far as the inconsistency goes ; and we trust that the time is not far distant, when not only the classical languages, but the Hebrew, shall be required from those who, by office, interpret the Testaments ; then probably will schism be dismissed, and the respective congregations be enabled to give a *reason* of the hope that is within them.

Although the sermons of Mr. Mathias abound with pious reflections, yet, as we cannot discover in them any thing particularly striking, we must not occupy ourselves with extracts from them.

Those of Dr. Moberly are better written, and are more comprehensive in their views. That on the parable of the rich man and Lazarus—or rather on that part of it which relates to the belief of Moses and the Prophets being equally efficacious with the resurrection of a sinner to effect conviction on the living Jews, may be selected as an advantageous specimen of the writer's talents. The historical sermon, likewise, on Christ's meekness ; those on the Comforter and Christ the resurrection and the life ; those on the disobedient Prophet and the Resurrection and Ascension, may be enumerated among the best in the series ; and with those on ordination, are sufficient to establish Dr. Moberly's character as a preacher.

The parochial Lectures on Apostolical Succession, by Mr. Irons, now claim our attention. In his first lecture, the remarks in which he indulges on the *inward* call, to which some fanatics presumptuously pretend, and the prerogative of making ministers of religion claimed by the Government of a country, are exceedingly in unison with our minds ; and his view of the Calvinists, semi-Calvinists, Arminians, and Pelagians, who believe a kind of essence of Christianity, the existence of which in individuals is to be tested by their possession of a sort of religious sense, according to which they are "*regenerated, elect, enlightened, renewed, born again,*" and whatever

else they can "*accommodate*" in any verse of the Bible, is proved to be correct by daily observation. Thus—

"A new intangible meaning is found for every term; every thing must be sublimely doctrinal. The very precepts of holiness are looked on as 'consequences,' which need not, therefore, be too formally insisted on. The Sacraments of Christ are 'elevated' or extenuated into 'shadows' or 'signs.' The Church itself is evaporated into an 'invisible' essence!"

The exposition of the doctrine of an Apostolical Succession, and the detail of the evidence are clever; and it is very properly alleged, that since every man knows that his Church is the Church of his forefathers, who were baptized in it before meeting-houses were thought of, and that since even those who depart from it generally retain some similar outward forms both of sacraments and ministry; the Church is a FACT, borne witness to on all hands—a sure and stable REALITY. As from Eusebius we learn, that the Apostles selected various parts of the world, as the scenes of their separate labours, so must we imagine that they transmitted the office of the ministry to others, ordaining "overseers" or "presidents" of the Churches; consequently, if each Apostle had ordained only one, there must at least have been from the first twelve Apostolical lines; but as we cannot assent to such a strict limitation, we must suppose, that, from the beginning of Christianity, there were several of such lines. How great then is the error of the Romanists, who assume the exclusive transmission of *one* Apostolical line!

If our readers wish to examine how this Apostolical succession was preserved, they will find the subject most ably treated in this volume: and if they will peruse it with the candour with which they would peruse an ordinary history, they will not fail of being convinced by the writer. The consideration and refutation of the objections will equally demand their notice, and the summary will afford to them a talented condensation of the arguments. We would therefore recommend this book both to the Churchman and to the Dissenter: to the Churchman, that he may be grounded and rooted in his faith—to the Dissenter, that he may repudiate his errors, and seek that one fold of Christ from which he is wandering.

In the preface to Mr. Parson's sermons is a masculine defence of our Church, and a clear proof is given, that she is essentially Catholic, but accidentally Protestant; whereas the other so called Protestant Churches, which are destitute of Apostolical ordination, are not essentially Catholic. In this preface there is deep research, and there is solid argument. The sermons are plain, as their title implies, and more fitted for village-reading than any thing else. We think Mr. Parsons has misunderstood the parable of the unjust steward; but we have not space to controvert his opinion, since, where sermons are our subject, we are compelled, by their multitude, to be brief.

To Mr. Edwards' sermons we invite the public attention : they realize our notion of practical sermons ; and Mr. Edwards having, on a very important occasion, done real and lasting good to the Church, by having been the means of defeating a conspiracy against her, which was projected by certain of our modern *illuminati* in power, has a decided claim on the consideration of all her members. On this and their own merits, we rest our recommendation of his sermons.

The next in order is the volume of the Bishop of Calcutta. Eloquent, deeply thinking, and closely applying the truths of Holy Scripture to the human heart, the Bishop sketches the vast benefits which Christianity has conferred upon mankind, and glances, in contrast, at the state of Mohammedan and Pagan countries. In these sermons we find a correct analysis and right comprehension of the Scriptures—in fact, a knowledge of Scriptural interpretations, the absence of which we often regret as sermons come before us in this branch of our review. Many preach, many publish, but all are not Scriptural critics. Among general excellence particular selection becomes difficult ; but we would mark the nineteenth sermon as one of peculiar weight and dignity ; but specifying this we do not detract from the rest. Every where the Bishop is sober ; and we rejoice to have seen these sermons from his pen, when we consider the important trust that has been confided to him.

The Bampton Lectures of Dr. Lawrence, Archbishop of Cashel, are the next in succession. In vindicating the Articles of our Church from the charge of Calvinism, which, in its strictest sense, is synonymous to blasphemy, he has but extended the useful knowledge which preceding theologians have imparted to us. On the subject of Calvinism, when we reflect on the ignorant and gross misrepresentations of the *original* Scriptures, by which it is supported, we are more than half-inclined to lose our patience. Those who would degrade the God of Christianity to the Fate, the *εἰμαρμένη* of the heathens, are sadly wanting in dignified notions of a beneficent and righteous God ; and their contracted system has been so frequently and so fully refuted, that now it can scarcely require a discussion.

These lectures are rendered particularly valuable by the sound historical matter which they contain : dogmatism is thrown aside, and clear evidence is brought before the reader. The articles which are selected are those which have been falsely charged with Calvinism ; and the charge is disproved by historical facts and ecclesiastical documents. Those which have been distorted from their meaning are restored to the sense designed when they were written, and are explained according to the Scriptural doctrines on which they are founded. The notes which follow them, contain a

store of this particular sort of learning, and, with the lectures, will be esteemed useful aids by every student of theology.

Mr. Bennett's Sermons are written in a polished style, and vigorously support our Church and her ordinances. They declare many wholesome truths, and the preacher is fearless in his application of them. They are rendered occasionally interesting by references to Ecclesiastical history, and are made very useful by their vindication of our present practice. Though we abstain from making extracts, the brief character which we have given to them will, we hope, suffice to direct our readers to them.

Mr. Shepherd's volume is a second series of Family and Parochial Sermons, which he has been induced to publish, in consequence of the great success of the first. And we shall be much disappointed if this work is not equally, or even more, esteemed than the first series. The Sermons are sound and practical, and written in a true strain of Christian piety. They are well suited for family reading.

Much praise is due to the sons of the late Mr. Marriott, for publishing his very excellent Sermons. They are what Sermons should be, plain and practical. They speak to the heart, in language the most eloquent and touching. We were particularly gratified with those entitled "the Duties and Responsibilities of the Christian Ministry," and "the Danger of Schism;" the first should be read by every candidate for holy orders—the second by every Dissenter in the kingdom.

The Condensed Discourses, or Pulpit Helps, by a Minister, are epitomes of Sermons, which "occupied an hour or an hour and a quarter." We do not see any thing in them which attracts our attention in a striking manner, and we have a strong objection to the quotations from dissenting hymns, with which they are interspersed. They are very commonplace productions. We do not clearly perceive their qualifications to become pulpit helps; a sameness and a dearth of originality pervade them; and the texts are no where treated in a manner worthy of the critic. We wish the Sermons preached in our Churches to be of a higher order than any which are likely to be framed on these models. Indeed, we are far from being satisfied, that a Clergyman of the Church of England is the author of the series.

Mr. Hugh McNeile's Sermons are preceded by an introduction illustrative of the subject. The sermons enter largely into our Saviour's prophecy, as it stands connected with that relating to the destruction of Jerusalem, and into the prophecies on the last Advent, which are elsewhere in the New Testament. Mr. McNeile evidently expects a millennium; and is occasionally apt to wander into imaginary conversations, such as that between Simeon and the Jews, and that between a Christian and a company of Jewish priests in

our Saviour's time. We have a great dislike to the introduction of this undignified style in a sermon, which, in almost every instance, is excessively puerile, and not unfrequently propounds ideas which could not have existed in the minds of the imaginary speakers. In other respects the sermons well merit a perusal.

A New Illustration of the latter part of Daniel's Last Vision and Prophecy, &c. By JAMES FARQUHARSON, LL.D., F.R.S., Minister of the Parish of Alford. London: Smith, Elder, and Co. 1838.

ALTHOUGH we do not exactly approve of the Hebrew Criticisms, this work is one of considerable ingenuity. It will form an admirable text-book for a fuller inquiry; but there are many points which will require amplification, and others which (Mr. Farquharson will excuse us) seem to exact a more deeply critical scrutiny. Much pruning will certainly be necessary to get rid of some extravagant fancies, which seem to have misled him; and the translations from Daniel will need a rigorous examination and correction. As an instance, we would observe, that, among the reasons which have induced the writer to identify the Archangel Michael with our Saviour, the meaning of the name is one, which is rendered, "*who is like unto God*," or supplying the obvious ellipsis, "*He, who is like unto God*;" which is absurd; for every Tyro in Hebrew Literature knows, that מִיכָאֵל is interrogative, not affirmative; consequently, that the very foundation of the hypothesis is destroyed. Nevertheless, among many things, which are irrelevant and cannot be accepted, the book has here and there some good hints, and is, though faulty, ingenious.

Temple Offering; or, Contributions in Prose and Verse, by various Authors. Edited by the Rev. JOSHUA FAWCETT, M. A. Royal 8vo. pp. 235. M'Dowall, Gough-square, London.

THIS work consists of contributions from the pens of some of the most eminent writers of the day. The names of Archdeacon Wrangham, Professors Smyth and Whewell, Lord Morpeth, the Rev. Messrs. Blunt, Bowles, G. Townsend, Le Bas, T. Myers, and T. Dale, are sufficient to recommend it to the attention of the most refined in taste, and the most religious in feeling. The poems are the most touching and devotional, the typography and style of "getting up" is very superior: and when our readers are informed that the object of the publication is to furnish funds for enlarging a Church in a very populous district, they will procure an exquisite literary treat, while they promote a most praiseworthy object.

An Examination of, and Observations upon, Mr. Blackburn's Defence of the Conduct of the Town Council of Liverpool. Second Edition. By ALEXANDER WATSON, B. A. of Corpus Christi College, Cambridge. Liverpool: Mail-office.

WE take shame to ourselves for not having noticed this valuable and important publication, but the numerous books which we have before us, must be our excuse. It will be in the recollection of many of our readers that an attempt was made by the New Town Council of Liverpool to deprive the children of the poor of instruction from the unmutilated BIBLE: this attempt was defended by Mr. Blackburn, and the pamphlet before us contains an examination of, and observations upon, that defence. Mr. Watson has manifested a superior talent, which has been eloquently exercised to shew the danger of substituting garbled selections of Scripture for the Bible itself. It is decidedly the best defence of that holy volume and the Church of England, whose discipline and doctrine are founded on it, that we have seen. And in saying thus much, we feel that we are speaking less lightly of its merits than it deserves.

1. *The Bath Protestant.* Bath: Collings and Co. 1838.

2. *The Rampart.* York: Bellerby. 1838.

THERE is a foolish etiquette existing between editors of periodicals which we are desirous to break through; that etiquette consists in passing over in silence any monthly or quarterly publication which may be sent for notice. Our determination at first was to watch the movement of the press: continuing in this determination, we beg especially to recommend to our readers two little periodicals in defence of the Church—the *Bath Protestant* and the *Rampart*. The former is published at Bath, for the low price of 2d; the latter at York, for 3d. Both are likely to effect much good in those two populous cities. They are well-conducted, and deserve high and extensive patronage.

The Family Sanctuary; a Form of Domestic Devotion for every Sabbath in the Year. London: Smith, Elder, and Co. 1838.

THIS work is admirably suited for domestic devotion; and being based on our excellent Liturgy, cannot fail to have claims on the attention of Churchmen superior to those nondescript compilations or original productions, fitted more for the conventicle than for the Church, with which the press too copiously supplies us. But this book is written with judgment, with purity—not with enthusiasm: nor have we seen any one which contains so many intrinsic recommendations to public regard.

The Acts and Monuments of the Church; containing the History and Sufferings of the Martyrs. New Edition. The whole carefully Revised, Corrected, and Condensed. By the Rev. M. HOBART SEYMOUR, M.A. London: Scott, Webster, and Geary, Charterhouse-square. 1838.

“STUDY to understand well the controversies of the Church of Rome. Learn to view Popery in a true light, as a conspiracy to exalt the power of the Clergy, even by subjecting the most sacred truths of religion to contrivances for raising their authority, and by offering to the world another method of being saved besides that prescribed in the Gospel. Popery is a mass of impostures, supported by men, who manage them with great advantages, and impose them with inexpressible severities on those who dare call any thing in question that they dictate to them.”

Such was the advice of one who had penetrated the depths of this mystery of Satan. Burnet had not alone studied the doctrines, but also the policy of the Church of Rome. He was qualified to speak on this subject—and, having outlived the terrible curse which that foul system had threatened to inflict once again on England, through the perfidy of a profligate Charles, and the bigotry of a Jesuit-ridden James, our excellent Bishop left this advice as his dying legacy to the Church, of which he was so bright an ornament. The truth is, that Popery is a mass of impostures, and its advocates are more than a match for any men except those who, like Burnet, have carefully studied its nature, and made themselves familiar with its every artifice and fraud.

The character of the papacy, as drawn by the pen of inspiration, is two-fold—religious and political, always accommodating itself to the circumstances in which it may be placed. As a system of religion, it has wrested the sceptre out of the hand of the son of David, and has set up new altars, new priests, and new sacrifices, before which men are commanded to worship, and through which to expect salvation. As a system of policy, it was to exalt itself above all that is called good or that is worshipped, above the magisterial and even imperial power. The papacy was to appear as a lamb, and to speak accordingly when it studied to deceive.

Finge Deum quoties vis fallere plebem.

was to be, and ever has been, the character of this daring usurpation over the souls and bodies of men. What a distinguished writer has said of despotic rulers, holds true of the promoters of Popery:—

“They assumed the prerogatives of heaven, and ascribed, as the will of God, a system of religious doctrines and duties to their subjects. This system has invariably been absurd, gross, and monstrous. The morality which it has enjoined has been chiefly a code of crimes, fitter for the regulation of banditti than of sober men. The religion which it has taught has been a scheme of impiety. Yet this system they have enforced by the

most terrible penalties—by the loss of property, liberty, and life—by the gaol and the gibbet, the wheel and the rack, the faggot and the cross. Blood has stained the sceptre, martyrs have surrounded the throne.”

The religion of Popery is a system of rebellion against the Redeemer of mankind, and a conspiracy against the present and eternal happiness of the human race. We are aware that Papists make a very ingenious defence of their religion, “the ancient Christianity of England,” as they are wont to speak; but it is by an appeal to what they believe in common with the Church of England, and by a careful suppression of all the corrupt and destructive articles against which we protest. Popery is not to be found in the Apostles, neither in the Nicene, nor yet in the Athanasian creeds. It is to the creed of Pope Pius IV., promulgated A.D. 1564, that we must look for its definition; but that creed is very little known not merely to Protestants, but even to members of the Papal Church, and therefore it is, that Romish Jesuits succeed so well in recommending themselves and their system, and in often too successfully enlisting on their side the sympathies of our liberal Christians against those who violate the law of charity, by representing Popery as such a hideous and dangerous system; “blasphemous fable, and dangerous deceit,” &c.; damnable idolatry, to be abhorred by all faithful Christians; the very language of our Church will not go down in these so very enlightened times. But let the man who is disposed to think lightly of Popery, who has given heed to the seducing spirits and hypocritical lies of the Papal emissaries—any man, in short, who feels that the subject of religion deserves his first attention, let any such read—study the new creed of Pius IV., bring it to the bar of Scripture, and then deny the position, that Romanism robs the Saviour of his crown, and the sinner of his only hope and consolation in this vale of tears. And yet, such is the system so lovely in the eyes of our modern liberals, so patronized in high places; nay, such is the system which has palsied the energy of Parliament, and grasped in its iron hand of death the very constitution of England!

Those who desire to thoroughly understand this mystery of iniquity, to trace the rise of its new articles of faith, and observe the way in which it has made use of this novel religion to advance its policy, should study the “Acts and Monuments of John Foxe.” There we find the cheat of Popery detected and exposed to view, and all its peculiarities tumbling before the revealed will of heaven, as Dagon did before the ark of God; and there we see the papacy “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Foxe has not, however, given merely a catalogue of blood, an account of the cruel persecutions waged by Rome against the Church of God, but also a valuable history of the Church, and a depository of most useful documents.

The edition before us has been abridged, so as to induce an examination of this long-neglected, because ponderous, work, but at the same time, every thing essential, specially every document of importance, is preserved.

We have examined this volume, which we do most cordially recommend to our readers, and can testify to the fact of the editor having abundantly realised all that he contemplated—of his having fulfilled the expectations which his truly-excellent preface creates in the breast: This work deserves a place in every Christian library, in every Protestant family.

And if ever there was a day when such works demanded attention it is the present, when England is filled with Jesuits, avowed and concealed, all bent upon the destruction of our “happy homes and altars free,” and the ultimate subjugation of this great country to the domination of a discarded usurpation. By the protests of our Clergy did the Great Ruler of the Universe deliver England in times past, when popery and dissent were confederate against the glory of our land. But England, not dismayed by the tails of these smoking firebrands, withstood and outlived their opposition, and beheld their fury exhausted, as when the wave, after fruitless efforts to displace the rock, falls back upon itself, and only discovers its own impotency. These allies and old conspirators against our Church and State are now revived and at their work again. The dissenter makes use of the papist, and the papist shelters himself beneath the wing of his dissenting brother. Our best policy is to crush the rising—risen, influence of Popery in Great Britain. Every blow against popery will be felt by dissent. Popery is the enemy, combining, as the system does, learning and ability of first-rate order, an unity of purpose and harmony in action, all which are almost unknown by dissent. But neither Popery nor Dissent can stand before our Church, when that Church awakes and puts on its strength. It must, to a great extent, fall to pieces, and that which remains will devour and prey upon itself. We must, therefore, be on our guard, and defeat these machinations against our civil and religious liberty—we must be up and doing, and, seizing the weapons with which our fathers fought and conquered, give that dark and deadly Italian system no quarter until it be driven from our happy shores to its native land. We cannot, therefore, but feel indebted to those who are occupied in this so important and necessary work; amongst whom the editor of the volume before us occupies an honorable post. We wish him every success, and trust that a grateful public will shew their value for such exertions, in the noblest cause that can call forth the energies of man—the cause of freedom against Popery!

Practical Sermons. By the Rev. DENIS KELLY, B.A., Curate of St. Bride's, Fleet-street. Second Edition, with two additional Sermons. London: Hamilton, Adams, and Co.

THERE is one important, and, indeed, unanswerable argument in favour of the Church, which is not generally placed in the prominent position that it so justly demands. We refer to the argument to be drawn from the lives and works of faithful men; wholly occupied in those duties which devolve upon them, as ministers of the Church and ambassadors for Christ. When we find a cloud of witnesses; by precept and practice, pointing their wandering and rebellious race to the Lamb of God; there is assuredly in this an irresistible proof that the Church, which has brought forth such sons, cannot be what her enemies represent—"a Church that destroys more souls than she saves"—"the greatest possible hindrance to the spread of Christianity." The argument was used by Burnet, in favour of episcopacy, as "being within every one's compass to apprehend and apply; and as having a greater force on men's affections, which commonly give a bias to their understandings. For conviction has an easy access to us, when we are already inclined to wish *that* were true concerning which we employ our inquiries." And when the good bishop used to employ this weapon against the opponents of our Church, "the only answer which our angry people in Scotland used to make, when they were pressed with such instances; was, that there were too few of them; but some of the severest of them have owned to me, that, if there were many such bishops, they would all be episcopal."

Our Church is, in the present day, assailed on all sides, and therefore has need of every lawful means of defence. Her ministers must both build and fight. As in the days of Nehemiah, one party must build, and the other must hold the spears, "from the rising of the morning till the stars appear." And; blessed be God! not a few hold the spears, and boldly contend with the enemy. Theirs is a most valuable; necessary portion of the work—they stop the mouths of evil speakers and turn the weapons of the foe against himself; and so teach others to fear before the well-armed soldiers of the Cross. But as this mode of defending Zion is difficult and often painful, so it is not the most popular. There is another class of labourers engaged in, to themselves, a more pleasing and profitable, and, to the Church and its children, a not less, if not more, important work: that class is the diligent, faithful parochial minister. If others put down the enemy; he, under God, preserves the fidelity of those within the camp—he attaches men silently, secretly, but most effectually to the Church. In fact, he binds them to it, so that they cannot be persuaded to abandon its green

pastures, and "its waters of quietness." Or if perchance they do forsake their resting-place, the truth and piety, preached and exhibited by the servant of Christ, will prove a source of much bitterness of heart, until, in self-defence, they are compelled to return.

Of this valuable class of labourers the author before us is evidently one. His "Practical Sermons" have forced upon our mind the preceding observations. These are indeed "Practical Sermons;" they clearly state the vital doctrines of Christianity, and as clearly the bearing of those doctrines upon the life of man. The style of these Sermons is always elegant, and often exceedingly beautiful. There is certainly much of good taste displayed in them, for where there is beauty there is simplicity. Too many authors err in this, that when they would rise to anything uncommon, they labour to choose, nay, sometimes, invent, uncommon language. Now, what we admire in this volume is the simplicity of the dress with which the author has clothed some very excellent thoughts. We do not remember to have met with a word which is not in every-day use, and yet every word is so arranged as to furnish what we certainly do not meet with in our every-day experience. There are also much feeling in these sermons, and most searching and touching appeals to the reason and to the noblest passions of the breast. We had marked for quotation a passage from the first Sermon, "THE STRAIT GATE," in which the easy path of sin, the *facilis descensus Avernii* is opened before the youthful sinner in such a way as to remind him, that all on which he fastens his longing eye is but as the dream of the night vision, which must end in disappointment and woe. We regret that we cannot afford to quote this, together with its contrast in the path of righteousness, which abounds in blessings, and terminates in everlasting life.

There is one Sermon, on a subject now much agitated, which we would gladly bring before our philosophers of the nineteenth century, our modern wise men, who have created and sent forth through the land a Schoolmaster, who may with truth be called the forerunner of infidelity and revolution. This discourse is entitled "EARLY INSTRUCTION," and deserves an attentive and serious reading.

We must not, for, in fact, we cannot say more. We have rather exceeded the space allotted to notice of books. Since what we have said of this volume is sufficient, it is almost needless for us to recommend the public to call for another and another edition of such a pure, and, at the present moment, such necessary truth.

The Paragraph Bible. Printed for the Religious Tract Society.
London. 1838.

THE Paragraph Bible, as the preface informs us, is a correct reprint of the authorized version in general use; but it differs from other editions in two particulars, viz., first, it is divided into paragraphs according to the changes or divisions in the subjects treated of, and the pauses in the narrative; but the numbers of the chapters and verses are retained in the margin, for the sake of easy reference, and also of corresponding with other editions. Secondly, the metrical parts, such as the Psalms and Prophetical Books, are printed in parallelisms, according to the natural order of the original. These parallelisms gives the reader a more accurate impression of the spirit and beauty of the inspired writings, and often assist us materially in the correct understanding of their meaning. The advantages of presenting the poetical parts of Scripture to the reader in this form have been fully shown by Lowth, Jebb, and many other writers, and will be seen at once by a reference to these portions. This edition of the Bible has all the advantages of those in general use, with the additional one of being so printed, as to be read with more clearness, and with a more perfect connexion as to the sense.

This edition has been carefully edited by competent persons, and in all doubtful points and matters of moment reference has been made to the Rev. Thomas Hartwell Horne and the Rev. Dr. Henderson, individuals justly respected for their Biblical acquirements and critical knowledge of the Holy Scriptures. Much praise is due to her Majesty's printers for the beautiful and correct execution of the work.

The Life of Hannah More, with Notices of her Sisters. By H. THOMPSON, M.A., Curate of Wrington, Somerset. London: Cadell. 1838.

OUR literary friends will remember that about two years ago, the memoirs of the life of Mrs. Hannah More were published by Mr. Roberts, in two thick volumes. The work before us was written at the suggestion of several of Mrs. More's friends, who were desirous to possess, collected in the compass of one small volume, such particulars concerning her as were treasured in numerous living memories, and dispersed in various collections of private correspondence. The gentleman who has undertaken the task was possessed with advantages which perhaps few others enjoyed, as appears from the work itself. He has derived his information from the most authentic sources, and displayed a capability and a talent which must secure to the work great popularity. It is illustrated by sixteen wood cuts, with a beautiful engraving by Scriven, from a

drawing by Miss Simmons, after a picture (presented to her by Mrs. More) painted by Miss Reynolds, sister of the late President of the Royal Academy.

The Revelation of Saint John Explained. By HENRY WILLIAM LOVETT. Second Edition. London: Whittaker and Co. 1838.

THIS book is written in a popular style, and is adapted to a wide circulation. It is partly original, partly compiled; and is chiefly worthy of regard on account of its easy arrangement. The prophecies of Daniel, which have been brought within analogy, are considered in their proper places, so as to facilitate the comparison of them with those of St. John.

The author applies the interpretation of the first seal to Constantine and the establishment of Christianity in the Roman empire, and supposes the symbols revealed by its opening to recompose a mystic representation, that was beheld above a thousand years before by David. The allusion is to Ps. xlv. 2-7, and Heb. i. 8-9: but we are not convinced that these expressions are correctly adduced with respect to this Apocalyptical vision. The second seal, it is conceived, alluded to the Goths, who, having been under the oppressive domination of the Roman government, were now elevated above it; and to the state of things which followed the subversion of the Western empire. The third seal is referred to the Popedom; the fourth to Mohammedanism: and the contents of the first four seals are explained by "the triumph of Christianity over Roman paganism, the overthrow of both divisions (Latin and Greek) of the empire; and the establishment of the two spiritual tyrannies, the Papal and Mahomedan." The fifth seal relates to the martyrs and their future glory; the sixth is the last dispensation, and comprises three successive visions. The symbols on its opening belong to the first of the visions, and "represent the visitation of the Divine judgments on the Roman world, in the time of the end of the little season, for which it was said unto the souls of the martyrs, that they should rest." The second determines who shall stand in that day of wrath; and, under elementary symbols, portrays the fearfulness of the dispensation. The little season having expired, in the last vision the martyrs appear in the full enjoyment of their promised happiness and glory.

Here, as in the preceding seals, we have endeavoured to be as concise as possible, leaving to the reader the minutiae of the more extended expositions, because we do not think any one in a condition to fully interpret the Apocalypse. On another article we remarked, that the expositors have too frequently become prophets, of which fact this writer has given an instance, when he determines "the Judaic Feast of Tabernacles in 1843" to be the period

which will "introduce the personal advent of the Son of Man, coming in the clouds with great power and glory," To this conclusion he has brought himself from conceiving the first shock of the great Apocalyptical earthquake to have been the meeting of the French States General, in May, 1789. On this subject we will not speculate—for we hate speculating with prophecy—but will merely observe,* that of Christ's *coming knoweth no man, nor yet the angels in heaven*. The sooner we dismiss the speculation the better, as it would embrace the particulars of the millennarian controversy. The terminations of the visions, which occupy the remainder of the eighth and the next ten chapters of the Apocalypse are supposed by Mr. Lovett to synchronize with the opening of the seventh seal, the contents of which "commence with the beginning of the nineteenth chapter, and continue to the end of the Apocalypse."

Without following the writer into a detail of the trumpets and vials, and his remarks on the French Revolution, we have sufficiently exhibited an outline of his book; most parts appear to us very wild, but the style of composition is good. As we said at first, the attempt is calculated for a wide circulation, because there are multitudes predisposed to receive these opinions; but we doubt whether the sober critic will admit them with equal favour. We therefore consign them to each individual's judgment, nevertheless according to our duty affirming, that we do not coincide with them.

Sermons on several Occasions and Charges. By WILLIAM VAN MILDERT, D.D. late Bishop of Durham. To which is prefixed a Memoir of the Author. By CORNELIUS IVES, M.A., Rector of Braddon. Oxford: Parker. London: Rivingtons. 1838.

It is not often that our critical cares are required upon the works of a man like the late Bishop of Durham. It is but rare that one could have been found about whom such an unity of sentiment prevails. The pastoral, academical, and episcopal career of Dr. Van Mildert is so fresh in the recollection of many, that we doubt not many of the sermons will be remembered, with circumstances which have not been recorded.

There are a peculiar flow in the style, which renders it alluring; a soundness in the arguments, which enforces conviction; a zeal, which evinces a deep sense of the practical operation of religion; and a mildness which takes away from the controversial parts every approximation to asperity.

The Life of Bishop Van Mildert is written by his nephew, and

* Many speculations on this future event, all equally presuming, have been made. In the conjecture in which Mr. Lovett has indulged, he has forgotten the characterizing and precursive signs mentioned by our Saviour in his prophecy, and by St. Paul in his Epistles.

is remarkable for the many interesting circumstances by which it is diversified. The Bishop's well-known character secures his biographer from the charge of partiality.

The sermons are pre-eminently good: orthodox religion and sound sense, enforced by powerful argument, but delivered in plain language, are their striking characteristics. From the opposite effects of enthusiasm and lukewarmness, the necessity of a Liturgy is deduced; and it is shown, that whatever may be the imperfections, or however moderate the talents of the preacher, the Church has given in the Liturgy a standard of unadulterated faith, which must prevent those who use it with meditation and true devotion, from being possibly led astray. Those communities who reject an established Liturgy have no such protection against pastoral incapacity. There is satisfactory evidence, says the Bishop, that our British ancestors had a Liturgy of their own, long before the papal usurpation; one, which was formed on the model of the earliest Christian Fathers. Much of this having been doubtless retained in the Romish breviary or missal, our reformers laboured to restore it to its pristine state by clearing it of the papal corruptions, but not "abandoning the whole, as if nothing that the Church of Rome had approved might be tolerated by a Protestant community;" to which cause we may retrace those parts, which are in common between our Liturgy and the Romish services, and which have constituted objections from those, who have not troubled themselves about antiquity. The exposition of St. Paul's line of argument and mode of converting the Jew and the Gentile, in the fourth Sermon, is very correct and discriminating, and supplies very useful remarks on that which should be the practice of Missionaries. The texts quoted are admirably applied, and are no where perversely twisted from their meaning.

Urging in the sixth Sermon, that Christ attended and taught in the Jewish Temple—that he took every opportunity of maintaining its sanctity—that the same regard to stated times and places of worship influenced his Apostles, the Bishop strongly advocates the value of outward forms, modes, and decencies of religious worship. He shews that the substance of pure religion cannot long be maintained without the help of appropriate ordinances, and of stated occasions; that it is no matter of difference, WHERE and BY WHOM the public ministrations of religion shall be performed, whether under the sanction and direction of long established usage, derived from the Scriptures and from the primitive practice of the Apostles and their successors, or whether it arbitrarily be subjected to the variable opinions of self-appointed teachers and the continual fluctuations of human judgment. Hence, he wishes the members of our Church duly to appreciate the advantages which they enjoy, duly to apply them to their spiritual welfare. In the 8th Sermon,

the article of our Church, which speaks of works that spring no of faith (i. e. that are not done, as God hath willed and commanded them to be done) having the nature of sin, is explained to imply, that the excellence of the produce depends on the principle of human conduct; that *faith* in God is *the seed* or principle of Christian conduct; of which *obedience* is the fruit; that "Virtues of any other growth, however specious in appearance, have not the same characteristic qualities: they want that which is essentially requisite to their acceptance by the Great Lord of the Vineyard; and wanting that, they shew that they are fruits of a different kind from those which are of a spiritual growth."

The sermons on the question of the Divine Decrees (in which the cheerless system of those, who would confine salvation to a chosen few, for whom it was irrespectively and unconditionally provided, is ably refuted, and those articles of our Church, which have been inconsiderately cited in support of the doctrine, are vindicated from the aspersion) are most judiciously written, and are worthy of general perusal. In the sermon on Dives and Lazarus, the Bishop rightly contends, in opposition to the Warburtonian theory, that this parable proves a future state of rewards and punishments to have been sufficiently revealed under the Jewish dispensation; it was not indeed the purpose of the Mosaic dispensation *expressly* to reveal it, yet it clearly *recognized it*, as a doctrine *already* made known. In the writings of Moses and the Prophets it is everywhere presupposed; and the Patriarchs before the Jews universally acted upon it. In the 15th Sermon, the Bishop, in the true spirit of a just theology, ventures not absolutely to deny the salvability of the heathens before the coming of Christ, nor of those since his coming, whom uncontrollable circumstances have kept in ignorance or unbelief: he presumes not to decide how far the *uncovenanted* mercy of God may extend to such cases and under such circumstances. Yet with our Church he rejects the notion, "that every man shall be saved *by the law or sect*, which he professeth, so that he be diligent to frame his life according to that law and the light of nature."

Thus we end our notice of these Sermons, which, with the accompanying charges, are great acquisitions to our practical divinity. We are glad to perceive that the whole of Bishop Van Mildert's works are about to be published at Oxford, in six volumes. Works, the result of deeper thought or of more enlarged views, confined at the same time within the strict bounds of orthodoxy, cannot be offered to the public; and the sermons are as much above the ordinary grade, as Milton is above a doggerel-poetaster. These will collectively perpetuate the author's fame; and prove that "he, being dead, yet liveth."

Rationalism and Revelation, &c. Eight Discourses, preached before the University of Cambridge, in the year 1837, according to the Will of the Rev. John Hulse. By the Rev. R. PARKINSON, B.D. of St. John's College, Cambridge. London: Rivingtons. 1838.

Ten Discourses on the Communion Service, &c. By the Rev. ROBERT ANDERSON. London: Hatchards. 1838.

A Series of Practical Discourses. By the Rev. J. MACLEAN, Minister of Urquhart, Morayshire. London: Smith, Elder, and Co. 1838.

Sermons, preached in the Parish Church of Trentham. By the Rev. T. BUTT, M.A. London: Rivingtons. 1838.

To those who are continually reviewing Sermons, there cannot be a more difficult task than that of producing novel observations on them; for as there is a general similarity in their contents, that similarity will of course be transferred to the analysis. The publication of sermons has wonderfully increased of late years, and many are exceedingly good; but, unless we err, the present times require a different style of theological composition—one, in which real learning and strong argument may be introduced, for the correction of existing infidelity and wild speculations. Mr. Parkinson's Hulsean Lectures are, as we should expect them to be, of a higher stamp than ordinary compositions for the pulpit; but the subject is cramped by the nature of the composition in which it is propounded. They have a great deal of learning, much sound argument, and betray extended reading; but whilst they have these qualities, they convince us that Mr. Parkinson could have done much more, had he been unfettered, and at liberty to enter into real criticism. Mr. Anderson we have reviewed on other occasions; in the present series he has ably maintained his reputation, by producing a course, which will be eminently useful for family purposes. Those of Mr. Maclean are rather dry, and are merely ethical; those of Mr. Butt are elegantly written, and propose Biblical truths in an engaging and important point of view. All indeed are valuable in their different styles.

The Private Devotions of Dr. William Laud, Archbishop of Canterbury, and Martyr. Edited by the Rev. FREDERICK W. FABER, B.A., Fellow of University College. 18mo. Oxford: J. H. Parker. 1838.

FEW names have been subjected to more reproach, or with greater injustice, than that of Laud. The reason is obvious. The Archbishop was the strenuous and intrepid defender of his Church and of his King, and as such became a conspicuous mark for the hostility of the traitor and the incendiary. Nothing, save

his death, could satisfy their malicious and revengeful spirit. His venerable station, his old age, and his grey hairs, availed him not, and he became a martyr in the cause of that Church which was ere long to receive a more illustrious sacrifice in the person of his royal master. We have often wondered at the mistaken spirit in which the events of those unhappy times have frequently been received. The great rebellion itself has been attributed to the Royal Martyr, whereas, to any impartial inquirer, it must be evident, that it originated in the wicked intentions of a motley and discordant band of schismatics, of various denominations, aided, in the outset, by some few who belonged to a purer faith, who, wishing to grasp place, power, and wealth for themselves, scrupled not, in order to attain them, to overturn the institutions of the land, to destroy the Church, and to murder the Sovereign. It is surprising how seldom men will suffer themselves to be guided by experience, more especially in ecclesiastical and political affairs. The many, who are unable or unwilling to form a judgment, are deluded and led away by the artful and designing few, who, under the specious pretence of improvement, would introduce unlimited change, and under the less disguised cry of reform, would urge forward revolution, confusion, and plunder. Some very useful lessons might be drawn from the period of which we have been speaking, to the present time. We could wish that they were more frequently applied by the members of our Church, more particularly in their intercourse with the dissenter in religion, and the liberal in politics. If this were done, we should more seldom observe those discordant and unseemly alliances between the Churchman, the schismatic, and the pretended liberal, which can end only, on one side at least, in mortification and regret, after irreparable mischief has been accomplished. The work of which the present publication purports to be an exact reprint, has long been scarce, as indeed are all the original editions of the Archbishop's works.

The Greatness of Being Useful : a Sermon, preached in the Church of St. Nicholas, Deptford, on Trinity Monday, June 11, 1838, before the Corporation of the Trinity House. By HENRY MELVILL, B.D., Minister of Camden Chapel, Camberwell, &c. London: Rivingtons. 1838.

WE have often thought, that among the difficulties with which the preacher has to contend, the selection of a subject appropriate to the occasion on which he is called to speak, is not one of the least. The individual, moreover, who is selected to preach on the present occasion, has another difficulty of a different nature to overcome. He has to compete with a numerous and varied array of talent and eloquence, in the list of those eminent persons

who have occupied the same pulpit in previous years. To those who are acquainted with the writings of Mr. Melvill, it is almost needless to say, that he has overcome both these obstacles, and has increased, in no slight degree, the measure of fame, which, as a Christian preacher, he has already earned. The subject of the sermon before us is admirably chosen, the manner in which it is treated is excellent, and the illustrations with which it is adorned are highly appropriate and beautiful. Mr. M. has chosen for his text those words of our Lord, which occur in St. Matthew's Gospel—"But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister;" and he has proved their truth, and the almost exact manner in which they are in reality fulfilled by those who very frequently are the least likely to imagine it.

"Our assertion is (says Mr. Melvill) that, in awarding the palm of true greatness, men are accustomed, however unconsciously, to act upon the principle, that whosoever will be chief must be the servant of all. To make good this assertion, it will only be necessary that we observe the cases in which, by universal consent, the title 'great' is bestowed . . . The case is the same with the philosopher as with the patriot. We gladly give our praises to the individual who, by the force of genius and the labour of research, has enlarged the sphere of human knowledge, and pushed discovery further into the mysteries of nature. There is not a greater benefactor to the world than he who increases our acquaintance with the properties of matter, and lays open to us agencies which may be successfully employed in the occupations of life. We are not, for example, to regard the astronomer as a man busied indeed with high and brilliant speculation, but whose lofty calling is altogether unconnected with those of less gifted spirits. None know better than many of the present audience, that, in his searchings over the beautiful and spangled face of heaven, he is gathering materials for the guide-book by which the mariner shall make his way across the trackless waste of waters: and that thus are his sublime musings and his mystic calculations subservient to every operation of trade and every movement of commerce. Truth is no isolated and un-influential thing; let it once be discovered, and a thousand consequences may be traced, ramifying into the minutest concerns and the most ordinary occurrences. Accordingly, he who labours in the mine of truth, and presents to the world the results of his investigations, furnishes his fellow men with new principles on which to act in the business of life, and thus equips them for fresh enterprizes, and instructs them how to add to the sum total of happiness. We need not exemplify this in particular instances. You are all aware how scientific research is turned to account in every-day life, and how the very lowliest of our people enjoy, in one way or another, the fruits of discoveries which are due to the marvellous sagacity and the repeated experiments of those who rank foremost in the annals of philosophy. And thus is it evident that the man who is great in science, is great in the power of serving his fellow men, and that it is

this latter greatness which insures him their applauses. If his discoveries were of no benefit to the many ; if they opened no means by which enjoyments might be multiplied, toil diminished, or dangers averted, his name would be known only within a limited circle, and there would be nothing that approached to a general recognition of superiority. But just in proportion that his discoveries bear on the universal happiness, will he be the object of the universal approbation ; in proportion, that is, as he has been of service to many, will the many concede to him a high degree of honour ; so that with philosophy, as with patriotism, the achieved greatness will but illustrate the truth of the saying, ' he who would be chief among you, let him be your servant.'

" And if further evidence be needed, that, in giving utterance to our text, Christ was not introducing a strange precept, but one which is virtually acted on by the world, may we not urge generally that the men who are most eminent in life, are the men who are most literally the servants of the public ? If a man be distinguished as a warrior, and if, by his skill and bravery, he have been enabled to secure victory to his country's arms, and to beat back invaders from his country's shores, there is not an individual in the meanest cottage of the land, in whose service this great leader has not been engaged, or for whose benefit he has not dared hardships and perilled life. Nobles and princes may be foremost in doing him homage, as having upheld the majesty of a state, and defended its throne against a host of assailants. But he fought equally for the poor villager and the industrious artisan, for the helpless infant and the lonely widow : search the land, and there is not one to whom he has not ministered, not one for whom he has not laboured ; and if then his name be, as it ought to be, a familiar and an honoured word in every hovel as in every palace, awakening the grateful applause of all ranks and ages, may we not justly declare of him, that he has become great amongst his countrymen through being their servant ? The individual again who gains renown as a statesman, who serves his country in the senate as the warrior in the field, is the minister to all classes, so that the very lowest have the profit of his toils. You have only to regard him as conducting the complicated affairs of Government, turning all the energies of a comprehensive mind on preserving the liberty, guarding the property, and augmenting the happiness of a community ; and you cannot fail to consider him as in the strictest sense the servant of the many, as employed for their welfare, whatever be the reward reaped in a gratified ambition. Yea, and it is the being thus employed which constitutes his greatness : for he will rapidly lose his distinction, and be forced from his eminence in public opinion, if it be once made apparent that the community is not advantaged by his services. Thus the position which is occupied is precisely that to which the direction of our text would have naturally led : the man stands amongst his fellows, exactly as we might have expected him to stand, had he guided himself by the maxim, ' whosoever will be chief amongst them, let him be their servant.' "

We are disposed to consider this a very beautiful, and at the same time a very original illustration of those words of our Lord which Mr. M. has chosen for his text. We wish we could have extended our extract a little farther. Mr. Melvill afterwards con-

siders the exhortation contained in his text under another point of view, namely, that in which it simply enjoins humility, "as though it were through abasing himself that a man might look to be exalted." Mr. Melvill's observations under this head are equally striking and eloquent as those which we have already noticed:

"The truly humble man must be, so far as character and achievements are concerned, the truly great man. I call not that man great who has conquered a nation, if he have failed, after all, to conquer himself. True greatness must be moral greatness, greatness of soul—that nobility of spirit which proves of a man that he has measured his duration, and proved himself indestructible. And I recognise this greatness, not necessarily when a man has a world bowing at his footstool, but when he is himself bowing at the footstool of God. The rebel against lawful authority cannot be truly great: the slave of his own passions cannot be truly great: the idolater of his own powers cannot be truly great. And the proud man is this rebel, this slave, this idolater; for pride spurns at the divine dominion, gives vigour to depraved affections, and exaggerates all our powers. What then can be more accurate than that pride destroys the chief elements of which a great character is compounded, so that it must be to direct a man in the way to eminence, to prescribe that he 'be clothed with humility.'"

Mr. Melvill then reverts to his former line of argument, and makes a very apt and forcible reference, couched in very eloquent terms, to the case of the institution which he is addressing, as furnishing, in the objects which it has in view, a remarkable illustration of the text, and affording an additional proof, that greatness is to be won through being useful to our fellow creatures. After describing the truly eminent and humane offices in which this Corporation is continually employed, and speaking of the benefits which our commerce derives from it, he points out the duty of making this pursuit subservient to the spread of Christianity. This is a theme which was worthy of the preacher; and the glowing language in which he has clothed it is honourable to himself and to the holiness of his cause:—

"England has been mistress of the seas: every where has her flag floated, and every where commanded respect. Yet we have not made commerce tributary to Christianity: we have not practically regarded the sovereignty of the ocean as given us that we might be enabled to disseminate truth. Fleet after fleet has left our shores: the East, and West, and North, and South, have all been steered for by our adventurous ships: but we have swept into our harbours the riches and luxuries of the globe, without leaving in exchange the precious seed of God's word. And for this we may yet expect retribution." "When we look on that finest spectacle which our Metropolis presents—and this spectacle is not its streets, and not its parks, and not its palaces; but the forest of masts which rise far mile upon mile upon its noble river; and when we remember how, with Christianity at the helm of the swarming vessels, the glorious news of Redemption might be rapidly borne over the habitable

globe, it is not easy to repress all foreboding, to keep from anticipating a time when God may visit upon us the not having used in His cause the vast powers derived from our traffic, and when this nation shall cease to be great amongst kingdoms, through having failed to be their servant, 'ministering the Gospel of God.' At least, let it be remembered by those who have in any way an influence on the commerce of the country, that God has given spiritual blessings to be diffused as well as enjoyed; and that it cannot be in His sight an indifferent thing, whether we keep them to ourselves, or act as stewards, and communicate them to others."

Wisdom. By the Author of "Think" and "Act." London: Mitchell. 1838.

THIS little manual is the third of a series, and if possible surpasses its predecessors, on which our readers will remember we spoke in the highest terms of commendation. We especially recommend this little work to the public: it merits, and we trust that it will receive, an extensive circulation.

Woman, as Virgin, Wife, and Mother. London: Mitchell. 1838.

THIS work is written by a lady, and contains many excellent precepts and recommendations. It may safely be placed in the hands of the Virgin, Wife, and Mother, for whom it is written.

The Pilgrim's Progress. By J. BUNYAN. London: Fisher.

THIS is a beautiful edition of the Pilgrim's Progress, embellished with twenty engravings. It would be useless for us to say a word in favour of this work—we have only to add our meed of praise to its execution, which we can do in sincerity and truth. Like most of Fisher's publications, it is well adapted for the drawing-room table.

The Lowly Station Dignified; a Sermon preached at St. James's Church, Piccadilly, on behalf of the Burlington School. By the Rev. R. C. COXE, M.A., Curate of St. James's, and late Fellow of Worcester College, Oxford. London: Rivingtons. 1838.

WE are heartily sick of the hypocritical affectation of liberality assumed by a certain class of persons in the present day. We have long been convinced that these persons are, without exception, most illiberal towards every one, themselves only excepted. A striking proof of this occurs in the sermon before us. The author tells us in his preface—

"Since its delivery, two complaints have been made against it. One that it is too political; the other, that it is too eager in its advocacy of the Church of England."

The first charge is utterly without foundation. The sermon is exactly such a discourse as we should have expected from the author, knowing, as we do (we have the pleasure of being a member of his congregation), his orthodox principles, his accurate information on all subjects connected with his profession, and his zeal according to knowledge, for the faith as it is in Jesus. In preaching for the benefit of schools, many of whose pupils, if we mistake not, are expressly trained to become domestic servants, what could be more natural and proper, than for the author to allude to the relation of master and servant, particularly as his text is drawn from the history of Joseph; and to speak of the advantages, the comforts, and even happiness, to be found in the more humble of these stations, as well as in the more elevated? What could be more accordant with the spirit of Christianity, than, when addressing individuals about to enter upon the duties of a particular station of life, to endeavour to make them contented and satisfied with their situation, by pointing out the advantages belonging to it?

The second charge, we sincerely hope, is *well-founded*, for we cannot conceive it possible for any Clergyman to be too eager in advocating the cause of the Church of England, or in enforcing its claims, as the source from which education should proceed. It is very evident the persons who made such a charge, must be grossly ignorant of the duties of a minister of our Church, and at the same time hostile to that Church. At any rate, the observations of such persons are utterly contemptible, and scarcely worthy of notice. For our own parts, if we happened to stand in the position of the author, we should feel gratified and proud at such charges being made against a discourse of ours, and should consider it the best proof that we had done our duty. The parish in which this sermon was preached, we regret to say, contains within its limits a certain number of persons, who take every opportunity in their power to annoy the Clergy, and to display their hostility to the Establishment. We believe that it was in this parish, the very singular announcement was made, by handbills circulated by the parish beadles, that one of the churchwardens would take the chair at a public meeting, called for the purpose of petitioning against church-rates. We rejoice to perceive, that the controversy on that subject which has for some time agitated the parish, has terminated in the complete and humiliating defeat of the anti-church-rate party. Should any of our readers happen to be inhabitants of this parish (that of St. James's, Westminster), we would earnestly recommend them to attend at all meetings of rate-payers, and to give their votes for Conservatives, to be appointed as vestrymen, and to fill all other parish offices.

Hill and Valley; or Hours in England and Wales. By CATHERINE SINCLAIR, Daughter of the late Right Hon. Sir J. Sinclair, Bart. Authoress of "Modern Accomplishments," "Modern Society," &c. 8vo. Edinburgh: W. Whyte and Co. 1838.

Books of travels abound. Every antique building—every remarkable work of art—every celebrated gallery and museum, which the Continent possesses within its limits, is examined and described with diligence and accuracy. The manners, customs, habits, and circumstances of each nation and people are investigated, and we are presented with numerous inferences and deductions, the result of such inquiries. But amongst all these various volumes, we scarcely ever meet with one which describes our own country. Indeed, we might almost venture to assert, that out of any given number of writers or readers of foreign travels, not one half are acquainted with the various beauties, both of nature and art, with which their own country abounds. The appearance, therefore, of such a volume as the present, gives us great pleasure. The design is excellent, and the execution is by no means inferior. It is written throughout in an agreeable, lively, and animated style; and, what is far better, the sentiments which it expresses are sound and good. Miss Sinclair allows no occasion to pass which will admit of it, without introducing some pious and religious reflections. These are generally well-timed and appropriate. Miss S. also displays considerable powers of description. We shall extract one or two passages in this style:

"Who has not read, heard, and dreamed of Tintern Abbey, examined prints and copied sketches, talked and listened about its beauties, till they seem to have been haunting the venerable ruin all their lives; I scarcely felt as if a spot could be unknown to memory there, even when thus approaching it for the first time:—

'Hail to thy pile! more honoured in thy fall,
Than modern mansions in their pillar'd state.'

"The form outside is so magnificently simple, that its full extent is scarcely at once appreciated; but those walls, 'where princely abbots dwelt of yore,' were considered a true emblem of that Christian character to be recommended and practised there, the exterior aspect so plain, and all the richest ornaments concealed within, while it exhibits an air of meditative seclusiveness. Some small wretched cottages have stuck themselves close to the walls, like barnacles on the side of a stately vessel, which do all in their power to disfigure it; but on entering the western gate, a *coup d'œil* is presented, inconceivably fine. A forest of venerable pillars, looking almost like the long avenue at Wynnstay, is surmounted by four rows of noble arches, appearing gracefully to intersect each other, ending at a window of very splendid proportions, said to be eighty feet high, and facing, as the principal window of all old churches is made to do, towards the east, in remembrance of Jerusalem, while the whole building is shaped like a cross. Descriptions of Tintern Abbey should be written on ivy

leaves and with a poet's pen, for no other could do justice to the air of solemn grandeur and religious melancholy reigning within its desolated cloisters, and inspiring that mysterious sentiment of awe with which we gaze on an inanimate body from which the soul has departed. The form still appeared in its beauty, while the life and animation which had reigned within, were now extinct for ever."

"It is interesting to perceive, that by visiting all cathedrals and churches in England, we might find the burying-place of nearly every character in our national history. I remember once expressing some doubts whether such a prince ever existed as William of Hatfield, and a very short time afterwards I became enlightened by discovering his tomb in the chancel of York. At Worcester, we met with Prince Arthur, elder brother of Henry VIII. Catharine of Aragon's first husband, who is only remembered in history, because he served as the excuse for her being afterwards divorced. The marble chapel in which he was buried is carved in wreaths of roses, to represent the Houses of York and Lancaster; and so pure and delicate is the workmanship, that it seems as if built with ivory fans. . . . Specimens of sculpture are shown in this cathedral by Nollekins, Chantry, and Roubiliac. The most affecting of these is raised to the memory of Miss Digby, who died of consumption at the age of nineteen. Few could gaze long at this graceful work of Chantrey's, and not feel inclined to exclaim, 'Oh, that these lips had motion!' The feeble and emaciated, but resigned aspect of the young sufferer, is beautifully represented, while, with a look of devout contemplation, she is languidly reclining on a couch. The very word consumption brings exactly such a form before our imaginations, and I almost felt as if we ought to see the hectic colour burning on her cheek, and the bright eye full of hope with which its victims approach the grave, dying, like a bright sunset, with colours more lovely than the glare of meridian day. Another very touching monument is erected here to the memory of a gentleman who died suddenly at Worcester, when travelling on a party of pleasure. It represents his lovely young wife, in an attitude of deep despondency, carrying her infant, and leading two interesting children by her side. The very marble seemed to weep, so affecting was the whole grouping and expression. I returned again and again to renew my wonder that dumb figures should be so eloquent, but the simple pathos of their appearance strikes at once to the heart. It seems as if sorrow had turned them all into stone. In the days of childhood, I often wished that when a death was about to take place, it could be put to the vote who might best be spared from the world: but in such a case, how seldom the blow would fall where it does! the most beloved, the wisest, and the best, are generally soonest fitted for a better world, while the mere refuse too often remains behind. Roubiliac's celebrated monument to Bishop Hough is a noble piece of sculpture. You could scarcely wish to see any one more alive than the venerable prelate—ascending towards heaven from a sarcophagus of black marble, in an attitude of triumph, and with a countenance full of dignity and animation. His hands are clasped in apparent devotion—his arm rests on a Bible—and his drapery is so light, it looks as if a breeze might blow it aside. On a tablet of marble is represented his interview with the royal commissioners, when he refused obedience to King James's mandate, ordering him to retire from the Presidency of

Magdalene College, to make way for a Roman Catholic. 'Hough's unsullied mitre shone' until he attained the age of ninety-two : when full of years and honours, after refusing to be Archbishop of Canterbury, and spending a fortune on improving his diocese, he calmly and peacefully resigned his spirit to Him who gave it."

We earnestly hope, that Miss Sinclair will be induced, by the favourable reception which her present volume has met with, to extend her design, and to present us with a similar work on her own romantic land.

Arts and Artists in England. By G. F. WAAGEN, Director of the Royal Museum of Berlin. 3 vols. post 8vo. London: J. Murray. 1838.

THE public are very much indebted to Mr. Waagen for the present work. He has supplied a deficiency in our literature, which we have long regretted. He has described, in a very minute and detailed manner, many of the most celebrated galleries of pictures in this country, and has also brought before our notice some of the less remarkable, although not less interesting collections. In the accounts which he has given, he has not confined himself to bare description, but has furnished his readers with many curious circumstances relative to the history of the different pictures, and the prices paid for them, and has added, moreover, many valuable remarks on art in general. It would appear from this work, whatever some persons may think, that it is scarcely necessary to travel on the continent for the purpose of seeing pictures only, as we possess, in our own country, galleries infinitely numerous, abounding in the choicest and most valuable specimens of every school, which have been selected, without regard to price, and with the greatest taste and judgment, from every quarter of the world.

Before we dismiss this work, we must commend the liberal and friendly feelings which are perceptible throughout its pages, towards England—feelings, we regret to say, not always so observable in the writings of foreigners. The author appears to have enjoyed peculiar facilities for examining the different collections which he describes, owing to the kindness of several distinguished individuals, but chiefly through that of his Royal Highness the Duke of Cambridge, who appears to have exerted in his favour his accustomed good nature and condescension.

What may this System of National Education be? An Inquiry, recommended to the Clergy of the Established Church. By the Rev. RICHARD BURGESS, B.D., Rector of Upper Chelsea, &c. 8vo. London: J. Hatchard and Son. 1838.

MR. BURGESS has done good service in this pamphlet to the cause of religious education, more particularly of that sound form of it,

which is bestowed by our venerable Church upon her members. The chief object of this work is, to shew what are the principles put forth by the advocates of the new system of Education; and this the author does, not merely by statements in his own words, but by making the persons in question explain their opinions in their own language, either by extracts from their published works, or from their evidence, as given before a committee of the House of Commons. The picture which Mr. B. thus draws, is full of matter for sad and melancholy reflection. It would appear, that the friends of these new systems of education would either reject religion altogether from their schools, or else would introduce it in so imperfect and garbled a form, for the sake of bringing every religious sect within the sphere of their influence, as to leave Christianity a mere withered trunk, stripped of its branches and foliage. And how could it be otherwise, if acted upon by such chilling influences? If the peculiar opinions of the Roman Catholic, the Quaker, the Unitarian, and the Jews are each and all to be so far consulted, if nothing is to be taught which might offend the prejudices of either, we should like to know, what would remain of the religion, which our blessed Lord and his Apostles have delivered to us in the New Testament? But we trust that there is too much good sense in the people at large, too great a consciousness of the blessings which they have at all times derived from the Church of England—in a word, that they are too deeply impressed with the value, the importance, and the absolute necessity of genuine religion, as the sole basis upon which all other branches of knowledge must rest, for to do otherwise than reject, with contempt, the various schemes and plans with which modern theorists in education inundate the country, actuated very frequently, we fear, by ulterior motives, which they are too cautious to disclose.

We shall make some extracts from Mr. Burgess's work, for the purpose of shewing our readers, the opinions entertained by some of these persons upon the subject of education. It is very evident, that the object which most of them have in view, is, to withdraw the instruction of the infant and juvenile population from the superintendence and interference of the clergy, and to exclude the Bible from the regular course of instruction; or else to have the Scriptures read in such a way as would be worse than their entire exclusion. The evidence of Mr. Simpson, which was given before a committee of the House of Commons in 1835, is, according to Mr. Burgess—

"The most important, for showing the full extent of that system of popular education, which society has to expect."

"The scheme advocated by this gentleman before a select committee of the House of Commons, may be condensed into the following substance. He proposes that there should be a board of education, similarly consti-

tuted, and with similar powers, to that proposed in his friend's (Lord Brougham's) bill, but he also recommends that in time the law should make it compulsory upon parents, as it is in Prussia, to send their children to the schools. For the more effectual promoting of this national object, Mr. Simpson would recommend all endowed property to be sold, to which he cannot perceive a single objection, seeing that Parliament would confer an education vastly superior to what the original founders ever heard of. He would, moreover, make no difference in the quality of elementary education for any rank of society. Schools being established after this manner out of the funds of the nation, Mr. Simpson would next seek to put the schoolmaster quite upon a footing with the parish minister, and would provide for his increased emoluments by assessment, as for any other parish purpose : but those teachers, when so paid, should be secular teachers only, and not permitted, on pain of dismissal from their office, to teach religion, directly or indirectly ; and as this prohibition would be so strict, it would be of no consequence whether the teacher had any religion himself or none. A Clergyman should not be suffered to be a teacher in the schools : but if he had leisure he would do well to give his parishioners scientific instruction, by lectures and experiments : at a proper time he might teach revealed religion, and bring an enlightened natural theology in aid of it. He would secularize secular education, wholly and not partially. Mr. Simpson holds that education, based upon religion, as it is called, is an utter absurdity. He is as positive upon the use of books, as upon the absurdity of basing education upon the doctrines of Christianity. He strongly deprecates the use of the Bible in secular schools, and would *not even permit the use of its stories and parables*. Speaking entirely of secular education, he would not even place the Bible in the school without note and comment, nor even invite the children to read it : and finally, the witness tells the committee, that he considers the arrangements he had proposed as indispensable to carry into effect a system of National Education. If these were the opinions of an individual, called upon to state them to a Select Committee of the House of Commons, it might be of little consequence ; but when we see Mr. Simpson's name enrolled in the list of the Central Society's members, the circumstance appears to throw a little light upon the real object of that Society. Moreover, Mr. Simpson tells the committee that he stands not alone in his principles and his views : besides Professor Pillans, he claims Dr. Reid, who contributes one of the papers to the Society's first publication, and he declares that that gentleman goes along with him in principle, and, as a consequence, in most of the details he had given in evidence. The same is said of Professor Malden, of the London University, Mr. George Lees, Dr. Andrew Combe and his brother, of Edinburgh, Dr. Poole, Dr. Brigham, Messrs. Chambers, who are framing a series of educational books, and several others—actual educators."

This extract needs no comment on our part ; it speaks for itself. We should like to extract a few more of these new-fangled schemes of education for the amusement of our readers, for undoubtedly absurdity is written legibly in all of them. But we recommend our readers to examine this pamphlet for themselves ; it will well repay the trouble. We earnestly hope that the Clergy will consider with

attention the advice contained in the latter part of it, with some of which we shall conclude this notice :

"The subject of an elementary education for the poorer classes is, above all others, one which ought to interest the Clergy of the Established Church. That Church is the appointed teacher of Christianity in this country ; it is, both in point of numbers and prescriptive right, the *National Church*, and ought to have the inspection of a *national education*." "The parents who would object to send their children to a Church of England School, are very few indeed in that class which it most important to attend to ; the objectors will be found chiefly to be those sceptics which are scattered up and down the streets of our cities and towns, and of which a secular education would only tend to augment the number. If Christianity, as it is established in this country, cannot effect the moral regeneration of the people, philosophy, however bedecked in attractions and allurements, will assuredly fail ; and as long as there are ministers of God's Holy Word and Sacraments, who, like the Apostle, are 'ready not to be bound only, but also to die for the sake of the Lord Jesus,' they can never 'observe a strict neutrality,' nor stand by and see the Word of God reduced to a lifeless, unmeaning form, to be made the mere football of a secular teacher. And now that Societies are formed, reckoning among their supporters some of the chief men in power—now that the schemes of philosophers are brought into the Senate, and boldly set forth before Select Committees, being such as tend to destroy the influence of the Clergy in the rearing of future generations, and to render the Bible a secondary consideration in the infant mind—now that thirty members of the House of Commons, with more than twice that number again, are ready to support any measure adapted to accomplish these things—and now that public meetings are held, lectures are given in our large cities, publications are spread throughout the land, all tending to forward the same views, it is time for the Clergy of the Established Church, without being afraid of the charge of 'political interference,' to rise up and declare that the people shall not be deprived of the Word of God, but that the children shall be taught His statutes and His ordinances to all generations."

Notes upon the Comparative Geography of the Cilician and Syrian Gates. By WILLIAM AINSWORTH, Esq. London : John Murray.

NEAR the foot of the Beilan Pass, Mr. Ainsworth saw the ruins of Pagrae, which, according to Strabo (l. xvi. p. 751), overlooked the Plain of Antioch, now called El 'Umk ; this is the only pass commonly practicable from Cilicia into Syria. Between the north-western foot of the Beilan Pass and the Sea, is a rocky site with abundant springs and caves, which Rennell supposed to be the site of Myriandrus : beyond it, is the almost depopulated Alexandria, Alexandretta, Iskenderun or Scauderun ; and between it and Myriandrus are the ruins of Godfrey of Bouillon's Castle, and some stone fortifications ascribed to Ibn-Abi Dáwud in the time of Kaliph Wáthik. The foundation of Alexandria is ascribed to Alexander

by Scymnus of Chios and Strabo, and the natives have a tradition, that he built it in one day for his horse Bucephalus.

The bay of Iskenderûn extends further east than the town of the same name at the foot of the mountains; and the traveller who proceeds by land to Báyás must pursue a circular direction, till he reaches a ruined marble gateway, which presenting at sea the appearance of two columns, has been called by sailors "Jonas's Pillars." This pass is called in the *Meccan Itinerary* Sakál Tútán—Anglicè, *beard-catcher*.

Beyond this, other ruins are to be seen, and a steep and very remarkable pass, called Baghrás Belí is found; at which point is a pretty village, named Merkez, a little beyond which abundant springs issue, giving birth to a river, which loses itself in the sea. The inhabitants call the rivulet which flows from the mountains Merkez-sui: it is the ancient Kersus, and between it and a more northerly river, is a small pile of ruins, consisting of Roman brick-work. The public buildings belonging to the town of Báyás lie due south of the castle, half a mile across the plain: though abandoned, they are in perfect repair, consisting of a mosque, castle, khán, bazar, and baths of superior construction and great beauty. The houses are all destroyed. There can be no doubt, that it was the Baiæ of the Romans: the shore is high and dry, the vegetation and scenery magnificent.

On the western side of a valley near the Amanus, at the foot of a hill, and about seven miles from the sea, are the ruins of a considerable town, in which an acropolis, an Aqueduct, and many public buildings may still be retraced. Mr. Ainsworth conjectures this to have been Nicopolis, which was first called Issus by the Macedonians, according to Stephanus Byzantinus, but Strabo and Ptolemy make Issus and Nicopolis distinct places. Farther on in this plain many ruins are visible, and there is a round *tell* or tumulus, partly artificial, which has the remains of fortifications on its top, and remnants of forts and arches occur in the plain around. These ruins the traveller supposed to belong to the Castabulum of the Romans: they are called in the *Meccan Itinerary*, 'Uzeir (Esdras), and are otherwise named Matak. h.

To the north, a pass through the sandstone range is guarded by a gateway and tower of tile-brick, now ruins of a very peculiar character. A building in the same style occupied the other side of the pass: and the two appear to have been connected by a limestone wall. Half way up this pass is an arch of elaborate workmanship, and the remains of a causeway are still in existence. These gates are called Kára Kapù (or black gate), Tímúr Kapù or Demir Kapù (or the iron gate), in the *Meccan Itinerary*.

"The country was examined on two different occasions from these

gates to the southwest to 'Ayás, and to the northwest by Kárd K lk, (Tardequeia), to Missisah (Mopsuestia), where other ruins occur to throw light upon the character of those observed surrounding the gulf of Issus, from point Rás el Khanzír, to the mouth of the Pyramus. In discussing the questions of historical geography connected with the country we have just described, one of the most immediate causes of error has been a passage of Strabo (xiv. Casaub, p. 676), in which he says, 'after Mallus (Mopsuestia) comes Ægæ ('Ayas), a small town with a roadstead: then the Amanian gates with an anchoring station. The Amanian gates may either apply to the Beilún-pass, to the gates of Kersus, or to the marble gateway of Sakál Tútán, both near Iskenderún; but there can be no doubt from another passage (xvi. 751), when he says, Pagræ is situated on the road, which traversing Amanus leads from the Amanian gates into Syria, that one of the last two is meant."

In another passage (viv. 676), the gates to which he refers, appear to be the Kára Kápá, or the black gate. In Ptolemy's description of the sea coast, mention is made of the Amenian gates, or the Kulleh Búghúz pass in Taurus from Adanah to Kòniyeh of the Cilician gates, or Sakúl Tútán and of the Syrian gates inland, or the pass of Beilán.

Cyrus, according to Xenophon, led his army by these passes, having marched from the Pyramus, or Jaihán, fifteen parasangs, in two days, to Issus, the last town of Cilicia, near the sea: from hence, in one march, he made five parasangs to the gates of Cilicia and Syria. There were two walls, of which the inner, next to Cilicia, was occupied by Syennesis, with a guard of Cicilians; and the outer, next to Syria, was defended by the king's troops: between these walls ran the Kersus, 100 feet in breadth. In both these walls stood the gates. The river Kersus corresponds with the Merkez* of the present day. "It traverses ruined walls at its entrance into the plain, but now falls into the sea at a short distance from where the walls terminate"—exactly as Xenophon describes the walls to reach down to the sea; and the distinction of the walls as outer and inner, in Cicilia and Syria, "has reference to ruins observed about half a mile to the north, and the walls and ruins which stretch from the sea up to the rocks south of the Kersus," which are the inaccessible rocks above the termination of the walls, in Xenophon.

Quintus Curtius (iii. 7) relates, that Alexander, having thrown a bridge across the Pyramus, arrived at the city of Mallus, and in two more days reached Castabalum, which would seem to identify Mallas, afterwards Mopsuestia, with the present Missisah. Castabalum appears to have been at or beyond the Kára Kápú, where Alexander met Parmenio, who had been sent to examine the way through the defile (Kára Kápú) which lay between them and Issus. According to Arrian (ii. 6), before Alexander had quitted Mallus,

* There are both a river and village of that name.

he heard that Darius and his forces were encamped at Sochi, which place is in the Assyrian territory, and distant about two days' march from the Assyrian gates. These gates are the pass in Amanus, which is to the north-east of Issus. On the next day, Alexander advanced from Mallus to meet Darius and the Persians, and, after surmounting the pass, encamped on the second at Myriandrus. But the omission of the march to Issus renders it doubtful whether the pass was that between Mallus and Issus, or Kárá Kapú, or that between Issus and Myriandrus, or Sákál Tútán :—probability favours the latter.

Curtius adds, on the same night Alexander arrived at the pass by which Cilicia is entered (*i. e.* from Syria—therefore Sákál Tútán), and Darius at the Amanian gates. The whole of Arrian's account of following events is consistent with his first statement. The gates which he occupied a second time were those between Myriandrus and Issus: the Sákál Tútán was the midnight halt. Mr. Williams, on the geography of Ancient Asia, is therefore decidedly wrong in imagining Myriandrus to be the present Báyás: for in that case there would have been no necessity for sending a reconnoitring galley to ascertain, if the report, that the Persians were in the rear, was correct, because they would have been visible from the ridge above Pinarus. There are moreover no gates between Báyás and Issus.

The whole account corresponds with the condition of the country. Alexander is stated to have descended from the gates along the road, and to have led his army in columns, as long as the pass was narrow, but as it expanded, he is said to have formed his column into line; here the country verifies the historian, for after the distance of four miles this expansion of the defile is very considerable. Mr. Ainsworth has also shown, that the objection of Mr. Williams, that the distances are too great, is perfectly untenable, and he refutes the notion, that Kárá Kapú was the midnight halt of Alexander:

“Now Issus is to the east of Kárá Kapú; and would, in that case, be before Alexander; how could Darius, by crossing Amansus, then, have placed himself in the rear of the Macedonians? How could he by descending to Issus have been in the rear?—for, by marching to the Pinarus, he would have placed himself still farther in advance of his enemy, instead of approaching them from the rear, as Arrian relates.”

Xenophon says, that the Greeks, in one day, marched from the pass (Kersus) to Myriandrus: Arrian says, that Alexander quitted Myriandrus as soon as it was night, and arrived at midnight at the pass (Sákál Tútán), which is not quite so far. Hence Mr. Williams argues, that if the pass was at Kárá Kapú, Myriandrus must be the modern Báyás; but if this were the case, the armies of Cyrus and Alexander must have marched a distance of thirty miles, and that of Alexander have marched that distance between sunset and midnight! “And where is Issus, which, according to Mr. Williams himself, is to the south-east of Kárá Kapú?”

The opening in the Amanus to the east of Báyás has been noticed by Captain Corry and others, as the pass by which Darius came down to Issus ; but it could not have been that by which he effected his retreat after the battle, which yet is stated to have been the same as that by which he approached from Sochi to Issus ; because in this case he would have been compelled to force his way through Alexander's victorious army, which occupied the plain on the Pinarus between Báyás and Issus.

Cicero, in his letter to Cato, mentions two narrow passes from Syria into Cilicia, which are the Upper Amanian pass, or that of Darius, and the Lower Amanian, or that of Beílán. Major Rennell, in his illustrations of the expedition of Cyrus, distinguishes four passes : the first, Kuli Bógház, which he calls the Cilician pass ; the second, that which is formed by the near approach of Amanus to the Sinus Issicus, which he calls the maritime pass, observing, that the descriptions of Xenophon and Arrian refer to distinct, though proximate sites, and considering Strabo to have been ignorant of this second pass ; the third, that of Beílan, which he calls the lower or southern pass of Amanus ; and the fourth the upper or northern pass of Amanus. The pass of Kárá Kapú and the hills beyond it, which are most necessary to a comprehension of the movements of Alexander and his General Parmenio, are omitted by him ; and an allusion, but one which shews that the Major was not impressed with their full importance, is made to these gates in the appendix. " But he judiciously advances, that the causeway met near them is the pavement of a street of Castabalum : indeed the Kárá Kapú appears to have been one of the gates of that city ; the piers of a gateway, in the valley to the east, to have marked another ; and the arch in the sandhills to have formed a third or eastern gateway."

Questions of immense interest are presented in this small extent of territory : yet, though gates, walls, rivers, and ruins are abundantly visible in this circumscribed spot, one traveller has stated that he saw neither defiles nor passes !

In this small compass, Mr. Ainsworth has added more to our geographical knowledge of these places connected with the most interesting historical events, than all the travellers collectively who have preceded him. He accompanied Colonel Chesney in his late expedition to the Euphrates, and since his return delivered some interesting lectures. The aid which future writers will derive from the labours which he has already achieved, at least those writers who may treat of the strategies of Alexander the Great, will be very important ; but if ever a work, such as Sir Wm. Ouseley once contemplated, comparing the Grecian and Persian statements, should be undertaken, the definition of places which this pamphlet affords will be of the utmost value. To us its verification of the classical authors is no slight recommendation ; and we eagerly look forward

to the time, when all the discoveries of the expedition shall be made known. We understand that many curious circumstances were observed in the neighbourhood of Babylon, and on the site of Babylon itself, which were fully and minutely confirmatory of the prophecy of Isaiah ; and we regret that Mr. Ainsworth did not publish his individual remarks on the subject.

He has again left England on a still more arduous expedition, accompanied by Thomas Macnamara Russell, Esq., whose practical knowledge and habits of observation will have great influence on the anticipated researches. They will, in some measure, retrace the steps of Xenophon and his ten thousand, and if the hypothesis of Schlozer be correct, will perhaps, on their return, enable us to form a sound judgment on the *real* Chaldees. It is to be hoped, that they will collect specimens of the languages spoken by the tribes with whom they may associate ; and that they will bring back the names of places in their vernacular characters. Beyond all doubt, they will throw a clear light on many dark points of ancient history.

This respectable and talented pamphlet, to which we have invited attention, bears in every line the marks of deep thought and patient investigation. Its clear identification of places, with those mentioned by Greek and Roman writers, and its comprehension of the military plans of Alexander, from the nature of the ground, convince us that Mr. Ainsworth had long been engaged in studies preparatory to the undertaking, which he has thus creditably tested in the several spots. The Geographical Society deserves the greatest praise for the benefits which they have conferred on literature ; nor do they merit the least for their discrimination in entrusting Mr. Ainsworth and Mr. Russell with the present task. This fasciculus has proved, that when a man fully understands his subject, and writes in the ample consciousness of his truth, he is capable of conveying more real information in a few pages, than a hundred speculative authors will impart in their prolix and wearying folios.

Tracts of the Anglican Fathers. Part I. Cranmer. London : Painter. 1838.

At a time when there are so many religious controversies in the world, so many attacks upon Christianity, the re-publication of any works of the Anglican Fathers must be most seasonable. The first part, which is now before us, contains sermons by Archbishop Cranmer upon the following subjects :—Holy Baptism ; The Apostolical Succession, and the Power of the Keys ; the Blessed Sacrament of the Altar ; The Gifts of the Holy Ghost in the Holy Catholic Church, with several valuable notes. This part is beautifully printed, on excellent paper, and does great credit to the publisher. The execution is good—the object is admirable. The

following quotation from Cranmer's Sermon on Baptism should receive attention from those who attempt to disregard the efficacy of that holy rite:—

"First, before we were baptized, it is evident that we were sinners, and he that is a sinner can have no peace nor quietness of conscience before he come to Christ, so much he feareth God's wrath and everlasting damnation. But after that our sins in baptism be forgiven us, and we believe the promise of God, and so by our faith be justified,* then our consciences be quieted, and we be glad and merry, trusting assuredly that God is no more angry with us for our former offences, and that we shall not be damned for the same. And this is a marvellous alteration and renewing of the inward man, the which could not be wrought by the power of the creature, but by God alone. Also, before we were baptized, we were slaves and bondmen to sin, so that we neither could do that good which we would have done, nor could keep us from that evil which we would not have done, as Saint Paul complaineth of himself. But when by baptism the Holy Ghost was given us, the which did spread abroad the love of God in our hearts, and did also deliver us from the bondage and tyranny of sin, and gave us new strength and power to wrestle against sin, and manfully to withstand our ghostly enemy, the devil; then after a certain manner we were able to fulfil God's commandments. And this is a great change and renewing of the inward man. And this I would you should know for a surety, good children, and stedfastly believe the same, that no child of the Jews or Turks which is not baptized, hath the Holy Ghost, neither that any such can understand the Word of God, neither that any such is holy or righteous before God.

"Wherefore you shall thank God with all your heart which hath brought you to baptism. And when you believe in the name of Christ, and love the Gospel, and are glad and diligent to hear the same, then this is a sure token that by the Gospel you have received the Holy Ghost.

"Furthermore, he that is a sinner, and not baptized, although he had the Holy Ghost to this effect, to help him to fight against sin, yet oftentimes he is overcome and falleth to sin. And although he doth oftentimes overcome sin, yet this is a great imperfectness that he doth it not willingly, but that this fight against sin is tedious and grievous unto him. Wherefore he is ever in peril, lest he be overcome of sin. And in case he doth manfully withstand sin, yet he seeth that his justice and obedience be too weak and imperfect to stand before the judgment of God (as indeed no man, not the holiest, is able to stand before the judgment of God by his own righteousness); but when in baptism, the righteousness of Christ is *given* and imputed to him, then he is delivered from all those perils. For he knoweth for a surety, that he hath put upon him Christ, and that his weakness and imperfection is covered and hid with the perfect righteousness and holiness of Christ.

"Wherefore after baptism he doth not trust in his own righteousness, but in Christ only. And he is no more pensive or doubtful considering his own weakness, but he is joyful because he considereth that he is *made partaker* of Christ's righteousness. And this again is a great alteration and renewing of the inward man.

"These new affections and spiritual motions are in the souls of such as

* "After that we are baptized or justified."—*Third Part of the Homily of Salvation.*

are born again by baptism, but they be unknown to worldly men, and such as be not led by the Spirit of God. And when they that believe and be baptized, do continue in this their faith to the end of their lives, then God shall raise them up from death to life that they may be immortal and live everlastingly with Christ: and then when sin and the kingdom of death is utterly abolished and destroyed, we shall be perfectly holy and righteous both in body and soul. And for this cause our Saviour Christ doth call in the Gospel the rising again from death a regeneration, or a second begetting. All these things doth baptism work in us when we believe in Christ. And therefore, Christ saith, 'He that will believe and be baptized shall be saved, but he that will not believe shall be damned. Wherefore, good children, learn diligently, I pray you, the fruit and operation of baptism; for it worketh forgiveness of sin—it delivereth from death and power of the devil, it giveth salvation and everlasting life to all them that believe, as the words of Christ's promise do evidently witness.

"But peradventure some will say, how can water work such great things? To whom I answer, that it is not the water that doth these things, but the Almighty Word of God (which is knit and joined to the water), and Faith which receiveth God's word and promise. For without the word of God, water is water, and not baptism. But when the word of the Living God is added and joined to the water, then it is the bath of regeneration, and baptism water, and the lively spring of eternal salvation, and a bath that washeth our souls by the Holy Ghost, as Saint Paul calleth it, saying, 'God hath saved us through his mercy, by the bath of regeneration and renewing of the Holy Ghost, whom he hath poured upon us plenteously by Jesus Christ our Saviour, that we *being made righteous* by His grace may be heirs of everlasting life.' This is a sure and true word. Ye shall also diligently labour, good children, to keep and perform those promises which you made to God in your baptism, and which baptism doth betoken. For baptism, and the dipping into the water doth betoken, that the old Adam, with all his sin and evil lusts, ought to be drowned and killed by daily contrition and repentance; and that by renewing of the Holy Ghost we ought to rise with Christ from the death of sin, and to walk in a new life, that our new man may live everlastingly in righteousness and truth before God, as Saint Paul teacheth, saying, 'All we that are baptized in Christ Jesu, are baptized in His death. For we are buried with Him by baptism into death, that as Christ hath risen from death by the glory of his Father, so we also should walk in newness of life.' And this is the plain exposition of the words of holy baptism: that is to say, that we should acknowledge ourselves to be sinners, desire pardon and forgiveness of our sins, be obedient and willing to bear Christ's cross, and all kinds of affliction, and at the last to die, that by death we may be perfectly delivered from sin. And therefore we ought to hate sin, and with all our power to fight against sin. For God in baptism hath forgiven us our sins, and given us the Holy Ghost, and made us partakers of the righteousness of His well-beloved Son Jesus Christ. Now consider deeply, I pray you, how great benefits these be, that you may not be unkind to Him that hath done so much for you, but stedfastly believe these things, mortify sin, patiently suffer all diseases and adversities which it shall please God to send you, and then without doubt you shall be saved.

"Wherefore, good children, learn these things diligently, and when you be demanded, what is baptism?—then you shall answer, baptism is not

water alone, but it is water inclosed and joined to the Word of God, and to the covenant of God's promise. And these be the words whereby our Lord Jesus Christ did ordain baptism, which be written in the last chapter of Saint Matthew, 'Go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.

"And when you shall be asked, What availeth baptism? you shall answer, Baptism worketh forgiveness of sin, it delivereth from the kingdom of the devil and from death, and giveth life and everlasting salvation to all them that believe these words of Christ, and the promise of God, which are written in the last chapter of Saint Mark, his Gospel, 'He that will believe and be baptized shall be saved, but he that will not believe shall be damned.

"Thirdly, if a man ask you, how can water bring to pass so great things? ye shall answer, verily the water worketh not these things, but the Word of God, which is joined to the water, and Faith which doth believe the Word of God. For without the Word of God, Water is water, and not baptism, but when the Word of the living God is joined to the water, then it is baptism and water of wonderful wholesomeness, and the bath of regeneration through the Holy Ghost. As Saint Paul writeth, 'God saved us by the bath of regeneration and renewing of the Holy Ghost, which he poured upon us plenteously by Jesus Christ our Saviour, that we, being made righteous by His grace, may be heirs of everlasting life.' Fourthly, if a man ask you, What doth the baptizing in the water betoken? answer ye, it betokeneth that old Adam, with all sins and evil desires, ought daily to be killed in us by true contrition and repentance, that he may rise again from death, and after he has risen with Christ may be a new man, a new creature, and may live everlastingly in God, and before God, in righteousness and holiness. As Saint Paul writeth, saying, 'All we that are baptized, are buried with Christ into death, that as Christ rose again by the glory of his Father, so we also should walk in newness of life.' Thus ye have heard, good children, what is meant by the words of baptism, by the which we are born again and made new to everlasting life. Learn these things diligently, and thank God, who in Christ hath called you to be partakers of so large and ample benefits. And express baptism in your life, and baptism shall be the greatest comfort to you, both in your life-time, and also on your death-bed. For by baptism we be grafted into the death of Christ, wherefore sin, death, or hell, cannot hurt us, but we shall overcome all these things by faith, as Christ himself overcame them. And so by this new birth we shall enter into the kingdom of God and life everlasting."

Second Letter to Archdeacon Singleton, being the Third of the Cathedral Letters. By the Rev. SYDNEY SMITH. 8vo. London: Longman and Co. 1838.

REALLY Mr. Smith has outdone himself in the present pamphlet. We must again repeat, as we observed in a previous Number, when speaking of Mr. S.'s last production—that we do not at all approve of levity and joking on sacred subjects, but the gravest man in England could not avoid relaxing his muscles at the brilliant effusions of wit in the "Second Letter to Archdeacon Singleton."

Certainly, Mr. Smith has never been more happy. How his Whig friends may like this satire we do not know; for our own parts, we should not much approve being the mark for such a broadside of sarcasm. Mr. S. has taken up the cudgels most manfully for the Church, and we only wish that in his future efforts in the same cause, he would write in a more serious strain. The tone of the present work is more grave and earnest than that of its predecessor, and for this reason we think it will be much more effective.

But it is time that Mr. Smith should speak for himself. On the subject of the alteration which has been proposed in the Prebendal Stalls, he says—

“What harm does a Prebend do, in a politico-economical point of view? The alienation of the property for three lives, or twenty-one years, and the almost certainty that the tenant has of renewing, give him sufficient interest in the soil for all purposes of cultivation, and a long series of elected clergymen is rather more likely to produce valuable members of the community than a long series of begotten squires. Take, for instance, the Cathedral of Bristol, the whole estates of which are about equal to keeping a pack of fox-hounds. If this had been in the hands of a country gentleman, instead of precentor, succentor, dean and canons, and sexton, you would have had huntsman, whipper-in, dog-feeders, and stoppers of earth; the old squire, full of foolish opinions and fermented liquida, and a young gentleman of gloves, waistcoats, and pantaloons: and how many generations might be before the fortuitous concurrence of noodles would produce such a man as Professor Lee, one of the Prebendaries of Bristol, and by far the most eminent oriental scholar in Europe? The same argument might be applied to every Cathedral in England. How many hundred coveys of squires would it take to supply as much knowledge as is condensed in the heads of Dr. Copplestone, or Mr. Taite, of St. Paul's?—and what a strange thing it is that so truly great a man as Lord John Russell, the Whig leader, should be so squirrel-minded as to wish for such a movement, without object or end! Saving there can be none, for it is merely taking from one Ecclesiastic to give it to another; public clamour, to which the best men must sometimes yield, does not require it; and so far from doing any good to the Church, it would be a source of infinite mischief to the Establishment.

“If you were to gather a Parliament of Curates on the hottest Sunday in the year, after all the services, sermons, burials, and baptisms of the day were over, and to offer them such increase of salary as would be produced by the confiscation of the Cathedral property, I am convinced they would reject the measure, and prefer splendid hope, and the expectation of good fortune in advanced life, to the trifling improvement of poverty which such a fund could afford.”—*A Second Letter to Archdeacon Singleton*, pp. 7, 8, 9.

We believe they would. But they would do it on far higher grounds than those which Mr. Smith has stated; they would reject the proffered boon, from the affection which they bear to that Church whose ministers they are, and from the sincere and earnest desire with which they are animated for preserving her integrity

and independence. The passage which we have cited is coarsely expressed, but it conveys a great deal of sense and force.

Speaking of the plan proposed for the abolition of church-rates, (a plan, by the bye, which we fancy is numbered with the things that are past,) Mr. Smith says—

“ But, after all, what a proposition ! ‘ You don’t make the most of your money : I will take your property into my hands, and see if I can not squeeze a penny out of it. You shall be regularly paid all you now receive, only if anything more can be made of it, that we will put into our own pockets.’ ‘ Just pull off your neckcloth, and lay your head under the guillotine, and I will promise not to do you any harm : just get ready for confiscation ; give up the management of all your property ; make us the ostensible managers of every thing ; let us be informed of the most minute value of all, and, depend upon it, we will never injure you to the extent of a single farthing.’ ‘ Let me get my arms about you,’ says the bear, ‘ I have not the smallest intention of squeezing you.’ ‘ Trust your finger in my mouth,’ says the mastiff, ‘ I will not fetch blood.’

“ Where is this to end ? If Government are to take into their own hands all property which is not managed with the greatest sharpness, they may squeeze one-eighth per cent. out of the Turkey Company : Spring Rice would become director of the Hydro-impervious Association, and clear a few hundreds for the Treasury. The British Roasted Apple Society is notoriously mismanaged, and Lord John and Brother Lister, by a careful selection of fruit, and a judicious management of fuel, would soon get it up to par. I think, however, I have heard at the Political Economy Club, where I have sometimes had the honour of being a guest, that no trades should be carried on by Governments. That they have enough to do of their own, without undertaking other persons’ business. If any savings in the mode of managing Ecclesiastical leases could be made, great deductions from these savings must be allowed for the jobbing and gossellage of General Boards, and all the old servants of the Church, displaced by the measure, must receive compensation. The Whig Government, they will be vexed to hear, would find a great deal of patronage forced upon them by this measure. Their favorite human animal, the Barrister of six years’ standing, would be called into action. The whole earth is, in fact, in commission, and the human race saved from the Flood are delivered over to Barristers of six years’ standing ! The *onus probandi* now lies upon any man who says he is not a Commissioner ; the only doubt on seeing a new man among the Whigs is, not whether he is a Commissioner or not, but whether it is Tithes, Poor Laws, Boundaries of Boroughs, Church Leases, Charities, or any of the thousand human concerns which are now worked by Commissioners, to the infinite comfort and satisfaction of mankind, who seem in these days to have found out the real secret of life—the one thing wanting to sublunary happiness—the great principle of Commission, and six years’ Barristration.

“ Then, if there is a better method of working Ecclesiastical estates—if any thing can be gained for the Church, why is not the Church to have it ? Why is it not applied to Church purposes ?—what right have the State to seize it ? If I give you an estate, I give it you not only in its present state, but I give to you all the improvements which can be made

upon it—all that mechanical, botanical, and chemical knowledge may do hereafter for its improvement—all the ameliorations which care and experience can suggest, in letting, improving, and collecting your rents. Can there be such miserable equivocation as to say—I leave you your property, but I do not leave to you all the improvements which your own wisdom, or the wisdom of your fellow-creatures will enable you to make of your property? How utterly unworthy of a Whig Government is such a distinction as this!

“Suppose the same sort of plan had been adopted in the reign of Henry VIII., and the Legislature had said—You shall enjoy all you now have, but every farthing of improved revenue, after this period, shall go into the pocket of the State: it would have been impossible by this time that the Church could have existed at all. And why may not such a measure be as fatal hereafter to the existence of a Church, as it would have been to the present generation, if it had been brought forward at the time of the Reformation?” * * * *

“But the madness and folly of such a measure is in the revolutionary feeling which it excites. A Government taking into its hands such an immense value of property! What a lesson of violence and change to the mass of mankind! Do you want to accustom Englishmen to lose all confidence in the permanence of their institutions, to inure them to great acts of plunder, and to draw forth all the latent villainies of human nature? The Whig leaders are thoroughly honest men, and cannot mean this: but these foolish and inconsistent measures are the horn-hook and infantile lessons of revolution: and remember, it requires no great time to teach mankind to rob and murder on a great scale. I am astonished that these ministers neglect the common precaution of a foolometer,* with which no public man should be unprovided: I mean the acquaintance and society of three or four regular British fools, as a test of public opinion. Every Cabinet minister should judge of all his measures by his foolometer, as a navigator crowds or shortens sail by the barometer in his cabin. I have a very valuable instrument of that kind myself, which I have used for many years; and I would be bound to predict, with the utmost nicety, by the help of this machine, the precise effect which any measure would produce upon public opinion. Certainly, I never saw any thing so decided as the effect produced upon my machine by the Rate Bill. No man who had been accustomed in the smallest degree to handle philosophical instruments could have doubted of the storm which was coming on, or of the thoroughly un-English scheme in which the Ministry had so rashly engaged themselves.

“I think, also, that it is a very sound argument against this measure of Church Rates, that estates have been bought liable to these payments, and

* “Mr. Fox very often used to say, ‘I wonder what Lord B. will think of this.’ Lord B. happened to be a very stupid person, and the curiosity of Mr. Fox’s friends was naturally excited to know why he attached such importance to such an ordinary common-place person? ‘His opinion,’ said Mr. Fox, ‘is of much more importance than you are aware of. He is an exact representative of all common-place English prejudices, and what Lord B. thinks of any measure, the great majority of English people will think of it.’ It would be a good thing if every Cabinet of philosophers had a Lord B. amongst them.”

that they have been deducted from the purchase-money. And what, also, if a dissenter were a republican as well as a dissenter—a case which has sometimes happened : and what if our anti-monarchical dissenters were to object to the expenses of kingly government ? Are his scruples to be respected, and his taxes diminished, and the Queen's privy purse to be subjected and exposed to the intervening and economical squeeze of Government Commissioners ?"—*Second Letter, p. 32, et seq.*

THE FINE ARTS.

1. *The Martyrs in Prison.* Painted by Herbert. Engraved by Reynolds. London : Ackermann and Co. 1838.
2. *Jacob's Dream.* Engraved by Reynolds. London : Ackermann and Co. 1838.

THIS is the most magnificent, and decidedly the most interesting, engraving that has appeared this season. Cranmer, Latimer, Ridley, and Bradford, are represented when confined together in one room of the Tower, for preaching the Gospel. Latimer is represented kneeling, and is supposed to have just read the passage (1 Cor. x. 16) : "The cup of blessing which we bless, is it not the communion of the blood of Christ?—the bread which we break, is it not the communion of the body of Christ?" Cranmer has shut his book, and by the action of his hands, points to the irresistible proof contained in that verse, in which Ridley joins; while Bradford seems to have recorded it with his pen, wrapt in solemn thought.

The appearance of this beautifully executed engraving is most seasonable, especially at a time when popery is spreading around us. It should find a place in the house of every Protestant, as a record of the victory which was gained over the anti-Christian Church of Rome. To these "four prime pillars" of the Church, under God, are we indebted for the free use of the Bible, our Scriptural Liturgy and Articles. As Christians and as Protestants, we feel ourselves greatly indebted to the artists of this noble picture.

Jacob's Dream is a finely executed engraving, and represents Jacob sleeping, and the angels ascending and descending the ladder, that appears to reach from earth to heaven. It is from an original painting by Salvator Rosa, and engraved by Reynolds. Exquisite as it is, it cannot surpass in execution, to our minds, the *Martyrs in Prison*.

Queen Victoria. Painted by Aglia. Engraved by Scott. London : Boys. 1838.

DECIDEDLY the most striking likeness of Her Majesty.

Ecclesiastical Report.

THE attacks upon the Established Church are more or less dangerous, according to the resistance they receive. And the Church has always been in the greatest peril, when her Clergy and members have been the most idle and inactive. When the cry was raised that *the Church was in danger*, that danger originated, not in the absolute effect of the attacks, but the threatening which those attacks assumed. When Churchmen arose to resist the assaults of the enemy, the danger diminished as the strength and power of the Establishment were brought into action. Thus, every blow that has fallen upon the Church, has not been effectual on account of its heaviness, but on account of the inertness of its friends to parry it. At the time when the dissenters were demanding a further supply of toleration, and a redress to their grievances, the Church was supine and negligent, consequently they obtained from the Government concessions which were granted for no other purpose but to weaken the stability of the Establishment. Laws were passed in opposition to those which are divine, empowering them to marry, bury and baptize, in their own conventicle, or anywhere they may please, and with the use of any or no religious service. Hence, all allegiance to the discipline and doctrine of the Church was thrown off. The precepts and commands of Heaven were violated, and the laws enacted by Jehovah himself frustrated and annulled. It is very true that the laws to which we have alluded have seldom been brought into force,* but, however, the laws exist, and who can tell

* **THE NEW MARRIAGE ACT.**—Return to an order of the Honourable the House of Commons (moved by Sir Robert Harry Inglis), dated December 14, 1887, for—

1. A return of the number and names of places licensed for the celebration of marriage under the provision of the Act 6 and 7 Will. IV. c. 85. Number returned, 1136.

2. A return of the number of marriages celebrated otherwise than according to the rites and ceremonies of the Established Church, under the provisions of the said Act; specifying the places, parishes, or districts wherein the same may have been celebrated, and the number in each place, parish, or district respectively; distinguishing those which have been celebrated in the office of the superintendent registrars; also distinguishing whether the same may have been celebrated by license, or on production of certificate; and further, stating the number of licenses issued, and certificates granted, by the superintendent registrars in England and Wales; the said

how many, in course of time may avail themselves of them. We look upon the passing of those unrighteous laws as the

returns to be made up from the 30th of June, 1837, to the 31st of December, 1837.

	Number Returned.
In Registrar's Office	453
In Registered Places of Worship	1,292

Total . . . 1,745

3. A return of the number of marriages celebrated according to the rites and ceremonies of the Established Church, within the Bills of Mortality, between the 30th of June, 1837, and the 31st of December, 1837; distinguishing whether the same were celebrated after publication by banns, or on production of license.

Banns	5,108
License	924

Total . . . 6,032

From the data in these returns, it appears, that of the places licensed rather more than 100 are Roman Catholic Chapels; but it is not easy to ascertain this exactly, because some of them are merely described by the name of the saint to whom they are dedicated, and are therefore easily mistaken for chapels of ease. About 40 are chapels, or district churches, belonging to the Church of England; and the rest, in round numbers about 1,000, are dissenting chapels. The Roman Catholic chapels amount, therefore, to about a tenth of the Separatist chapels licensed under the Act.

The number of persons married during the six months within the Bills of Mortality were—Churchmen, 6,032; Dissenters, 285. Among these Dissenters are included Roman Catholics, Quakers, and Jews. So that the whole of the marriages of Separatists, of every class, does not amount to one twenty-first part; and in some districts it is less than one-hundredth part of the whole!

The following are the only districts in which the marriages of Separatists exceed twenty in number:—

Ashton-under-line	30	Manchester	82
Birmingham	31	Marylebone	24
Bristol	30	Prescott	29
Leeds	40	Preston	44
Liverpool	113	Whitechapel	30
London, city of	79	Wigan	22

It will be seen, from these causes, that generally the greatest number of Separatist marriages has taken place where the number of Roman Catholics is greatest; and from the numbers of the lower classes of the Church, than this statement. And we feel much indebted to Sir Robert Inglis for having obtained these returns.—*Ecclesiastical Gazette.*

greatest disgrace that ever fell upon England. But they were passed when the friends of Zion were slumbering. The **BENEFICE PLURALITY BILL** must severely injure the Established Church, inasmuch as it has given an addition of power to the Ecclesiastical Commissioners, and has bound the Clergy to laws that appear to be inconsistent with reason, and palpably opposed to all sound and Ecclesiastical policy. This bill was passed during the supineness and slumber of the Clergy. The **CHURCH DISCIPLINE BILL**—a bill whose object was to put an end to the existence of any Ecclesiastical Court having the power to decide causes involving the correction of Clerks, except the Court of Arches. This bill would have passed quietly into law, had it not been for the indefatigable and learned Prelate of Exeter, who stood up before the House and threw it out, by one single but mighty effort. Here is an instance of what can be done by exertion. Many of his brother prelates were in favour of this bill—many members of the House were favourable towards it, but the Bishop of Exeter pointed out its *unscriptural* tendency in the most eloquent and powerful manner. He brought forward arguments which it was impossible to controvert—he took a stand from which it was impossible to beat him off.

“Over the Clergyman’s civil state (said he) I have no power, but I have power over him, in a spiritual point of view; and before his Master, and my Master, I will remind this erring Clergyman of his folly and of his vice. I will reprimand him for it; and if he will not obey the remonstrance, I shall proceed to that sentence, which this bill tells me I shall not pass—I shall proceed to excommunicate him. Then if this be done, your Lordships in Parliament may pass a bill of pains and penalties against me—you may deprive me of the seat which I now hold (but of which I shall never make myself unworthy)—you may rob me of my see—you may take from me my robe—but my integrity to Heaven I will maintain inviolate.”

The Bill was withdrawn without coming to a division. And why do we rejoice at the event?—because that measure affected the most important interests and essential functions of the Clergy, and because the Clergy had not the opportunity of knowing one fraction of the provisions of that Bill. Hence a great injury would have been inflicted upon the Church, had it not been for her defence by a solitary, but powerful individual. The **TITHE COMMUTATION ACT** is another measure which has passed into law, with little or no resistance from the Clergy. Respecting this measure they have been greatly to blame. By this Bill a momentary evil has been overcome at the expense of a lasting good; the Bill is a measure of foul expediency. Tithe is now to be commuted for *ever*. The produce of the land may increase, but the tithe will remain the same. The art of agriculture may advance—the discoveries of science may progress—new articles of produce may be intro-

duced—waste lands may be cultivated, *but the tithe will remain the same.** Thus a great deterioration of Church property under the operation of this Act must be the inevitable consequence of this Bill. And the deterioration will not only be felt by the Church, but by the public, and especially by the poor. The system of NATIONAL EDUCATION is another scheme which threatens the safety of the Church, as well as the vast increase of Popery in England. Both of these subjects, however, we have handled in former articles; we have now only to observe, that much injury may be done to the Protestant cause by a continuation of inactivity on the part of the Church. But while inactivity exists in an alarming degree, the various Societies in connexion with the Establishment are prosperously progressing. In the last Report of her Majesty's Commissioners it is stated that 220 churches and chapels have been completed, in which accommodation had been provided for 202,057 persons, including 161,284 free seats, to be appropriated to the use of the poor. The present Report states that five new Churches have been completed, affording accommodation for 4,855 persons, including 3,211 free seats for the use of the poor. Thus in the whole 225 churches and chapels have now been completed, wherein provision has been made for 297,912 persons, including 164,495 free seats for the use of the poor. Eighteen churches are now in the course of building. Plans of nine other churches have been approved, and plans for eight more are under consideration. Conditional grants have also been made in aid of building thirty-two churches and chapels. The SOCIETY for PROMOTING the EMPLOYMENT of ADDITIONAL CURATES in POPULOUS PLACES, is fast rising into usefulness and activity. It has granted 5,075*l.* to sixty-eight parishes and districts, the aggregate population of which amounts to 1,545,180; and with a view to include parishes of every class and description, the list comprises manufacturing and mining districts, provincial towns, country villages, and places in or near the metropolis. District Committees have already been formed in connexion with this Society, and we trust to see it before long in powerful and efficient operation. The REPORTS of the SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE, and also for the PROPAGATION of the GOSPEL in FOREIGN PARTS, are exceedingly flattering, and evidence the support given by many members of our Establishment. The attempt, made by the Bishop of London, to build fifty new churches in the Metropolis, has only partly been carried into effect, in consequence of the deficiency of the subscription required for so extensive a work.

* The amount of land only partially cultivated, or not at all, is 30,000,000 of acres; the greater part of which will doubtless, as the population increases, be made to yield a considerable quantity of produce, for which the Church will receive no tithe.

Several lay members of the Church have set a noble example to the Clergy, by establishing a LAY UNION for the DEFENCE of the ESTABLISHED CHURCH, under the management of a large committee of noblemen and gentlemen of the highest character and station. This Society has just put forth an admirable address, on the subject of the education of the poor, which we have inserted, and to which we beg to call our readers' earnest attention. It is indeed a valuable document, and we are proud in having the opportunity of introducing it into our Ecclesiastical Report. Such Societies as these tend to increase the stability of the Establishment. Every layman, who has it in his power, should rejoice at the opportunity of proving his love and veneration for a Church which, by the blessing of Heaven, has been preserved in purity and integrity since its first foundation from the repeated and incessant attacks of its most inveterate enemies. The objects of the LAY UNION are to watch the proceedings and movements of the enemies of the Established Church; to convey to its distant or unsuspecting friends notice of threatened attack or impending danger; to encourage manifestations of attachment to its cause; to devise and suggest means of bringing such manifestations to bear most effectively and opportunely on the public mind; and, as emergency may demand, to combine, in defence of the Church, the activity and energies of all ranks and classes of its friends. The Society will thus seek to counteract the efforts of those Associations which the assailants of the Church have already formed; and which, by their correspondence with persons similarly disposed throughout the kingdom, have both given great helps and facilities to hostile attempts, and succeeded in creating against the Church a certain apparent amount of popular feeling, of the most injurious tendency. These Associations, in fact, have arrayed, combined, and put in motion the enemies of the Establishment: the LAY UNION will labour to animate and unite its supporters and friends. With this view, they appeal to the laity, in every part of the kingdom, for their co-operation and support; and they will also gladly receive the assistance of the Clergy, either as correspondents or as subscribers to their funds.

From our hearts, do we wish this Society every success it so well merits. It is only by resisting the attacks of our enemies, and disclosing their design and principles, that the preservation of the Establishment can remain. It is only by activity, under the blessing of God, that the Church can continue efficient. The repeated attacks of the foe, desperate and revengeful, can only be counteracted and met by the watchful and energetic friends of the Establishment, who are ready rather to die with her, than that she should suffer reproach. It is this determined stand that alone can preserve the Church, for God will not reward those who are regardless

of his blessings, and still less those who are standing all the day idle, under the shallow pretence that no man hath hired them. We solemnly and confidently repeat that it is the duty of every man to support the Established Church of his country, in defiance of Popery and Dissent, while that Church continues to derive its doctrines and discipline from the Great Author of Christianity.

AN ADDRESS FROM THE COMMITTEE OF THE LAY UNION FOR THE DEFENCE
OF THE ESTABLISHED CHURCH, ON THE SUBJECT OF THE EDUCATION OF
THE POOR.

The education of the children of the poor is a subject which has lately claimed and obtained a considerable portion of the public attention, and is daily increasing in interest and importance ; and from its intimate connexion with the well-being of the community, it is exceedingly desirable that the present position of the question should be accurately understood.

Until within the last four years—in each of which a small Parliamentary grant has been made for the erection of school-houses in England—whatever was done in this matter was attributable solely to the spontaneous exertions of Christian benevolence. Our charitable foundations owe their existence to the religious munificence of past ages ; and within the last thirty years a variety of new efforts have been made by Christian zeal and liberality to meet the increasing wants of a rapidly augmenting population ; and had the State remembered its duty, and properly filled up the outline of a Church Establishment, bequeathed to it by the piety of our ancestors, there would have been, in all probability, but little cause for complaint in the present day as to the want of popular education. But from a forgetfulness of this duty it has followed, that in various districts of large population and of great religious destitution vast masses of ignorance and immorality have accumulated. While, however, this is freely admitted, and while it is also readily conceded that it is the duty of the State to take immediate measures for the removal of these evils, still it is not right that the fact should be overlooked, that for all the provision which has yet been made for the education of the poor of this country we are indebted solely to the efforts of Christian benevolence.*

Now, those who have at various periods, and especially in the present age, devoted their time and their substance to these philanthropic endeavours, have ever had in view, not the spread of a system of merely mechanical instruction, but the diffusion of moral principle by the inculcation of Christian knowledge. In their view, the power of reading and the acquisition of some elementary knowledge in science, constituted not an end, but the means to an end. Education, to be worthy of the name, must embrace, or rather consist in, a moral training, a grounding of the mind

* The number of children in the schools in union with the National Society amounted, in 1832, to 400,830 ; in 1835, to 516,181 ; and in 1838 may be estimated at upwards of 600,000. The total number of Church of England schools in 1837 was ascertained to be 16,924, and the number of scholars to amount to 996,460.

in religious principle, to be acquired by a course of instruction in the facts and doctrines of Christianity. It is upon this view that the whole of the education now provided for the poor of this country by the efforts of Christian benevolence invariably proceeds. A new theory of education, however, has been put forth within the last few years, the chief feature of which is the inculcation of mere secular or "useful" knowledge, as it is termed, to the virtual exclusion of that knowledge which alone can make us "wise unto salvation."

This new system is chiefly advocated by a body calling itself "the Central Society of Education." This Society does not consist, as its title would seem to import, of an union of all those who had laboured longest and most successfully in the work of the education of the poor; on the contrary, it rather opposes, and seeks to render useless all their labours. It has no connexion with, and exhibits no friendly feeling towards the National Society: it opposes, and is strenuously opposed by the British and Foreign School Society. It emanates, in short, neither from the Church of England, nor from any of the sects dissenting from it, nor from any other body connected with, or concerned in the work of education. Its leading members, on the contrary, are chiefly known in the arena of politics; and the main drift of their exertions evidently is to change, by "liberalizing," the character of the education now given to the children of the poor.

The proposition now urged upon the Government and the Legislature by this "Central Society" is, that a Board of National Education shall be formed, and provided by the State with sufficient funds to conduct the education of the children of the whole of the poor; that this board shall train masters, and establish schools, throughout the country; and that the system of education to be adopted shall, in effect, exclude all religious instruction, either by confining it to such topics only as are admitted by all, or by merely allowing the clergy and religious teachers of various denominations to lecture or catechize, at certain fixed hours in each week, such of the scholars as may choose to attend on them.

Now there can be no doubt, that while on the one hand the establishment of public schools of this kind, endowed by the State with ample means, would operate to wither up and destroy those which are now supported by voluntary contributions, so, on the other, the system proposed to be adopted would be in effect an irreligious system. By irreligious, we mean a system from which religion is purposely and sedulously excluded. We are aware that the advocates of the proposed change frequently profess their intention that the education contemplated in their theory shall comprehend a religious training; but, whatever their professions may be, their practical proposition always resolves itself into this alternative—either that the instruction given shall be such as to be inoffensive to the professors of all creeds, and the members of all communions, or that it shall be limited to a separate lecture, to be given at a certain allotted period in each week, and only to such as may choose to avail themselves of it. Now, however the advocates of this system may persuade themselves to the contrary, it is quite manifest that either of these plans would establish an education without religion. The first proposes a system of tuition of which religion, it is said, is to form a part; but that religion is to be denuded of every thing that might give offence to the professors of any one form or mode of belief. To avoid displeasing the Socinian, the Divinity

of the Son of God, and the consequent efficacy of his atonement, must be kept out of view; to conciliate the Romanist, the sole mediation of our Saviour, and the right of all mankind to the free and unrestricted perusal of the Word of God, must be passed over in silence; whilst, lest the prejudices of the Jew should be wounded, all mention of the very name of Christ must be strictly forbidden. Can it be necessary to demonstrate, by any argument, that a religion, without form or feature, such as this must prove, would be, in fact, no religion at all? or that a mere collection of moral precepts, isolated from those doctrines which alone can supply adequate motives for the observance of the precepts, would produce no other result than that of weariness and aversion? The connexion between doctrines and duties, faith and practice, is vital and indissoluble.

Nor could the second of these plans prove more successful. By it every particle and vestige of religion would be cast out of the system of tuition; and a bare permission would remain for the ministers of every creed to visit the school at certain stated hours in each week, for the purpose of lecturing or catechizing those among the scholars who chose to receive their instructions. But it is sufficiently obvious that a periodical lecture of this sort, attended only at the option of the scholars, could have scarcely any perceptible value or utility. In either way, Christianity would be removed from its rightful position, as the vital and pervading principle; and would either be reduced to a meagre and useless outline, or pushed into a corner, as a doubtful and optional appendage to the system.

Such is the alternative which is now pressed upon the attention of the Government and the country. The question is not whether the poor should be educated; for on that there is no controversy: but whether their education should be conducted, as heretofore, on a system of which religion forms the leading feature, or on either of these two plans of the "Central Society," by each of which it is, in effect, practically excluded.

It is needless to remark how deeply the members and friends of the Church of England are interested in the right settlement of this question. For, should it ever be decided by the State that the rising generation shall be trained in schools in which Christianity is not inculcated, a habit of indifference to religion will be engendered in the popular mind, so as at once to alienate it from Christianity, and from the Established Church, by which the Christian doctrines are so faithfully set forth. We therefore feel that this question affects the security of the Establishment; and we are persuaded that the time is now come when its importance ought to be urged upon the earnest attention of all the friends of the Church.

Five years have elapsed since the self-styled "Liberal" party commenced their exertions for the introduction of their system of education. It is impossible to deny that during that time, owing to the inertness of Christians in general, they have made considerable advances towards their end. They have succeeded, during three sessions, in prevailing on the House of Commons to grant them committees, before which witnesses were produced for the purpose of explaining and extolling the "liberal plan of education." They have established the Central Society of Education, already alluded to, which embraces many members of Parliament, and other public characters, and the publications of which depreciate all descriptions of religious education, and advocate the superiority of their

own plan. They have further laboured to instil their views into the public mind throughout England by popular lectures and addresses at public meetings, and they have elicited petitions—many of which, no doubt, have been signed by persons little aware of the tendency of their system, but which prove the progress that their doctrines are making in the country. They have therefore felt themselves, at length, sufficiently strong to bring the question under the notice of both Houses of Parliament in the present session. In the House of Lords a bill has been introduced by Lord Brougham, which embodies the principle of this system, and proposes its immediate establishment. In the House of Commons, Mr. Wyse has brought forward a motion, which would introduce the system, by establishing that which is one of its great features—a Central Board of Education, nominated by the Government. It must not be forgotten, that both these proposals, pernicious as their obvious tendency is, have received the general approbation, expressed in Parliament, of persons now high in office; and that Mr. Wyse's motion was defeated by a majority of four only, in a House consisting of 144 members. It is impossible, therefore, to deny that these views have made formidable progress, and that, if we would prevent their adoption in this country, we must forthwith awaken the public attention to their dangerous and anti-Christian character.

We are, indeed, fully convinced that, if the tendency of this system of education were properly understood, it would receive no countenance from the majority of the people. It would be found that, however anxious they are that the means of instruction should be widely extended, they would require that the education of the poor should be based on religion; that it should combine Christian instruction with useful knowledge; and that Parliament should not impose on the members of the Church of England, who are the great majority of the people, any system of education which should not inculcate the doctrines of that Church; any, in short, which should not harmonize in all its parts with the discipline and polity of that Church, and be conducted under the superintending care of the parochial Clergy.

But it is necessary that the people should be warned of the actual position of this question, and of the danger attending the least appearance of indifference. The advocates of an education without religion have now brought the danger to our very doors. The opening of the next session of Parliament must witness some very decided manifestation of opinion on the part of those who feel the importance of a religious education, or there can be little doubt that some step will be gained by the adversaries of the Church, the evil consequences of which may be irremediable. Let, then, all who take any interest in the religious state and prospects of their country—all who know that a people without religion must of necessity be a people without morals, and that a demoralized population cannot long continue either free or happy—let all, in short, who are convinced that "righteousness exalteth a nation, but sin is a reproach to any people," resolve to oppose themselves as strenuously and as unitedly as possible, to any system of education of which religion does not form the prominent and essential principle.

By order of the Committee,

SAMUEL MILLS,

Committee-Room, 28, Cockspur-street,

Secretary.

July 26, 1836.

EXTENSION OF AGITATION.

IN our Seventh Article, we drew our readers' attention to the political aspect of popery. Since those remarks were written, Mr. O'Connell has addressed the first letter of a series to the people of Ireland, in which he has stated the objects of the *Precursor Society*. In this letter he boasts that in half an hour 2,000 persons enrolled their names. We cannot do better than introduce the *nine* grievances under which Mr. O'Connell declares his countrymen to labour. At present, we shall make no further remark, with the exception of observing, that unless there be a counteraction on the part of Protestants, the revolutionary spirit of the Great Agitator must inflame the land to that degree, that nought, save a decided interference of Providence, can save it from total destruction. The following are the *grievances* :—

"1st. The giant grievance of Ireland is, the domination of a party over the people, the separation of the Irish into two classes—an ascendancy class and a subjugated class—a master class, and a slave class.

"2dly. The second grievance of which Ireland has to complain is the administration of justice. Yes, the administration of justice.

"3d. The third grievance belongs to the same category with the second—the administration of justice. The branch I now allude to is more Ministerial than judicial, yet its influence is great—I mean the appointment of sheriffs. In the corporations which have that power the evil is known and universally felt. The exclusive nature of our corporations renders partiality inevitable. In Dublin, the seat of our superior courts of justice, no man for years upon years has been appointed sheriff unless he has given the most distinct pledge of being an anti-Catholic partisan. How strange it would appear in any other country but Ireland, that for an office which the law constituted for the pure administration of justice the qualification should be not only an avowal, but a pledge of party spirit! The sheriff ought to be strictly impartial. Yet, in Ireland, he owes his appointment to a proof of decided partiality. This evil extends its deleterious consequences all over Ireland, not only because such a sheriff returns the juries for the Court of Queen's Bench, but in the numerous civil causes which any plaintiff may deem it his interest to try with the aid of a Dublin sheriff and a Dublin jury.

"4th. The fourth grievance which Ireland sustains belongs again to the category of the administration of justice. It consists in the increasing partisanship of our juries, the encouragement given by the leaders of the Opposition to the Orange faction; that encouragement increases individual party spirit, and, unhappily, that spirit is daily becoming more and more rife in the jury-box. Unless Orangism be put down, and all religious distinctions be totally buried in oblivion by means of a perfect equalization of civil rights, this source of legal iniquity will last, and Orange juries will continue to convict innocent Catholics, and acquit, as they have so often done, guilty—notoriously guilty—Orangemen.

"5th. The fifth grievance also belongs to the law, I mean the magistracy. The partial and oppressive conduct of the Irish magistracy has

been proclaimed by men of all parties, Tories as well as Whigs. By each and every party we have been promised revision and redress; from none have we obtained it. It is true, that Lord Normanby has gone through an investigation of the magistracy, and that he has struck out of the commission several names. But how many obnoxious men has he left? How many truculent and worthless partisans has he left in the commission? He has used the pruning knife with a trembling and restricted hand—and now the old game is going on; almost every improper person deprived of the commission of the peace has multiplied solicitations to be restored—I am sorry to say some with success, and there is every appearance that many more will equally succeed. Our magistracy, therefore, is but little amended, and the amendment is daily growing more scant and unsatisfactory.

“6th. The sixth grievance is one of the utmost magnitude. It includes the Church temporalities. There is a Church in Ireland richly supported by the State, which is not the Church of the people. The English people—taking the majority for the whole—have their Church supported by the State. The Scottish people have their Church, in like manner, supported by the State. The Church supported in Ireland by the State is not the Church of the Irish people, nor of one-tenth of the Irish people. A miserable fraction have the Church revenues, which ought to belong to all.

“7th. The seventh grievance is one of such notoriety that it needs only to be mentioned. It is the unreformed state of our corporations.

“8th. The next great grievance is the state of the elective franchise. The contrast between Scotland and Ireland in this respect is most afflicting. The contrast between England and Ireland in this respect is most insulting.

“9th. The ninth and the last of the selected grievances, and one of the greatest of all, is the inequality of the Parliamentary representation. If we had our proper proportion of representatives, we could set at defiance Tory baseness, Tory-Radical treachery, and Whig apathy.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY— ALARMING PROGRESS OF POPERY.

At the Annual Meeting of the Devon and Exeter Auxiliary, the Rev. J. Haselgrave attended from the Parent Society. In the course of his observations, he said, that the Government, having, through a mistaken policy, withdrawn the grants to the Schools lately under the patronage of the Propagation Society, most of these Schools were now closed, the inhabitants being unable to raise the necessary supplies. The Roman Catholics had availed themselves of this opening, and had sent out one Bishop and forty-nine Priests, who were sedulously employed in swelling their ranks, and evincing a zeal worthy a better cause, while the whole number of Protestant Clergymen in the colony was eleven, and four of these residing in the capital; this colony, which was a century ago an entire Protestant population, numbers now nearly half Roman Catholics!—so that the position of the Newfoundland Schools

acquires, in consequence, a more than ordinary importance, as we value our National Faith, and observe its perils in that quarter. The Society has under its auspices forty-six schools, and almost 9,000 scholars—the whole amount of its funds last year was only 1,686*l.* 19*s.* 7*d.* If it had 10 or 20,000*l.* at its disposal, the Society might not only make a more effectual effort in Newfoundland, but also venture its operations through North America, where an awful dearth of sound scriptural instruction is felt.

TITHE COMMISSION.

THE Tithe Commissioners have just published the following views and intentions of the Commission relative to the commutation of tithes:—

The Tithe Commissioners for England and Wales believe it may determine the line of conduct of many tithe-owners and tithe-payers if they now make public the views and intentions of the Commission, as to the manner in which it will apply its compulsory powers to the commutation of tithes.

During the last six months 1,006 voluntary agreements have been received.

If the process of commutation were wholly compulsory, the Commissioners would not think it prudent or perhaps practicable to press it at a quicker rate than this.

The apportionments have hitherto been completed with more harmony and with much less of irritation and opposition than had been generally reckoned on, but they consumed much more time than it is desirable they should.

The causes of this slowness are the limited number of persons to whom the parties to the agreements are content to trust the processes either of mapping and measuring, or of apportioning, and the great accumulation of work in the hands of that limited number of persons.

The Tithe Commissioners increase the quantity of work to be done in the country, by adding a number of compulsory awards to the voluntary agreements now making, and under which the apportionments are proceeding towards completion; they must either employ the same apportioners and mappers whom the parties themselves are now employing, or they must employ a different and inferior class, and one in which the parties show no disposition to place confidence.

If the Commissioners employed the persons at present employed, they could not materially accelerate the pace at which the apportionments are now completing. If they employed persons in whom the landowners had not confidence, discontent, appeals, and consequent on these, very heavy expenses both to the public and in-

dividuals would follow, which must entirely destroy the harmony and contentment which have hitherto marked the progress of commutations. This would constitute an amount of evil which, in the opinion of the Commissioners, would very much more than balance any good which their immediate compulsory interference, on a wide scale, could effect.

The Tithe Commissioners therefore announce, that while the voluntary commutation proceeds at the pace at which it has lately proceeded, it is their intention to interfere compulsorily only in a limited number of cases; which will consist—

1st. Of those in which litigation is in progress.

2d. Of those in which tithe has been taken in kind prior to the appearance of this circular.

3d. Of cases in which the Commissioners are requested by both tithe-owners and land-owners to interfere.

4th. Of cases in which an incumbent has been recently appointed, or may be hereafter admitted to a rectory or vicarage, and becomes thereby owner of the greater or small tithes.

The Tithe Commissioners wish it, however, to be understood; that if the progress of voluntary commutation slackens; they may probably think it right to interfere more actively and widely, and that they will interfere at once in any special cases or particular districts of which the peculiar circumstances appear to them to make an early interference desirable.

While making these announcements the Commissioners earnestly advise all parties to commutations to apply themselves deliberately, but resolutely, to the task of making voluntarily their own arrangements.

It is true that in few cases the compulsory processes may be completed as cheaply as the voluntary; the award, perhaps, even more cheaply than an agreement; but it is never certain that this will be the case in any one instance: It is highly improbable that it will be the case in the majority of instances.

Where the parties institute no contest, and make no struggle before the Commissioners, a compulsory commutation may be promptly and cheaply settled.

Whenever, either at the commencement of a compulsory commutation, or, what will oftener happen, accidentally and during its progress, any individual, however small his interest, grows suspicious and litigious, and denies facts as to past transactions and averages, or disputes admeasurements and valuations, he may force on a protracted investigation, admeasurements, and fresh maps and revaluations, which must lead to burdensome and indefinite expenses to be borne by the parties, besides causing a wasteful expenditure of public money. It is indeed clear, that an apportionment made by the Commissioners must, in nearly every case, be more expensive than one conducted by the landowners themselves.

Should these considerations have their due weight with the parties, the Commissioners see no ground for doubting that by very far the larger portion of tithe will be voluntarily and amicably commuted. As yet, out of all the voluntary apportionments confirmed, the parties have been driven to re-valuations only in one.

The Tithe Commissioners wish the persons employed to map and apportion to understand very distinctly that, although under the circumstances enumerated here much forbearance will be exercised towards them, and although the power of taking the apportionment out of their hands will be very cautiously exercised, yet such forbearance will have its limits.

Whenever it is found that there has been trifling or loitering, or a disappointment of the fair expectation of their employers, the Commissioners (however much they may regret the necessity of doing so) will not hesitate to take the apportionment into their own hands. In such cases the time and cost already bestowed upon the work will be lost.

The Tithe Commissioners recommend all tithe-owners to take care that the first instalment of their rent-charge is due, and that tithe should cease to exist, on some quarter-day after the confirmation of the apportionment.

This will prevent the possibility of there being an interval between the signing of the agreement and the confirmation of the apportionment, during which they may find it practically very difficult to collect either tithe or rent-charge.

They also recommended to all land-owners to contract for the completion of the apportionment by some given day after the confirmation of an agreement or completion of an award, and to stipulate that if the apportionment is not then completed nothing shall be paid for it. If they do not do this, they will run the risk of having first to pay partially an apportioner selected by themselves, and secondly the expenses of an apportionment made by the Commissioners.

W. BLAMIRE,
T. W. BULLER,
R. JONES.

August 27, 1838.

VISITATION OF THE BISHOP OF OXFORD.

THE last charge delivered by the Bishop of Oxford enters so fully into the important subjects of the day, that we cannot forbear calling our readers attention to it.

The Bishop commenced by referring to the alteration introduced into the diocese, by the addition of Berkshire to Oxfordshire, by which the duties of the Oxford diocese were doubled; it was also contemplated when, existing interests ceased, to annex Buckinghamshire, with a population of 150,000 souls. However desirable it might be to create bishoprics, such as Ripon, &c. yet the other

alterations were, he thought, most injudicious, and of doubtful good. To these changes, as recommended by the Ecclesiastical Commissioners, he was no party, but he would join in giving effect to the alteration which had been introduced. His Lordship proceeded to say that he considered the Ecclesiastical Commission as unconstitutional, and exercising despotic power, and he would not conceal his apprehension—that that feverish thirst for change—that desire for innovation which was abroad, and which that Commission promoted, was endangering the interests of the Establishment, and placing the Church in a perilous position. He gave full credit to the members of that body for the purity of their motives; but he would not conceal the danger which, in his opinion, would arise from a body so organized—a body which was perfectly irresponsible, and possessed of despotic and imperial power; and he would take that opportunity of entering his solemn protest against that Commission and against its Constitution—(for it consisted of only one class, and contained only a fifth of the Bishops), and against its proceedings in its interference with Ecclesiastical affairs. His Lordship then again adverted to the alteration in this diocese, and stated that the plan recommended by Cranmer to Henry the Eighth would have been found much more convenient; it was then proposed to annex Berkshire to Oxfordshire, thus forming a compact diocese, and to unite Buckinghamshire and Bedfordshire in another diocese. With respect to the rural deaneries, it would be most inconvenient to have different rules in the two counties, and he therefore proposed to assimilate the practice in this county to that of Oxfordshire. His Lordship next reviewed the proposed plan of National Education without the principles of religion, which had recently been brought under notice. This, he denounced as a specious liberalism, which would, if carried into effect, tend to demoralize, debase, and make profligate the youth of the country, render infidelity and irreligion predominant through the land, and destroy those Established Institutions which were at present preserved to us. The most pernicious consequences must inevitably ensue if a system of National Education were introduced, not formed upon a scriptural basis, and he would say if the framers of that system again prosecuted their plans, that an opposition to it should be immediately organized, and that petitions and remonstrances should be presented, until the object was abandoned. It was not, however, his opinion, that the present system of National Education was perfect—far from it—he believed that great improvements might be introduced; an extension of the knowledge at present imparted could be advantageously made; and he saw no objection—indeed it might be attended with profit in their hours of relaxation—if the rudiments of science were taught to the poor in those schools. Adult schools also might be formed, and with good effect. As regarded the state of education in this county, he was happy

to state that in only eight parishes were there no schools; and this was, in reference to their size, population, and position, not so great an evil as might be thought, they being but thinly inhabited. Still much remained to be done in educating the poor, and he had great confidence in the exertions of the Clergy to increase the dissemination of general and religious knowledge among the poorer classes. His Lordship then referred to the Tithe Commutation Act. The Clergy, he observed, had in this matter surrendered a great right: and if such a plan had been adopted at the time of the Reformation, they would by this time have been without any property. The Marriage and Registration Acts had now been in operation for twelve months, and he believed had completely failed in answering the expectations of their advocates. He considered that the first of these acts was of immoral tendency, as it reduced the holy rite of matrimony into a mere civil contract; and, as far as regarded the new registration, he hoped it would produce increased veneration for the solemn ordinance of Baptism, which has latterly been diminished, and which would be promoted if the rite were more publicly celebrated; this he would recommend should be done by baptizing immediately after the Second Lesson, and if not on every, at least on stated Sundays; this was done throughout the greater part of Oxfordshire, and he wished it carried into effect in this county also. His Lordship then said, that, with reference to those measures bearing upon the interests of the Church, and which he had felt it right to condemn, he was desirous of stating that he did not object to reform, where it was safe and practicable—he was no enemy to the removal of abuses, but it became his duty solemnly to protest against measures which placed the Establishment of the country in Church and State in jeopardy and peril; and he believed that the framers of these measures would be visited with the heavy judgment of posterity. He then referred to some publications, which had excited considerable controversy, entitled *Tracts of the Times*. The authors of these works had endeavoured to bring into practice the more ancient forms of worship with regard to a more literal and formal adherence to rubrical service. He gave full credit to the motives of zeal, piety, and love for the Church, and the purity of its rites and ceremonies, which the authors of these works undoubtedly possessed; but he would warn them that the agitation of the revival of customs and ceremonies in the Church, fallen into disuse, might, instead of increasing its usefulness and exalting its authority, sink it into what some might consider vain superstition.

His Lordship then remarked on the spiritual duties of the Clergy, and concluded his address, which was listened to throughout with that profound attention which the importance of the subjects treated upon and the solemn and impressive delivery of the Right Rev. Prelate could not fail to produce.

**ON THE LEGALITY OF CHURCH RATES.—DECISION OF THE
CHANCELLOR OF THE DIOCESE OF YORK.**

In the Ecclesiastical Court of York, in giving judgment in the Wakefield Church-rate case, the Chancellor (G. H. Vernon, Esq.) lately made the following observations, which were important, as applying to all church-rates. He said that he was aware that, on a former occasion, he was distinctly of opinion that it was not a competent defence to a suit for subtraction of Church-rates, for the defendant to plead "that certain items in the estimates were illegal: that those estimates not being upon bills actually paid, the party was not entitled to take notice of what the Churchwardens held forth as their intention to pay; but that, should any illegal payments be made, the money might be recovered afterwards." He had since found reason to adopt a different opinion; and the sanction of certain decisions in the courts above, led him to retract so much of what he had held forth to the public on that occasion, and to announce his present opinion, that if Churchwardens brought forward certain estimates, announced their intention of making certain payments, and laid a rate, and the majority of the parish agreed to a rate founded on those estimates, which included illegal items, resistance might be made to that rate, if those illegal items should form any such considerable proportion as should cause the court to think it worth while to make the objection. It was undoubtedly unfortunate, that it must always remain in the breast of the court what proportion would constitute the illegality which would make it invalid; but it had been over and over again laid down, that small matters would not do this, while larger would.—*York Chronicle.*

PEWS IN CHURCHES,

As pews in old churches have sometimes been sold, the following paragraph copied from a London Evening Paper, may probably prevent a repetition of this illegal practice:—"As it has been a constant practice to sell and buy pews in ancient parish churches, we think it may be worth while to state that the practice is totally contrary to law, and that the seller can give no title. ('There is no such thing in law,' says Anderton, 'as selling pews.') There is one clause in this faculty, says Sir William Scott, in the case of Stephens v. Woodhouse, 'which is plainly illegal—a permission to parties to sell seats; this is a practice which may have prevailed frequently, but it has been constantly discountenanced by this court. Pews may be sold in chapels, which are private property, but in old parish churches such acts are contrary to the law of the land.' Dr. Phillimore says, 'It appears that the pews in this church have been bought and sold, and bequeathed by will: and that the guarantee has considered he might deal with them as with an estate held in

fee-simple. These notions are perfectly erroneous. The sale of pews in a parish church is invalid and illegal. As it is unlawful for private individuals to sell, so it is unlawful for them to let, pews. The disposal of pews rests with the Churchwardens, who are the officers of the Bishop.' 'The distribution of the seats,' says Sir John Nicholl, 'rests with the ordinary (the Bishop); the Churchwardens are his officers, and they are to place the parishioners according to their rank and station.'—'It is evidently an illegal custom,' says Sir William Scott, 'that pews appurtenant to certain houses should be let by the owners to persons who are not inhabitants. If a pew is rightly appurtenant, the occupancy of it must pass with the house.—'From all this,' Anderton says, 'it is clear that the owner of a pew cannot let it out for rent; for seats do not belong to persons not inhabitants; and if a parishioner entitled to a pew does not use it, it returns to the disposal of the Churchwardens. It is also an error to suppose that pews are appurtenant to land: they are only appurtenant to houses. If the house falls, the appurtenance ceases. If the occupier does not go to church, the Churchwardens may place another parishioner in the pew.' "

IRISH PROTESTANT TENANTRY SOCIETY.

OBJECTS OF THE SOCIETY.—Amidst all the exertions that are making to protect Protestantism in Ireland, from the mine and assault of the Popish Priesthood, and their bigotted flocks, as well as from the incessant and powerful attacks of the Tryconnells and Phippses of the Crown, it appears never to have entered into the heads of the leaders of the Conservative party, that all the while, the only lasting ground of success and security, a *Protestant Tenantry in Ireland*, has been and is daily disappearing.

Large districts of Ireland, which not very long since were peopled with those gallant and faithful men, who form the vanguard of Protestantism and the British Monarchy, have been weeded of them to such an extent, that not a single Protestant is now to be found in those districts.

Where the Established Church once stood, and the pure religion of Christ was once disseminated, now stands the Popish Mass-house, pouring forth the pollution of Maynooth ruffianism. From those districts all rational hope of the revival of civilization, through any other means than the replacing a Protestant tenantry, is utterly banished. But what more immediately presents itself as a simple and obvious duty to the protection of the Protestant Creed and Constitution, is the prevention of the removal of the present Protestant Tenantry of Ireland, through the operation of those well-known causes which drive them from the homes of their brave ancestors, to make way for the papist, who introduces the misery, superstition and conspiracy of which his religious and political creeds

are so prolific, and which ultimately are brought to bear against the Constitution of England itself.

To meet and counteract this destructive course of things, the *Irish Protestant Tenantry Society* has been organized, which will periodically lay before the Protestants of the British empire the actual state of the Irish Protestants, the causes, general and local, which are working their extermination : and above all, exert itself by every lawful means within its reach, to retain the present Protestant population, and to introduce a Protestant Tenantry into the districts before alluded to.

Persons subscribing 1*l.* or upwards annually, or giving, at any one time, a donation of 10*l.* or upwards, will be considered members, and will be entitled to copies of the Reports, and all other publications of the Society.

Communications to be addressed to either of the Honorary Secretaries, Edward Dalton, Esq., 2, Exeter Hall, London ; or Samuel Gordon, Esq., 42, Aungier-street, Dublin ; by whom every information, with respect to the operations of the Society, will be given.

METROPOLITAN CONSERVATIVE SOCIETY.

WE cannot resist calling our readers' attention to the Statistical Account of Popery introduced in the eloquent speech of Professor Butt, at the weekly meeting of the *Metropolitan Conservative Society*. We quote the speech, as reported in the *Dublin Evening Packet*. Upon Professor Butt being informed that the Protestant Association of London was ready to co-operate with the Metropolitan Conservative Society, the Professor spoke thus—

“ He hailed with pleasure this testimony from England of the approbation of the cause they had pursued. Every day's experience more and more satisfied him that they had done right in attempting to excite the Protestant feeling of the country. He had received from many—from some unexpected quarters—private testimonies of the most encouraging nature. Of course he did not feel himself at liberty to mention the names of the writers of private letters ; but could he do so, they would value and esteem the approbation which they spontaneously expressed of the movement which had been made in that society. They had indeed another testimony to their having done right in the violence of the abuse with which they had been honoured by the Radical press (hear, hear). They could scarcely take up an Irish Radical paper without finding themselves ridiculed or reviled ; and he had been told that the *Morning Chronicle*, the English Ministerial journal, had visited them with its huge indignation, because they were not high enough in station—because they were not elevated enough by affluence—that journal, the organ of a popular Ministry, had attempted to damage them in the eyes of the public by representing them as a Society composed of the lowest of the people. More

of this again; but now, Sir, (continued the learned Gentleman,) I will venture to make a prophecy—it is this: these calumnies and slanders will just be as lasting as our efforts in defence of Protestantism, and their virulence will be just in proportion to our usefulness. (Cheers.) I trust there is no one here who will be deterred from doing that which he believes to be his duty by the fear of an ill word (loud cheers); thank God, the constitution under which we live, and the laws which govern us, confine the turbulence of these advocates of freedom to mere words. These specimens of scurrility are not mere desultory and undesigned ebullitions of Radical malice and ill-temper, they are part of a system, a system of which Mr. O'Connell was the originator. The Radicals calculate on that feeling which exists in the breast of every man, the unwillingness to be the object of virulent scurrility, and they employ the language with which we have been honoured to deter the timid from coming forward in our cause. This is a matter of policy on their part; but as respects us, I trust it will fail. For myself, I may perhaps say, that so far I have been honoured with a fair share of their vituperation. Without pretending to more than ordinary courage, I may, perhaps, venture to promise that it will need something more terrible than the ugliest words, or the grossest terms which are to be found even in the dictionary of a Liberal to frighten me from any little exertion which I can use. (Loud cheers.) Sir, it would not be worth while to refer to this subject at all if it were not that the very grossness of the attack is evidence that we have done right: they affect, indeed, contempt of our proceedings, but told contempt is something like told love, at best it is only half of a genuine emotion. (Cheers.) Contempt is not wont to be so noisy in its expression—least of all does it manifest itself in loud and coarse vituperation—men who indulge in this are too angry really to despise. (Hear, hear.) It may perhaps be worth while to refer to the abuse of our enemies as evidence, if we needed any, that we have done right. Besides, they generally contrive to intermingle even with the wildest ravings of their indignations—it is a madness in which there is a method—some gross misrepresentation which may require to be corrected. (Hear, hear.) The maxim of our enemies is, that there is no falsehood so monstrous to which its frequent assertion will not gain credence, and for this reason we should take care that no falsehood should at least be uttered without its contradiction. Now, Sir, if any one has had the curiosity to cast his eye over the Radical comments upon our address, he will find one common falsehood pervading all—a falsehood so gross and so palpable, that the greatest wonder would be that any one has audacity enough to assert it, were it not that it is still a greater wonder that any one would be found to credit it—I mean the assertion that 8,000,000 of Irishmen approve of the policy of Lord Normanby. (Hear, hear.) Why, Sir, I tell them now—I will tell them over again—that of these 8,000,000, we have two millions with us—throw aside every consideration of moral weight, of intelligence, of property, of education—count us by the poll, and of the eight millions which they so audaciously claim, two positively are with us (loud cheers): and yet what has been the staple of all the wit that has played its batteries upon us from the Radical press? This one stupid falsehood—that eight millions of the Irish people are with Lord Normanby, as if the only disapprovers of his rule were the 650 who petitioned for his recall. None of them, indeed, will be

daring enough to assert in so many words, that the entire 8,000,000 are anti-Protestant, but they constantly talk of them as if they were. (Hear, hear.) And we must only meet this falsehood by just as perseveringly repeating the truth—that even in numerical strength we are a fourth of the population (hear, hear). Perhaps they would bear with him while he endeavoured to make this clear. It was easy for any one to talk of 2,000,000 on one side, or 8,000,000 on the other, but he desired to refer to documents in 1834. A commission was issued by the Whigs to number the people; and, upon the showing of this Popish census the enumerations were generally Roman Catholic. The relative numbers were these—

Roman Catholics	...	...	...	...	6,427,712
Protestants	...	...	...	...	1,516,228

On the showing, then, of this Popish census, the Protestants were nearly one-fourth of the population (loud cries of “hear, hear”). But there was no doubt that this census had grossly underrated the number of Protestants (hear, hear). The first suspicious circumstance was this—in 1821 a census was taken, and, according to it, the relative numbers were—Roman Catholics, 4,838,000; Protestants, 1,964,087—within a fraction of 2,000,000; the number of Protestants was actually less in 1834 than in 1821 (loud cries of “hear, hear”); but they must remember, that if the Protestants had increased in the same ratio as the gross population, in 1834 the Protestants should have been 2,600,000 (loud cries of “hear, hear”). Part of the difference was, no doubt, caused by the emigration of Protestants, whom a Popish ascendancy is now driving from Ireland (hear, hear). He wished very much that some gentlemen of the Society who had time for researches, would turn their attention to this fearful subject of Protestant emigration; let them observe the way in which they were dealt with. Protestants were driven by insult and oppression from their native land. It was oppression that created the paucity of their numbers—(cheering)—and then they numbered the people to make their fewness the pretext for continuing to oppress them (great cheering). But Protestant emigration did not account for all, and the frauds of the census of 1834 have never been sufficiently exposed. From a recollection of some instances I am able to shew the errors of the census. Are any of you acquainted with the case of Bray? The census was taken in summer, when a number of persons resort there for bathing; the enumerators refused to reckon the persons who were only temporary residents, and when they took the census of the places to which those persons belonged, they also refused to reckon them because they were not there at the time (hear, hear). The learned gentleman then referred to a letter which he had read in the public papers, from the Rev. Mr. Drew, of Belfast, showing the inaccuracy of the census of 1834. Few there, perhaps, were acquainted with the writer of this letter, and without knowing him—without knowing his single-minded devotion—his simplicity of truth—his laborious usefulness—they could not altogether appreciate the full value of his testimony. He might, perhaps, tell them thus much:—He was appointed as a clergyman to one of the poorest manufacturing districts of Belfast (hear). A church was built for him where there was previously no congregation; but he made inroads upon heathenism—he laboured with the zeal of an Apostle. A congregation full to overflowing was gathered to his church, not one of whom was taken from the churches pre-

viciously in existence; and now it was found necessary to appeal to christian liberality to supply the means of erecting another church to meet the wants of those who were crowding to the means of grace (loud cheers). His evidence is the more valuable because it was incidentally given. He says that the enumeration of the various religious bodies should justly be viewed with suspicion. The learned gentleman then read the following extract from Mr. Drew's letter:—"Being at that time engaged in visiting the districts connected with Christ's Church, I was naturally led to compare my returns with those of the public enumerators. I accordingly visited the police offices, accompanied by my very venerable friend, Richard Cahoon, and that valuable man now gone to God, the late Michael Culloden; it did not occupy long to detect various returns of a most strange and daring kind, wherein members of the Established Church were returned as Roman Catholics. At the coming of the Commissioners the enumerators attended at the grand jury-room, when the books were given in, and it was shown in how many instances, in one district, Protestants were returned as Roman Catholics. The Commissioners, however, refused to reject the whole return, and offered at first to correct the return: this was accordingly done. It was subsequently proposed to dofer all decisions for six weeks, to return the books to the enumerators, and let all parties proceed for a revision. At the end of this time, in open Court, the Commissioners attended, and page after page was pointed out, in which erasures and revisions had been made by one enumerator (a Roman Catholic), and in every instance so corrected the Protestants had been returned as Roman Catholics; in one lane upwards of fifty members of the Established Church were returned as members of the Roman Church. I even pointed out Presbyterians so returned. I remember one Presbyterian family in particular, fourteen in number, returned as Roman Catholics."—(The reading of this extract was followed up by enthusiastic cries of "hear"). I fear, continued the learned gentleman, these dry statistical facts are tedious ("no, no," and cheers); but it is absolutely necessary to place our real strength before the public. The learned gentleman drew a vivid picture of the way in which addresses were got up, from the meanest of the people—addresses were honoured and made much of. But your address, containing signatures—oh, what would they give for such to an address to Lord Normanby (loud cheers)!—yet the Secretary of State does not consider you worthy of even the courtesy of a civil reply. Why so? The ban of your religion is upon you. You are Protestants (immense cheering). Protestants not merely in name, but in reality; not like those who retain their profession of Protestantism for no other purpose than to enhance their price in the market of corruption, by having a religion as well as a country to sell (great cheering), but Protestants who would not fawn upon a viceroy, or crouch to his ally, the priest; and because you are such Protestants, you are insulted and despised (continued cheering). I have endeavoured to meet the charges brought against this Society as they can best be met, by stating the materials of which it is composed. I have said enough to give the simplest and best refutation. You will forgive me if I appear to forget that we had such a refutation, and if I descend to recrimination, and ask, who, and what are the party that dare to bring this charge? Who are the party whose organs of the press dare to tell such men as I have

now the honour to address that you are not exalted enough in rank—that you are not dignified enough in station, to presume to communicate with so illustrious a personage as a Whig Secretary of State? What is the party that dare to tell us that we are nor great enough or rich enough to be entitled to form an opinion on political matters? They are a party who have never themselves shown any delicacy or scrupulousness as to the character of the instruments they use. I have faintly endeavoured to sketch the manufacture of those addresses with which they have deemed it not unfitting to associate the representative of royalty itself. But why select a single instance? What have been all their acts—the acts for those whose exquisite and dainty sensibilities the democracy of this Society is too gross? What, I ask, has been their whole political history but a continued pandering to the depravity of the lowest and the vilest of the populace. When a factious end was to be secured—when place was to be gained—or place to be kept—when the intelligence of the country was to be overborne—the monarch to be bullied—or the aristocracy to be overawed—then these political exquisites had no inconvenient refinement of taste—then they did not hesitate to dive into every den of pollution, however base, to plunge into every receptacle of infamy, however vile—to explore the purlieus of the most disgusting retreats of reckless poverty and vice—that they might rake up from the loathsome recesses of human villany the element of that foul compound which they dignified with the name of popular opinion (great cheering). Do I exaggerate? No! We have not forgotten the time when the Whigs, under the specious pretence of popular assemblages, used to congregate the ruffianism of great cities—when, under the pretence of appealing to popular opinion, they addressed themselves to that living mass of moral and political profligacy which is to be found in the precincts of every large town—the sediment and dregs, if I may use the expression—the unavoidable deposit of society where men are collected in multitudes—where they are summoned to support the cause of freedom—freedom forsooth—wretches, who could only understand by freedom immunity from the gaol, or licence to commit crime—robbers seduced from their hiding-places by the hopes of plunder and rapine—hopes not always disappointed. These things are matters of history, yes, matters of personal experience. Have you never seen such assemblages in your own city? When it required no very discriminating eye to tell by the appearance of the groups that infested our streets the character of the assembly to which they thronged—when the lanes and alleys of the most noisome quarters of our city—the cellars and the garrets, the hiding-places of poverty and vice, emptied themselves of their wretched population to swell the crowd of honest and independent patriots (immense cheering). Ay, and that the expression of opinion might be as free as it was respectable, hired bludgeon-men—I say nothing that is not recorded in a Court of Justice (immense cheering)—hired bludgeon-men were brought drunk to the place of meeting, that stupified (they could scarcely be brutalized) by the fumes of liquor, they might do the work for which they were hired without remorse (cheers). These are the popular assemblies which the Whigs designated as respectable and important (continued cheering). With such demonstrations, Whig officials did not hesitate to ally themselves. This is the public opinion which they respect (loud cheers); but

now, when they find that an attempt is made to collect and ascertain real popular opinion, the opinion of the quiet, and respectable, and industrious portion of the community—now they turn round and affect contempt for us: we are not a society genteel enough for such courtiers as the Whigs—we are too democratic for their refined and delicate taste. We have mechanics among us—we have a Protestant Operative Union meeting under the same roof. Oh, shew me a specimen of mingled folly and insolence to match this—this from the advocates of popular rights—this from those who profess a special regard of popular opinion. It is well that we should know them, that we should thoroughly know the hypocrisy of their popular profession, that we should know that no man in his heart is so insolent and tyrannical as the upstart democratic towards those on whom he fancies he can look down; and that when he talks of the people, he means those who are to be found in every populace, the reckless, ignorant, and depraved; and, therefore, fit instruments for the disturbers of public order—fit tools for every envious and malignant Liberal by name, and Jacobin in feeling, who is a democrat only that he may trample on the people (great cheering). I have said that their abuse proves that we have done right. May I not add that the point upon which they assail us proves the very features in our movement on which they are sore? They assail us for our democracy. I accept it as evident that we have done well in placing this society on a popular basis (cheers). It is only thus that the Constitution can be saved (hear, hear.) And here, Sir, let me correct a mistake, as erroneous as it is unfounded. It has been said that the people are opposed to Conservative principles. I have not so read the page of history. When a Whig aristocracy would have trampled on the Conservative people of Britain, England's greatest Minister appealed to the people, and he conquered them (loud cheers.) Ay, and it was the people who supported Mr. Pitt in his war of principle against infidel and revolutionary France (continued cheering); and never yet had an appeal been made to the people of England on behalf of Protestantism that they did not respond to the call (continued cheers). But if we will make an appeal to the people it must be upon Protestant principles (hear). To no other appeal will the people respond—to no other ought they to respond. For my part I am free to confess that if I did not believe that the existence of Protestantism was at stake, I would take no part in politics at all—not, indeed, that I do not feel an anxiety for the welfare of my country even distinct from her religion! But there is no truth of which I am more satisfied than this, that while Britain remains faithful to Protestantism—while the Bible is read by her people, and the ministrations of a pure Church diffuse their blessings through every hamlet of the land—no matter what be her form of Government—she will be great (immense cheering). But no matter how wise her Constitution—let her have the strongest monarchy—the most powerful aristocracy—the most privileged democracy, or all three balanced and moulded into the most perfect symmetry of her Constitution—let her have all this, and abandon Protestantism, and she must perish (great cheering). I say, then, Sir, I have no heart in politics—no interest in politics, except for Protestantism (cheers). Were these sentiments peculiar to myself, I would be unpardonable in obtruding them on your attention; but, whether right or wrong, they are the sentiments of millions of the people (cheers),

and all the evils that have befallen Britain are just because her Statesmen did not remember this great truth—they appealed to the people on other grounds than that of Protestantism, and the people would not know their voice (cheers). They would not leave their occupations—they would not desert their industry, but let an appeal be made on behalf of religion—let the cry be raised—I care not what it is—the cry of ‘No Popery’—the cry of ‘Protestantism is in danger’—any cry that would appeal to the Protestant principles of the people, and millions would respond to such an appeal (cheers). I do not hesitate to say that there is another reason why I rejoice that a popular movement has been made for Protestantism. We must not disguise from ourselves what every day’s experience is forcing on the notice of each of us. There are two sections united together in one party now supporting Conservatism and Protestantism; there are some who are anxious for Protestantism because it happens to be connected with Conservatism; there are others who only care for Conservatism because it involves the protection of Protestantism. What, then, is my inference from this? For that we need separate into two parts; not such thing, for all must feel that with Protestantism the security of all the institutions of the country, the rights of prosperity, the just ascendancy of rank, the privileges of the crown and the peerage—all are involved in the security of that Protestantism which is the essential element of the Constitution (immense cheering). All classes, then, who value the Constitution, must now unite in support of Protestantism. Why, then, do I feel it right to make the distinction between that feeling which is merely Conservative, and that which is essentially Protestant, and therefore Conservative in its best sense? Because, Sir, while I would deeply regret that the merely Conservatives should be separated from us (cheering), I would still more regret that their union with us should induce us for one instant to lower the ground of our defence, or descend from that high Protestant principle on which alone we can be secure (“hear, hear,” and cheers). Let there be a popular movement, and it must be a Protestant one; and it is only by an appeal to Protestantism we can triumph. For the people we must have a broad, & plain, and intelligible principle. The learned gentleman continued to say, that if he had but one sentence of advice to utter to the Protestants of Ireland, it would be to depend on no party, on no people, but on themselves (hear). He did not undervalue the importance of English sympathy; but the way to gain it must be to shew themselves. Two arguments had been brought forward, which might have a very injurious tendency—he should rather call them delusions—one, that the influence of Mr. O’Connell was declining; the other, that his demands were too extravagant to be conceded. They were told when the repeal was demanded, when the establishment of the Roman Catholic religion was spoken of, that Protestant England would never suffer this (hear, hear) Let them examine these two grounds of reliance. What was the evidence that Mr. O’Connell’s influence was declining (hear)? Letters like those of Priest Daveren (hear). If his influence was declining it was only because his prudence induced him to cloak, although he did not mitigate, his hostility to Protestantism. When would Conservatives cease to speak of an individual, and neglect the influence which alone gave him his power? He, Mr. Butt, repeated Mr. O’Connell was but the impersonation of a power which existed indepen-

dent of him, and would survive him. He had said it before, and he would say it again, were Mr. O'Connell in his grave to-morrow, while the elements of Popish bigotry remained the same, their own cowardice and their own indolence would raise up another O'Connell in his stead. But let them examine the other argument. They were told of the tremendous majority against repeal? Did they know that when first the Roman Catholic petition for the franchise was presented it had not a second supporter—it was literally kicked out of the House (hear). Had any one then predicted that emancipation would have been granted he would have been laughed at as a visionary. Let them come to times within their own recollection. If after emancipation was carried they had been told that ten Irish bishoprics would have been suppressed, it would have been pronounced impossible. If they had been told that one-fourth would have been taken from the property of the Church with the consent of all parties in Parliament, they would have answered, 'Protestant England will not suffer it.' What, if they had been told that the Protestant Corporations would have been destroyed? Nay, even when the Conservatives had assented to their destruction—if they had been told that in one year more they would witness the same Conservatives assenting to the establishment of popular—of Popish Corporations in their room, they would have pronounced all or any of these things impossible: yet all these things have come to pass (loud cries of 'hear, hear'). They had been too often deceived by this reliance on the impossibility of concession—they must rely on it no longer, unless they wished, as a great man had said, 'to fall into the unpitied calamity of being repeatedly caught in the same snare.' Let them rather adopt the plain lesson which this experience taught, let them lay this to heart; there was no demand too extravagant to be conceded, no consummation too improbable to be realized, no calamity too grievous to occur, if they but folded their arms in the vain and fond assurance of their impossibility (loud cheers). The learned gentleman concluded by strongly urging on the Protestants of Ireland the necessity of union; the course to be taken was a popular one—a Protestant one. The country was ready for such a course; the proceedings of that Society were but as an eddy to the surface of the stream, but an eddy which marked the depth and strength of the current that flowed beneath. The time was past for temporising; the Protestant people of Ireland would not suffer it—they demanded a confederation of their strength: that Protestant strength should be displayed; that Protestantism should be no longer insulted and suppressed without even the poor satisfaction of a complaint (hear). These were the feelings of the great mass of the Protestants of Ireland (hear, hear.) They felt that Protestantism was in peril—peril that could only be arrested by a confederation of Protestants, and this confederation they would have.—(Loud cheering, which lasted for a considerable time).

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Abbott, Joseph	B.A.	Trinity	Dublin	Ripon
Allen, Henry	M.A.	New Inn Hall	Oxford	Chester
Ashe, J. Hambleton ...	B.A.	Trinity	Dublin	Chester
Bates, William	B.A.	Christ Church	Camb.	Ripon
Battly, Charles Bushe .	B.A.	Trinity	Dublin	Ripon
Beaufort, Daniel A. ...	B.A.	Jesus	Camb.	Archbishop of York
Boyce, H. Le Grand ...	B.A.	Worcester	Oxford	Chester
Bramley, Thomas	B.A.	Catherine Hall	Camb.	Archbishop of York
Branker, Peter W. ...	B.A.	Jesus	Oxford	Chester
Brierley, James	B.A.	St. John's	Camb.	Chester
Briggs, F. W.	B.A.	Trinity	Dublin	Winchester
Brown, George		University	Durham	Durham
Bullivant, Henry	B.A.	Sidney Sussex	Camb.	Ripon
Burgess, W. J.	B.A.	Exeter	Oxford	{ Winchester, by let. dim. from Bp. of Chichester
Burrell, Mathew	M.A.	Corpus Christi	Oxford	{ Winchester, by let. dim. from Bp. of Durham
Cogan, Henry	B.A.	St. John's	Camb.	Archbishop of York
Coles, T. Stirling	B.A.	Corpus Christi	Camb.	Chester
Creek, Edward B.	B.A.	Trinity	Dublin	Chester
Candill, John	B.A.	University	Durham	Durham
Dalton, Richard ...	B.A.	University	Oxford	Winchester
Davis, H. Hall		Brasenose	Oxford	Durham
Fellowes, H. John	M.A.	St. John's	Oxford	Winchester
Fitzgerald, Richard ...	B.A.	Exeter	Oxford	Winchester
Fitzherbert, Alleyne ...	B.A.	St. John's	Camb.	Archbishop of York
Frost, Joseph Loxdale	B.A.	Magdalen	Camb.	Ripon
Garnett, Thomas	B.A.	University	Durham	Durham
Gibson, John	B.A.	University	Durham	Durham
Gooch, John Henry ...	M.A.	Trinity	Camb.	Ripon
Haigh, John	B.A.	Queen's	Oxford	Ripon
Hargrave, Benjamin L., <i>Literate</i>				Archbishop of York
Harris, F. W.	B.A.	Trinity	Camb.	Chester
Hick, J. Watson	B.A.	University	Durham	Durham
Hildyard, Richard	B.A.	Trinity Hall	Camb.	Archbishop of York
Houghton, W.		St. Bees		Chester
Hughes, John	B.A.	Trinity	Dublin	Chester
Hutton, Thomas Geo. .	B.A.	Trinity	Camb.	Archbishop of York
Iremonger, T. L.	B.A.	Balliol	Oxford	Winchester
Jefferies, Edward	B.A.	Trinity	Dublin	Chester
Jones, R. W. L.	B.A.	Jesus	Oxford	Durham
King, Ebenezer ...	B.A.	Trinity	Dublin	Chester
King, Watson	B.A.	St. John's	Camb.	Ripon
Kirkbride, Thomas ...	B.A.	Trinity	Dublin	Chester
Mackintosh, R. D.	B.A.	Catherine Hall	Camb.	Chester
Maitland, Pelham	B.A.	St. Peter's	Camb.	Chester
Marryat, James	B.A.	New Inn Hall	Oxford	Ripon
Marychurch, H. W. ...		St. Edmund Hall	Oxford	{ Winchester, by let. dim. from Bp. of Lichfield
May, John	B.A.	Catherine Hall	Camb.	Chester
Morris, Elias W.	B.A.	New Inn Hall	Oxford	{ Winchester, by let. dim. from Bp. of Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Morrison, Alex. J. W.	B.A.	Trinity	Camb.	Ripon
Nason, W. Henry	B.A.	Trinity	Dublin	Chester
Norman, F. John	B.A.	Caius	Camb.	{ Winchester, by let. dim. from Bp. of Lincoln
Peel, John	B.A.	Trinity	Dublin	Ripon
Pennington, A. R.	B.A.	Trinity	Camb.	Winchester
Phillips, John B.	B.A.	All Souls'	Oxford	{ Ripon by let. dim. from Bishop of Chester
Poole, John	B.A.	St. Edmund H.	Oxford	Archbishop of York
Prior, J. Dwerryhouse.	B.A.	Queen's	Camb.	Chester
Raymond, J. M. St. C.	B.A.	University	Durham	Durham
Richards, C. W.	B.A.	Trinity	Dublin	Chester
Roberts, David	B.A.	Magdalen Hall	Oxford	Ripon
Robinson, Thomas		St. Bees		Chester
Sabben, James	B.A.	Queen's	Camb.	Archbishop of York
Schwabe, W. Herman.	B.A.	Caius	Camb.	Ripon
Simpson, William	B.A.	Queen's	Camb.	Ripon
Short, J. Holbecke	B.A.	Merton	Oxford	Chester
Smith, Edwin	B.A.	St. John's	Camb.	Chester
Sutton, Joseph Henry.	B.A.	Durham		Archbishop of York
Taffents, P. William.	B.A.	Wadham	Oxford	{ Ripon by let. dim. from Bishop of Lichfield
Thurlow, John	B.A.	St. John's	Camb.	Durham
Townsend, W. M.	B.A.	Queen's	Camb.	{ Winchester, by let. dim. from Bp. of Lichfield
Utterton, J. Sutton ...	B.A.	Oriel	Oxford	Winchester
Whately, Charles ...	B.A.	St. Mary Hall	Oxford	{ Ripon by let. dim. from Bishop of Lichfield
Weight, George	B.A.	Magdalen Hall	Oxford	Winchester
Whitelegg, William ..	B.A.	Queen's	Oxford	Chester

PRIESTS.

Anderson, David	B.A.	Exeter	Oxford	Chester
Argles, Maraham	B.A.	Merton	Oxford	Chester
Baker, Stephen Cattley	B.A.	St. John's	Camb.	Archbishop of York
Baylee, John T.	B.A.	Trinity	Dublin	Chester
Bell, John	B.A.	Queen's	Oxford	Chester
Bevan, D. Barclay	B.A.	Magdalen	Oxford	Chester
Birley, James Webber.	B.A.	St. John's	Camb.	Chester
Bland, Edw. Davison.	B.A.	Caius	Camb.	Archbishop of York
Boustead, James	B.A.	Queen's	Oxford	Ripon
Butler, James	B.A.	All Souls'	Oxford	Archbishop of York
Chadwick, James	B.A.	Corpus Christi	Camb.	Chester
Clark, John, St. Bees, Licentiate of Durham				Chester
Close, Isaac		St. Bees		Ripon
Coleman, J. Charles ...	B.A.	Trinity	Dublin	Chester
Compton, John, Literate				Archbishop of York
Cook, Robert K.	B.A.	Corpus Christi	Camb.	Chester
Denny, Richard	B.A.	Trinity	Dublin	Chester
Drury, Henry	B.A.	Caius	Camb.	{ Winchester, by let. dim. from Bp. of Durham
Elwin, Geo. Saundert.	B.A.	Catherine Hall	Camb.	Ripon
Fetcham, George H. ...	B.A.	Trinity	Camb.	Winchester
Fox, William Darwin.	B.A.	Christ's	Oxford	Chester
Freeman, John D.	B.A.	Trinity	Dublin	Chester
Gatty, Alfred	B.A.	Exeter	Oxford	Ripon
Giffard, Fred. Walter, Literate				Archbishop of York
Gordon, John	B.A.	Trinity	Camb.	Chester

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Greenwood, John H. Literate			Ripon	
Gunter, William H. ... B.A.	Trinity	Oxford	Winchester	
Hanna, S. William ...	Trinity	Dublin	Winchester	
Hayward, William C. ... B.A.	Oriel	Oxford	Chester	
Hayworth, Henry ... B.A.	Queen's	Camb.	Chester	
Hockley, Thomas ... B.A.	Wadham	Oxford	Archbishop of York	
Howard, Thomas H. ... B.A.	Queen's	Camb.	Archbishop of York	
Howell, Henry, Literate			Archbishop of York	
James, Thomas Wm., Licentiate of Durham			Chester	
Johnson, Robert Wm. ... B.A.	Magdalen	Camb.	Winchester	
Joyce, James Wayland M.A.	Christ Church	Oxford	Winchester	
Kent, Roger ... B.A.	Brasenose	Oxford	Chester	
Kirby, Robert, Literate			Archbishop of York	
Kynnersley, E. C. S. ... M.A.	Trinity	Oxford	{ Ripon by let. dim. from Bishop of Lichfield	
Lamb, Robert ... B.A.	St. John's	Oxford	Chester	
Manby, J. R. G. ... B.A.	Brasenose	Oxford	Chester	
Marshall, John ... B.A.	Trinity	Dublin	Chester	
Michell, Eardley W. ... S.C.L.	Queen's	Camb.	Winchester	
Morehead, G. Jeffrey ...	Durham		Archbishop of York	
Nicholson, Mark Antony, Licentiate of Durham			Chester	
Palmer, John Blades ... B.A.	Trinity	Camb.	Chester	
Plunkett, R. A. ...	St. Bees		Chester	
Postlethwaite, John ... B.A.	Queen's	Oxford	Chester	
Power, Francis ... B.A.	Trinity	Dublin	Chester	
Roberts, Edward ... M.A.	Jesus	Oxford	Ripon	
Sanders, John ... B.A.	Emmanuel	Camb.	Chester	
Sharland, George T., Literate		Camb.	Archbishop of York	
Shaw, Fred. Wadson. ... B.A.	Catherine Hall	Camb.	Winchester	
Smith, Wm. Ramsden. ... B.A.	Queen's		Archbishop of York	
Smyth, Samuel Buxton B.A.	Jesus	Camb.	Ripon	
Slyman, Daniel ... B.A.	Queen's	Camb.	Chester	
Stephen, Richard ... M.A.	Magdalen Hall	Oxford	Winchester	
Toller, Frederick ...	St. Bees		Ripon	
Townsend, Geo. Fyler B.A.	Trinity	Camb.	Archbishop of York	
Tryon, Frederick ... B.A.	Trinity	Camb.	Winchester	
Turner, Sidney ... B.A.	Trinity	Camb.	Winchester	
Wagstaffe, Charles ... B.A.	Trinity	Camb.	Chester	
Walton, Frederick P., Literate			Archbishop of York	
Westmoreland, Thomas B.A.	Sydney Sussex	Camb.	Archbishop of York	
Whitworth, William ... B.A.	St. John's	Camb.	Chester	
Wilson, William ... B.A.	Queen's	Oxford	Chester	

RESIGNATIONS.

Birkett, Thomas ...	Astley P. C.	Lancas.	Chester	V. of Leigh
Bull, Henry ...	{ St. Mary Magdalen } V., Oxford	Oxon	Oxon	Christ Church, Oxon.
Bythesca, G. ...	Freshford, R.	Somerset.	B. & W.	
Causton, Thos. H. ...	{ St. Botolph, Alders- } gate Without, } London	Middlesex	London	D.&C. of Westminster
Clarke, T. a Minor Canonry of Worcester Cathedral				
Cox, Robert A. ...	Montacute V.	Somerset	B. & W.	Wm. Phelps, Esq.
Durham, William, the Second Mastership of St. Paul's School				
Fessey, G. F. Chaplain to the Bromsgrove Union				
Gossett, T. S. ...	Old Windsor V.	Berks.	Sarum	Lord Chancellor
Hopkinson, S. W. ...	Thorpe St. Peter V.	Lincoln	Lincoln	W. Hopkinson, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Johnson, John	{ Little Houghton V. w. Bradfield on the Green V.	{ Northam. Peterb.		John Perceval, Esq.
Knight, W. Bruce	Llantrithyd R.	Glamor.	Llandaff	Sir T. Aubrey, Bart.
Mayor, Robert.....	Coppenhall R.	Chester	Chester	{ Bishop of Lichfield and Coventry
Mence, Samuel, St. Michael C. C., Highgate, London				
Noel, Hon. & Rev. {	Lavendon V. w.	Bucks	Lincoln	Lord Barham
Leland	Brayfield C.			
Paris, S., the Second Mastership of the Free Grammar School, Coventry				
Phillips, A., Head Mastership of Crewkerne Free Grammar School, Somersetshire				
Proctor R.	{ Exton in Leyland P. C.	Lancas.	Chester	{ Repts. of the late Rev J. Armetriding
Smyth, T. Scott ...	{ St. Austel V. w. St. Blasey V.			
Taylor, G.	Stoke by Clare P. C.	Suffolk	Norwich	Sir W. B. Rush
Todd, Fortescue, Brunswick Chapel, Marylebone				
Townsend, J. C. ...	Ickford R.	Bucks	Lincoln	Rev. J. C. Townsend
Williams, Hugh ...	{ Llanarth V. w. Bet- tws Newydd C. & Clytha C.	Mont.	Llandaff	Church of Llandaff

CLERICAL APPOINTMENTS.

Bean, T. P.	Second Master of St. Paul's School.
Bowstead, Jas. D.D.	Bishop of Sodor and Man.
Bowstead, Thomas S.	Chaplain to the Bishop of Sodor and Man.
Burton, Robert Clerke	Domestic Chaplain to the Earl of Cardigan.
Burnett, Richard.....	Chaplain of Aylesbury Gaol.
Butler, W.	Chaplain to the Nottingham County Gaol.
Butler, Daniel	Second Master of the Free Grammar School, Coventry.
Calthorp, Henry	Chaplain to the Bishop of Sodor and Man.
Cooper, J.	Third Master of St. Paul's School.
Creek, E. B.	Curate of Preston Patrick, Westmoreland.
Curtis, E. G.	Domestic Chaplain to the Marquis of Queensbury,
Daubeney, H. W. B.	Domestic Chaplain to the Earl of Waldegrave.
Ditcher, Joseph	A Surrogate for the Diocese of Bath and Wells.
Drake, W.	Head Master of Leicester Collegiate School.
Eaton, W. G.	Chaplain to the County Gaol, Chester.
Festing, C. G. R.	Incumbent of William Friary near Frome, a Surrogate for the Diocese of Bath and Wells.
Goodchild, C. W.	Head Master of the Free Grammar School at Sutton Valence, Kent.
Greetham, J. K.	Domestic Chaplain to the Earl of Egremont.
Harrison, J. Holden...	Chaplain to the Aston Union Workhouse.
Haslam, J. F.	A Missionary for Ceylon.
Hume, J.	Chaplain of the Melksham Union Workhouse.
Jeffreys, E.	Curate of Pemberton, Lancashire,
Jolliffe, P. W.	Chaplain to the Poole Union.
Keymer, Nathaniel ...	Head Master of the Hertford Establishment of Christ's Hos- pital.
Kelland, Philip	Professor of Mathematics in the University of Edinburgh.
Martindale, Robert ...	The Senior Curacy of Sandbach, Cheshire.
Merriman, N. J.	Curate of Over Darwen.
Morgan, M. R.	The Assistant Curacy Llangyfelach.
Padden, Henry	Officiating Minister of the New Church at Shaw, Wilts.
Panter, F. D.	Curate of Laindon, Essex.

Peglar, John,	P.C. of Biahopton, near Stratford on Avon, a Surrogate.
Penny, Charles	Head Master of Crewkerne Free Grammar School, Somerset-shire.
Philpott, H. W.	Third Master of Charterhouse School.
Pratt, J. H.	Chaplain to the East India Company.
Ramsay, Septimus ...	Secretary to the Upper Canada Clergy Society.
Richardson, J.	Master of Appleby Grammar School.
Roberts, C.	High Master's Assistant of St. Paul's School.
Rooke, W. J. E.	Domestic Chaplain to the Duke of Cambridge.
Simpson, W.	Curate of St. James's Church, Halifax.
Smyth, Thomas Scott	Minister of Brunswick Chapel, Marylebone.
Turner, W.	Domestic Chaplain to the Duke of Richmond.
Twigger, Joseph	Chaplain of the Cemetery of Kensall Green, Harrow Road.
Waldy, Richard	V. of Affpuddle, a Rural Dean in the Deanery of Whitchurch, Dorset.
Walford, Oliver ...	Second Master of Charterhouse School.
Webb, William, R. of	Sunderland, a Surrogate.
Weston, W. H. ...	A Minor Canon of Worcester Cathedral.
Willis, Arthur	Head Master of Ludlow Grammar School.
Wolff, Joseph, D. D.	Chaplain to Lord Lorton.
Young, John	Head Master of the Grammar School at Houghton le Spring, Durham.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Addison, A.	Middleton P. C.	York	York	
Amory, Thomas ...	St. Tethe V.	Cornwall	Exon	Bishop of Exeter
Armitstead James	Thorpe, St. Peter V.	Lincoln	Lincoln	W. Hopkinson, Esq.
Armstrong, E. P...	Skellingthope V.	Lincoln	Lincoln	{ Master of Spital Hospital
Awdry, Charles ...	Little Sampford R.	Essex	London	New College, Oxon
Ayling, H.	{ Guildford St. Mary	{ Surrey	Winches.	Lord Chancellor
	{ R. w. Trinity R.			
Bailey, John	Stoke Holy Cross V.	Norfolk	Norwich	D. & C. of Norwich
Barnes, W.	Brixton Deveral R.	Wilts	Sarum	Bishop of Sarum
Binney, H.	Newbury R.	Berks	Sarum	The Queen
Blosse, H. L.	{ Michaelston-le-Pitt	{ Glamor.	Llandaff	T. B. Rouse, Esq.
	{ R.			
Blundy, —	{ Drayton Beauchamp	{ Bucks	Lincoln	Mrs. S. Manners
	{ R.			
Boyle, William.....	Freshford R.	Somerset.	B. & W.	
Borckhardt, C. ..	Lydden V.	Kent	Canterb.	Arbp. of Canterbury
Brickell, R.	Shireshead P. C.	Lancaster	Chester	V. of Cockerham
Brown, Sylvanus	Porlock R.	Somerset	B. & W.	Lord Chancellor
Browne, G. A.....	Rettendon R.	Essex	London	Bishop of Ely
Browne, Henry ...	Little Kimble R.	Bucks	Lincoln	
Bull, J. G.	Godalming V.	Surrey	Winches.	Dean of Sarum
Causton, T. H.....	Highgate C.	Middlesex	London	Bishop of London
Clifton, G. H.	Ripple	Glouc.	Glouc.	Bishop of Glouc.
Cobb, Robert	Thwaite R.	Norfolk	Norwich	Earl of Albemarle
Comins, J. E	Little Wakering V.	Essex	London	{ St. Bartholomew's Hospital
				{ B. of Lichfield and Coventry
Cooper, John	Coppenhall R.	Chester	Chester	Bishop of Lincoln
Cranford, G. W....	Burg w. Winthorpe	Lincoln	Lincoln	Lord Chancellor
Cooper, H. J.	Old Windsor V.	Berks	Sarum	
Davy, G.	{ St. Peter's V. Maid-	{ Kent	Canter	
	{ stone			
Dawson, John	Llangar R.	Merioneth	St. Asaph	Bp. of St. Asaph

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Earle, John, jun....	{ Aughton cum Cottingworth C.	{ E. York	York	
Edwards, J. W. ...	Astley, P. C.	Lancas.	Chester	{ Rev. J. Topping, V. of Leigh
Ellis, W. May ...	Ickford R.	Bucks	Lincoln	Rev. J. C. Townsend
Elliott, C. B.	Tattingstone R.	Suffolk	Norwich	Rev. J. G. Bull
Evans, C., Swansea				
Figgins, J. L.	{ St. Matthew P. C. Liverpool	{ Lancashire	Chester	Rectors
Flower, William ...	South Hykeham R.	Lincoln.	Lincoln	Lord Chancellor
Grant, A.	Romford C.	Essex	London	New College, Oxon
Gunner, W. H.	{ St. Lawrence R., Winchester	{ Hants	Winches.	Lord Chancellor
Hall, J. R.	{ St. Mary Magdalen V. Oxford	{ Oxford	Oxford	Christ Church, Oxon
Haworth, James ...	{ Croxton All Saints V.	{ Norfolk	Norwich	Christ's Coll. Camb.
Heathcote, G. W.	Ash R.	Surrey	Winches.	Winchester Coll.
Hill, Copinger ...	Badley, P. C.	Suffolk	Norwich	Earl of Ashburnham
Hill, J. Oakley	{ Wootton Underwood P. C.	{ Bucks	P. of C.	Duke of Buckingham
Holmes, E.	Thornbury	Devon.	Exeter	Mrs. Spences
Hoskyns, Bennet...	Montacute V.	Somerset	V. & W.	W. Phelps, Esq.
Hughes, S. R. ...	Bodewryd P. C.	Anglesey	Bangor	Sir J. T. Stanley
Hurlock, W. M. ...	Stoke by Clare P. C.	Suffolk	Norwich	Sir W. B. Rush
Hutchinson, T., New	Church at Harpurhey			
Hughes, David.....	{ South Stoke R. w. Monckton Combe G.	{ Somerset	B & W.	{ Rev. E. Willes, bendary of Wells
Johnson, G.	{ South Stoke R. w. Monckton Combe C.	{ Somerset	B & W.	
Johnson, John	Outwell R.	Norfolk	Norwich	Bishop of Ely
Kent, Charles	Ludford P. C.	Hereford.	Hereford	E. L. Charlton, Esq.
Kinnearley, E. G. S.	Draycott R.	Stafford	L. & Cov.	Dow. Lady Stourton
Lamprell, Chas. W.	Bradley Parva B.	Suffolk	Norwich	{ C. & W. Lamprell, Esqs.
Lee, F.	Stanton Bury V.	Bucks	Lincoln	Earl Spencer
Mayor, Robert.....	Acton V.	Chester	Chester	Admiral Tollemache
Meek, Robert	Richmond R.	N. York.	Chester	Lord Chancellor
Morgan, H. H. ...	{ Lugwardine V. w. Llangarron P. C., Heatland, P. C., Weonards P. C. & Little Dewchurch P. C.	{ Heref.	{ Pec. & Ex-empt	{ D. & C. of Hereford
Musgrave, G. M.	{ St. Peter & St. Paul V., Borden	{ Kent	Canterb.	G. Musgrave, Esq.
Ogle, J. F.	Boston V.	Lincoln	Lincoln	Corporation of Boston
Pinder, H. G.	Bratton Fleming B.	Devon.	Exon	Cains Coll. Camb.
Potchett, B.	Gt. Ponton	Lincoln	Lincoln	Prob. of N. Grantham
Price, William.....	{ Llanarth V. w. Bettws Newydd & Clytha C.	{ Montgom.	Llandaff	Ch. of Llandaff
Rolls, G.	Shadoxhurst R.	Kent	Canter.	Lord Chancellor
Smyth, C.	{ Little Houghton V. w. Bradfield on the Green V.	{ Northam.	Peterbro'	John Percival, Esq.
Spencer, W.	{ St. Andrew and St. Michael w. St. Stephen R. Stamford	{ Lincoln	Lincoln	Marquis of Exeter
Surtees, S. F.	Newlyn V.	Cornwall	Exon	Bishop of Exeter
Symonds, T. M. ...	Brqueswell B.	Suffolk	Norwich	Marquis of Bristol

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Thomlinson, — ...	Crosby on Eden V.	Cumber.	Carlisle	Bishop of Carlisle
Thwaytes, James ...	Trinity Church P. C. } Carlisle	Cumb.	Carlisle	Rev. William Rees
Tomkins, W.	Lavendon V. w. } Brayfield C.	Bucks	Lincoln	Lord Barham
Todd, Fortescue ...	St. Austel V. w. St. } Blazey V.	Cornwall	Exeter	The Queen
Tyler, B. T.	Llantrithyd R.	Glamorg.	Llandaff	Sir T. D. Aubrey, Bt.
Wallace, W.	Thorpe Abbots R.	Norfolk	Norwich	Samuel Skinner and
Wethered, H. J.	Hurley V.	Berks	Salum	John Hodgson, Esqs.
Wood, Jacob	Egham V.	Surrey	Winches.	Hon. H. Walker
Williams, John ..	{ Euxton in Leyland } P. C.	Lancas.	Chester	G. Gostling, Esq.
Wooley, T. L.	Portishead R.	Somerset	B. & W.	Representatives of the late Rev. J. Armetriding. Corporation of Bristol

CLERGYMEN DECEASED.

Aldridge, J., Horsham				
Allies, Thomas ...	Wormington R.	Glouces.	G. & B.	J. Gist, Esq.
Arthur, Robert, Minister of the Castlegarth Chapel, Newcastle				
Backhouse, J. B. ...	Deal	Kent	Canterb.	A. Bp. of Canterbury
Barnes, W.	Burgh	Lincoln	Lincoln	Bishop of Lincoln
Birkett, James	Ovingham, P. C.	Northam.	Durham	C. W. Bigge, Esq.]
Bishop, John	{ St. Mary de Lode V. } w. Trinity V.	Glouces.	Glouces.	D. & C. of Gloucester
	and a Minor Canon and Precentor of Gloucester Cathedral			
Bobbitt, R., Kirk Brainwith, Yorkshire				
Bowness, George, Chester le Street				
Browne, Thomas, late of Christ's Hospital, at Bognor				
Browning, Thomas, of White's Hall, near Stroud, at the Cape of Good Hope				
Bush, G. Wear, Doynton, Gloucestershire				
Carpendale, W. ...	{ Stilton R. } & Wincanton, P. C.	Dorset	G. & B.	H. C. Sturt, Esq.
Carr, J. A.	Hadstock R.	Somerset	B. & W.	U. and G. Messiter
Churchill, Benj. ...	{ North Laigh V. } and Appledram P. C.	Essex	London	Bishop of Ely.
		Oxon.	Oxon.	Lord Chancellor
Collet, Robert, of Westerham, Kent, at Brighton.		Sussex	Chiches.	D. & C. of Chichester
Corbett, Venerable Archdeacon, Longnor Hall, Salop				
Crompton, T. Howland-street, London.				
Dowbiggen, John...	Skellingthorpe V.	Lincoln	Lincoln	{ Master of Spital Hospital
Dreyer, Richard ...	Thwaite R.	Norfolk	Norwich	Duke of Norfolk
Ffrench, Hon. N., Galway				
Fisher, J. P., D.D. {	Farringdon R.	Devon	Exeter	Bishop of Exeter
	& Sub-Dean & Canon	Residentiary of Exeter Cathedral		
Fookes, William, of Balliol College, Oxford.				
Gardiner, J.	{ Brailsford B. w. Os- } maston C.	Derby	L. & Cov.	Earl Ferrers
Garratt, Henry, late C. of Darlow, Ireland				
Gelling, James	Kirk German V.	Isle of Man		Bp. of Sodor & Man
Goe, Bartholomew	Boston V.	Lincoln.	Lincoln	Corp. of Boston
Griffith, F.	Llangar R.	Merioneth.	St. Asaph	Bp. of St. Asaph
Griffith, F.	Llangar R.	Merion	St. Asaph	Bp. of St. Asaph
Halifax, R.	Standich	Glouc.	Glouc.	Bp. of Gloucester.
	Newcastle V. w.			
Harcorne, T.	{ Bettys C., Laleston } C., & Tythegston C.	Glamr.	Llandaff	Lord Chancellor
	Michaelston-le-Eiff B.	Glamor.	Llandaff	T. B. Rouse, Esq.
	and Barry R.			W. Romilly, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hett, W.	Elksley V.	Nott	York	D. of Newcastle
Hinton A.	Norwood P. C.	Middlesex	Cant. Pec.	— Hamborough
Hunt, P.	Aylsham	Norfolk	Norwich	D. & C. of Canterb.
Jefferson, Francis...	Ellington V.	Hunts	Lincoln	Peter House, Camb.
Jones, Anselm.....	Stockton-on-the Forest P. C.	N. York	York	Preb. of York Cathedral
Jones, J. C. D.D....	Kidlington V. w. Water Eton C.	Oxford	Oxford	Annex to Headship. of Exeter Col. Oxf. without instit.
& Rector of Exeter College, Oxford				
Jolly, Alexander, Bishop of Moray, at Fraserburgh				
Jones, Anslem, Brackley, Northamptonshire				
Jones, John, C. of Merthyr Tydvill, Glamorganshire				
Lacey, Henry, of High Wycombe, Bucks, at Liverpool				
Langstone, Frederick, C. of Fenny Comptor, of Warwickshire.				
Neet, Charles, late C. of Bishop's Hatfield, Herts				
Newling	Ditchingham R.	Norfolk	Norw.	D. of Norfolk to a Fell. of St. John's Cambridge
A Canon Residentiary of Lichfield Cathedral, and Chaplain to Viscount Sydney				
Nicholson, Mark, President of Codrington College, in the Island of Barbadoes, at Clifton North, H., Cornwall Terrace, Regent's Park				
Overton, John	St. Crux R., St. Margaret R., w. St. Peter-le-Wil-lows R., York	York	York	Lord Chancellor
Pointer, Robert ...	Southo V. w. Hale Weston C	Hunts	Lincoln	G. Thornhill, Esq.
	Boxworth R. and Prebendary of Lincoln	Camb.	Ely	
Potchett, W.	Great Ponton R.	Lincoln	Lincoln	Preb. in Sarum Cath.
Purrier, Henry ...	Little Honton R.	Wilts	G. & B.	Bp. of Winchester
Rathbone, J. E. ...	Romford C.	Essex	London	New Coll., Oxon
Roe, James	Newbury R.	Berks	Sarum	The Queen
	and Dorchester P. C.	Oxford	Pec. of Dorch	Trustees of Mr. Fettiplace
Rolls, Henry	Aldwinckle All Saints R.	Northam.	Peterbro'	Rev. R. Roberts
Saunders, James ...	Kirtlington V.	Oxford	Oxford	St. John's Col. Oxf.
Seale, J. B.	Stisted R.	Essex	Pec. of Canterb.	Abp. of Canterbury
	& Anstey R.	Herts	London	Christ's Coll. Camb.
Sterky, Alexander, James-street, Buckingham Palace				
Saunders, O. S., Barnstaple				
Scott, William.....	Little Kimble R.	Bucks	Lincoln	Duke of Devon
Stokes, H.	Doveridge	Derb.	L. & C.	
Tremenherne, W...	Madron V. w. Morvan V.	Cornwall	Exon	Rev. M. N. Peters
	Borden V.	Kent	Canterb.	G. Musgrave, Esq.
Vawdry, William, C. of Gwinwear, Cornwall				
Whitehead, G.....	All Saints, V., Cam-bridge,	Camb.	Ely	Jesus College
	& Kensing V., w. Seal C.	Kent	Rochester	Earl of Plymouth
Ward, William, D.D., Bishop of Sodor and Man				
Winter, William ...	St. Peter's P. C. Old-ham	Lancas.	Chester	Rec. of Prestwich
	Head Master of Oldham Free Grammar School			

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